

An Analytical Red Letter
Chronology of the Life of Christ
as Revealed in the Four Gospels and placed in a Harmony format:

A Return to the Historic Text
(Authorized Version)

With Chronological Compendium

By

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PREFACE ...

It is important for the Christian to have a reliable text as the basis for his faith and conduct, particularly that portion dealing with the life of its preeminent Personage – He who is the focus of the entire Biblical message. Thus, a reliable chronological parallel account of the Scriptures covering the events attendant to the life of Christ Jesus must be viewed as a most essential study aid for the student.

The original manuscripts of the New Testament were copied many times. As copies were made from the differing generations of copies, over the years numerous variant readings came to appear in the NT manuscripts. Whereas many of these were merely spelling variations, some were far more serious. These consisted of the omission of words, phrases, clauses, and even entire sentences, verses and paragraphs. Arising either from inadvertent errors of copyists or from the efforts of scholars (whether well meaning or otherwise) intending to correct or "restore" the text, the existence of these variant readings has compromised its integrity in the eyes of both academia and the Church.

This work reflects the original conservative, evangelical view of the conflict which has arisen between the differing schools of thought among textual critics, each having its own presuppositions and methodologies for evaluating the authenticity of a given reading and the relative importance of a given manuscript. Having written two definitive works on the subject, this author is secure in selecting as his base the "Received Text" (*Textus Receptus*). It is this Greek text and not the recent "critical" text (UBS3 or Nestle/Aland26, the modern Eclectic school's versions of the 1881 Westcott-Hort revised NT text) which was the foundation relied upon by the Reformers and the great revivalists of the past few centuries.

The New Testaments of the King James Bible, The Bishops Bible, the Geneva (English), The Great Bible, Coverdale's, William Tyndale's, Luther's German Bible, Olivetan's French, and many other vernacular versions were derived directly from this Text. It is the "Traditional Text" of the historic Church whose readings have been traced as far back as AD 157 by Dr. Frederick Nolan's distinguished twenty-eight year study (published 1815). Preserved by the Greek speaking Church from the fourth century AD to the present, this text and the versions made from it were ruthlessly suppressed by the Roman church; yet its God-given Text has been preserved by an almighty Providence.

Represented by about 95 percent of the manuscript evidence (not to mention that of the ancient versions, Fathers, and Greek Lectionaries), this Text is in marked contrast to that of the two Romish spiritualists Westcott and Hort and their modern Eclectic counterpart. This latter "critical" text leans almost exclusively (about 98 percent) on but two unique manuscripts of the unreliable Egyptian text type, Codices *Vaticanus* B and *Sinaiticus* *Aleph*. Regarding their readings as having been corrupted, Erasmus and the Reformers knowingly rejected the Gnostic readings of B, *Aleph*, as well as the other three of the "five old Uncials" (i.e., all capital letters with no spaces). Indeed, they regarded these dubious "treasures" as the depraved products of scribes who had changed the text to suit their own private interpretations. It is this text which is the unstable, cracked foundation upon which nearly all of today's versions rely. Moreover, as Jerome's Latin Vulgate was founded upon these same uncials, its testimony was also rejected by these men as being a corrupt version.

Unfortunately for the body of Christ Jesus, the "critical" text has dominated the world of scholarship for the past century, hence nearly all Harmony arrangements available to both the Church and general public today reflect one of the versions based upon that corrupt Greek foundation. The few which do hold to the *Textus Receptus* (KJB) are usually cluttered with numerous footnotes, many of which contain opinions often based upon modern erroneous theories dishonoring both our Lord and the clear content of His Word. The resulting complicated presentation tends to discourage their use, especially by the layman. Indeed, the chronological arrangement all too often has been based upon these theories or contextual oversights, and thus events have frequently not been properly placed.

In offering a solution to this problem, the following proposition is advanced: A systematic, unified chronology of the life of Christ Jesus as recorded in the four Gospels, totally independent of all modern theories of textual criticism and other liberal speculations, can be built and harmonized based solely upon the internal content of the historic, traditional Greek text of the New Testament.

INTRODUCTION ...

The Word of God does not say that we are to merely "read" its contents, it enjoins us to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim.2:15). Toward that end, various preparatory study helps often prove most useful as well as timesaving. As the technical name of a Biblical work, a "Harmony" is, of course, an arrangement of the Scriptures in chronological order so that the mutual agreement of the respective parts may be rendered apparent and thus the true succession of events clearly understood.

The configuration is a far different yet comparably useful investigative research apparatus for both the earnest student and scholar. However a word of caution is necessary. Whereas a Harmony offers the obvious advantage of placing all the Gospel accounts along side one another so that the student may piece the entire given story together, a downside does exist. Namely, that having been removed from its Holy Spirit-given placement in a particular Gospel, the specific emphasis which that story or event is intended to set forth or reinforce as seen in the recorded events which precede and/or follow it may be lost. That is, often the event has been uniquely tailored by the Holy Spirit and deliberately placed in a particular setting within each individual Gospel account to establish, strengthen, and/or support the teachings found in the verses surrounding it; thus there is purpose and reason for both the peculiar wording and positioning of the incident.

This study is for the student who wishes an uncluttered reference source, one free of distracting and often erroneous remarks, comments, personal judgments, etc.; one in which the footnotes lack faith ravaging references to supposed "scribal errors", "emendations", "restorations", "corrections", etc., in the Text or a supposed Synoptic problem (see Appendix A). Toward that end, a "standard" harmony of the Gospels has been constructed which will address this subject in a Scriptural and scholarly, yet easy to understand, manner. To obtain optimal direct comparison capability, the computer word processor has been fully utilized so that key words in a given Gospel narrative may be placed alongside the same wording in the other Gospel accounts (a feature which was impractical heretofore). The computer also facilitated the inclusion of red lettering for the words of Christ. For these reasons, this "analytical" harmony will prove advantageous as a study aid over previous works such as Kerr's (1903) and Robertson's (1922), long held as standard references in the field.

It will be seen that every chronological statement contained in the Sacred Writ is consistent with all other chronological statements contained therein. Nevertheless, this statement is not to be understood as one of finality with regard to the chronological *arrangement* of the events in the life of Christ Jesus as recorded in the Gospels and found in this or any other Harmony's order.

The internal data of this portion of Scripture, as indeed the remainder of the New Testament, is not written in a manner such as to allow for the construction of a Harmony possessing the degree of precise chronological nature as in my earlier publication, *A Chronology of the Old Testament: A Return to the Basics*. Thus a "standard" Harmony is the above stated goal of this endeavor, not an "absolute" Harmony. This admission, however, should not discourage the user as, for the most part, the majority of other Harmony arrangements are generally similar. Moreover, the individual events recorded in the various Gospel accounts may be viewed in their full content irrespective of the chronological sequence surrounding that particular episode. Of course if the event is chronologically misplaced, the general setting enveloping the event would then be lost and the larger contextual effect diminished.

Finally, as the Biblical calendar was established on the arrival of the new moon, the dates in the Compendium and Harmony were derived from a computer calendar-conversion new moon conjunction program based on that lunar event and designed by the Harvard Center for Astrophysics. The ephemeris generator for this software was developed from Jean Meeus', *Astronomical Formulae for Calculators*. Meeus' algorithm is the standard formula used by astronomers. Unfortunately, those with editions prior to AD 2011 will occasionally find Gregorian dates that have changed by one day. This is because the calendar conversion program originally lacked written documentation. As the program seemed intuitive, calculations were merely performed and posted. However, the documented upgraded version revealed that, due to the six-hour overlap of the Hebrew & Gregorian day, the Hebrew dates have to be confirmed by taking the Gregorian date first generated and then inputting it to secure the actual day.

TABLE OF CONTENTS

	CHRONOLOGICAL COMPENDIUM OF THE EVENTS IN CHRIST'S LIFE.....	1
I	BEGINNING OF GOSPEL ACCOUNTS UNTO THE PUBLIC MINISTRY.....	11
	A. Preliminary Facts.....	11
	The Word was God – Pre-existent Christ – Incarnation.....	11
	Luke's Preface.....	11
	Annunciation to Zacharias of the Birth of John the Baptist.....	12
	Espousal of Mary to Joseph.....	12
	Annunciation to Mary of the Conception of Jesus.....	13
	Mary visits Elizabeth.....	13
	Birth of John the Baptist.....	14
	Annunciation to Joseph of the Conception of Jesus.....	14
	B. Nativity and Youth of Christ Jesus.....	15
	Genealogy of Christ Jesus.....	15
	Birth of Jesus.....	16
	Praise of Angels and Adoration by the Shepherds.....	16
	Magi visit Herod seeking new born King of the Jews.....	16
	Adoration of Christ child by the Magi.....	17
	Flight to Egypt.....	17
	Herod slays male children.....	17
	Circumcision of Jesus.....	18
	Return from Egypt.....	18
	Temple presentation – homage of Simeon and Anna.....	18
	Return to Nazareth.....	19
	Childhood of Jesus.....	19
	Visit of Jesus to Jerusalem at age twelve.....	19
	The eighteen years at Nazareth.....	19
	C. John's Youth and Ministry.....	20
	John's Youth.....	20
	John the Baptist begins his Ministry.....	20
	D. Special Preparation.....	23
	John Baptizes Jesus.....	23
	Temptation of Jesus.....	23
	John's Witness to Jesus.....	25
	Jesus calls first five disciples.....	25
	Jesus performs first miracle at wedding in Cana.....	26
	Jesus visits Capernaum.....	26
II	JESUS BEGINS PUBLIC MINISTRY (EARLY JUDEAN).....	27
	From the First to Second Passover	
	First cleansing of the Temple at Passover.....	27
	Nicodemus interviews Jesus during Passover.....	27
	The disciples baptize.....	28
	John the Baptist's last witness of Jesus.....	28
	John Imprisoned (thus Jesus departs Judea).....	28
	Jesus departs Judea for Galilee through Samaria.....	29
	Samaritan woman at Jacob's well.....	29

III	THE GREAT GALILEAN MINISTRY BEGINS.....	31
	Jesus in Galilee.....	31
	Healing son of nobleman.....	31
	The first rejection at Nazareth.....	32
	Jesus moves from Nazareth to Capernaum.....	32
	Draught of fish – Jesus calls four fishers of men.....	33
	Demoniac in the synagogue.....	34
	Peter's mother-in-law healed.....	35
	Many healed the same evening.....	35
	The first withdrawal – prayer.....	35
	First tour of Galilee.....	36
	The healing of a leper.....	36
	Second withdrawal of Jesus – prayer.....	37
	Healing of man with the palsy.....	37
	Matthew's call; feast in his home.....	39
	Fasting question.....	39
	Parable of the wine skins and new wine.....	40
IV	THE YEAR OF POPULARITY – THE 2ND YEAR OF PUBLIC MINISTRY	41
	From the Second to Third Passover	
	Feast of the Jews.....	41
	Jesus heals at Bethesda Pool – His Deity Challenged.....	41
	Disciples pluck corn on the Sabbath – Controversy with Pharisees.....	42
	Healing of the man with the withered hand on the Sabbath.....	43
	Multitudes healed by Jesus at Sea of Galilee.....	44
	Choosing of the twelve – night prayer.....	45
	Sermon on the Mount.....	46
	Healing of the Centurion's servant.....	51
	Raising of the son of the Widow of Nain.....	52
	Message from John the Baptist – John's eulogy.....	52
	Jesus upbraids Capernaum, Chorazin and Bethsaida.....	53
	Jesus anointed at Pharisee's house by sinful woman.....	54
	Jesus on second tour of Galilee with companions.....	54
	Demoniac delivered.....	54
	Blasphemy against the Holy Spirit.....	55
	Sign of Jonah – Scribes and Pharisees seek a sign.....	56
	Unclean Spirit returns.....	57
	Blessed if one keeps The Word.....	57
	Eye is lamp of the body.....	57
	Christ's mother and brethren seek to take Him home.....	58
	<u>Kingdom Parables by the Sea of Galilee:</u>	
	the Sower.....	58
	the Candle.....	61
	the Growing seed.....	61
	the Tares.....	61
	the Explanation of Tares.....	61
	the Mustard Seed.....	62
	the Leaven hidden in meal.....	62
	the Treasure hidden in a field.....	62
	the Pearl of Great Price.....	62
	the Dragnet.....	62
	the Householder – treasures new and old.....	63
	Conclusion of the Kingdom parables.....	63
	Discipleship tested.....	63
	Jesus stills the tempest.....	63
	Gadarene demoniacs.....	64
	Jairus' daughter raised from the dead.....	66

IV	(Year of Popularity – 2nd yr of public ministry cont'd)	
	Woman with issue of blood healed.....	67
	Two blind men healed.....	69
	Dumb demoniac delivered.....	69
	Jesus' second rejection at Nazareth.....	69
	Third tour of Galilee – the 12 sent out in pairs.....	69
	John the Baptist beheaded by Herod Antipas.....	72
	Apostles return to Jesus and withdraw.....	73
	Feeding of the 5,000 near Passover.....	74
	Jesus walks upon the water.....	76
	Triumphal healing tour.....	77
	"I AM the bread of life".....	78
V	THE YEAR OF OPPOSITION – THE 3RD YEAR OF PUBLIC MINISTRY.....	81
	From the Third to Fourth Passover	
	Jesus secretly goes to Jerusalem for Passover.....	81
	Pharisaic tradition condemned – Heart – Corban.....	81
	Syrophoenician woman's daughter healed.....	83
	Deaf, dumb, and others healed in Decapolis.....	83
	Feeding of 4,000.....	84
	Pharisees and Sadducees demand a sign.....	85
	Warning against the leaven of the Pharisees.....	85
	Blind man healed at Bethsaida – "I see men as trees".....	86
	Peter's second confession as to the person of Christ.....	86
	First prediction by Jesus of His death and resurrection.....	87
	Cost of discipleship.....	87
	Transfiguration of Jesus.....	88
	Elijah shall come first.....	89
	Demonized boy delivered after disciples failed.....	90
	Jesus again foretells His death and resurrection.....	91
	Tax coin taken from fish's mouth.....	92
	<u>Discourses on:</u>	
	Humility – "Who shall be the greatest?".....	92
	Sectarianism rebuked.....	93
	Woe on those who cause little ones to stumble.....	93
	Warning of Hell.....	93
	Lost sheep parable.....	94
	Offending and restoration.....	94
	Unmerciful servant parable.....	95
	Jesus rejects his brothers' advice.....	95
VI	THE LATER JUDEAN MINISTRY.....	97
	Departure from Galilee.....	97
	Jesus at Feast of Tabernacles.....	97
	Opinion divided over Jesus.....	98
	Nicodemus defends Jesus.....	98
	Adulteress taken in the act.....	98
	"I AM the Light of the World - before Abraham was, I Am".....	98
	Stoning of Jesus attempted.....	100
	Jesus rejected in Samaria.....	100
	Seventy disciples sent out.....	100
	The Good Samaritan.....	100
	Home of Martha and Mary.....	101
	Model prayer taught to the disciples.....	101
	Persistent friend parable.....	101
	Jesus heals man born blind.....	102

VI	(Later Judean ministry cont'd)	
	"I AM the good shepherd".....	103
	The seventy disciples return.....	103
	Woes upon the Pharisees.....	103
	Leaven of the Pharisees.....	104
	Fear not man – God cares.....	104
	"Who made me a judge...?".....	105
	Rich fool parable.....	105
	"Take no thought for your life".....	105
	Watchful & wise servant.....	105
	Christ divides – discern.....	105
	Repent or perish.....	106
	Barren fig tree parable.....	107
	Healing on Sabbath of Infirm woman (18 yrs).....	107
	Mustard seed & Leaven parables taught a second time.....	107
	Feast of the Dedication.....	107
	Stoning attempted for the second time.....	108
	Jesus withdraws to Perea.....	108
VII	CIRCUITOUS JOURNEY THROUGH PEREA TOWARD JERUSALEM.....	109
	Travel toward Jerusalem.....	109
	The straight gate.....	109
	Jesus warned of "that fox" Herod Antipas.....	109
	First lament of Jesus over Jerusalem.....	109
	Man with Dropsy healed on Sabbath.....	109
	Great Supper parable and the ambitious guest.....	110
	Cost of discipleship.....	110
	<u>Parables:</u>	
	Lost Sheep (2nd).....	111
	Lost Coin.....	111
	Prodigal son and loving father.....	111
	Unjust steward.....	112
	Pharisees covetous.....	112
	Rich Man & Lazarus the old beggar.....	113
	Discourse on forgiveness, faith and duty.....	113
	Lazarus of Bethany raised from the dead.....	113
	Caiaphas etc., conspire to slay Jesus.....	115
	Jesus withdraws.....	115
VIII	FINAL JOURNEY TO JERUSALEM VIA GALILEE, SAMARIA & PEREA.....	117
	Ten lepers healed.....	117
	The Kingdom is within.....	117
	Persistent widow parable.....	117
	Pharisee and publican parable.....	118
	From Galilee into Perea.....	118
	Divorce issue taught.....	118
	Jesus blesses children.....	119
	Rich young ruler.....	120
	One-hundred fold reward.....	121
	Parable of the Laborers.....	121
	Death and Resurrection predicted – the third time.....	122
	Ambitious mother of James and John.....	122
	Blind Bartimaeus and another healed.....	123
	Zacchaeus the publican of Jericho converted.....	124
	Parable of the pounds.....	124
	Last Passover at hand.....	125

VIII (Final Journey to Jerusalem cont'd)

Bethany – on Sabbath six days prior to last Passover.....	125
Supper at Simon the leper's home – Mary of Bethany anoints Jesus.....	125
Jews come to see Jesus and Lazarus at Simon's Supper.....	126

IX THE LORD'S FINAL DAYS AT JERUSALEM..... 127

Triumphal entry into Jerusalem – 1st day of the week.....	127
Lament (2nd) of Jesus over Jerusalem.....	129
Temple "measured".....	129
Jesus retires for evening.....	129
Barren fig tree cursed.....	130
Second cleansing of The Temple.....	130
Blind and lame healed.....	130
Jesus retires for evening.....	131
Fig tree withered – a lesson in faith	131
Forgive in order to receive forgiveness.....	131
Authority of Jesus challenged.....	131

Parables in response:

the Two sons.....	132
the Wicked husbandmen of the vineyard.....	132
the Wedding garment – marriage of the king's son.....	134
Tribute to Caesar? – the Herodian's unanswerable question.....	134
The Resurrection? – the Sadducee's unanswerable question.....	135
The Greatest Commandment? – the Scribe's great question.....	136
Jesus' question – How is the Christ David's son?.....	137
Seven woes upon Pharisees.....	138
Lament (3rd) of Jesus over Jerusalem.....	139
Widow's two mites.....	140
Greeks seek Jesus – "except a corn of wheat fall & die".....	140
Unbelief of the Jews and their rejection of Jesus.....	140

Prophetic Discourses:

Destruction of the Temple foretold and Jesus' second coming predicted.....	141
Fig Tree parable.....	145
"Taken" by Noah's Flood.....	145
Watchfulness urged.....	145

"Watch" Parables:

the Wise & Evil Servants.....	146
the 10 virgins.....	146
the Talents.....	147
the Sheep and goats.....	147
Jesus' daily routine.....	148
Sanhedrin again conspires to kill Jesus.....	148
Betrayal compact with Judas.....	148
Final public teachings of Jesus.....	149
Preparation for the fourth and Last Passover.....	149
The last Passover meal.....	150

During Passover meal:

Ambition reproved.....	150
Washing disciples' feet.....	151
Judas named as the betrayer.....	151
Judas departs before the Lord's Supper.....	153
A new commandment – love one another	153
The Lord's Supper instituted – Jesus' Nazarite vow.....	153
Sing hymn and depart to Mt. Olivet.....	154
Peter's denial and dispersion of the twelve foretold.....	154

IX	(The Lord's Final Days cont'd)	
	But now take purse and sword.....	155
	Jesus comforts disciples and promises the Comforter.....	155
	"I AM the true Vine" and the farewell discourse.....	156
	The intercessory prayer.....	158
	Agony in the Garden of Gethsemane.....	159
	Betrayed and Arrested at Gethsemane.....	160
	Malchus' ear cut off and restored.....	162
X	THREE RELIGIOUS AND THREE CIVIL TRIALS IN NINE HOURS	165
	ALL SIX BEING ILLEGAL	
	(first three Jewish – second three Gentile)	
	First trial before Annas at night – Jewish.....	165
	Second trial before Caiaphas & Sanhedrin – informal.....	165
	Peter and John follow Jesus to Caiaphas' court.....	167
	Peter's triple denial by the enemies' fire.....	167
	Third trial – formal before Sanhedrin – after dawn.....	169
	Jesus avows His deity.....	169
	Judas' remorse and suicide.....	169
	Fourth trial before Pilate the first time – Roman.....	170
	Fifth trial before Herod Antipas – Jewish.....	172
	Sixth trial before Pilate who attempts His release.....	172
	Barabbas or Jesus? Pilate washes hands.....	172
	Soldiers mock, scourge Jesus – crown of thorns.....	174
	Pilate again attempts to free Jesus	175
	Pilate's final sentence.....	175
	Jesus led away to Golgotha.....	175
	Simon of Cyrene compelled to bear Jesus' cross.....	176
	Women lament – Jesus, the "green tree".....	176
XI	THE CRUCIFIXION & BURIAL – NISAN 14 [THURS APRIL 4] AD 30.....	177
	Jesus arrives at "the skull".....	177
	Jesus refuses Wine and myrrh.....	177
	<u>First 3 hours on the Cross – 9:00 AM–Noon:</u>	177
	(Jesus prayed for others)	
	Jesus nailed to the cross between two thieves.....	177
	"Father, forgive them"	178
	Superscription – "JESUS KING OF THE JEWS".....	178
	Lots cast for garments of Jesus.....	178
	Jews mock and revile Jesus.....	179
	Two thieves also revile.....	179
	"Behold thy mother"	179
	"This day shalt thou be with me in Paradise"	180
	<u>Last 3 hours on the cross – Noon-3:00 PM:</u>	180
	(Jesus prayed for Himself)	
	Darkness – no solar eclipse – time of full moon!	180
	"My God, why hast thou"	180
	"I thirst"	180
	Sponge with vinegar raised on hyssop to Christ.....	180
	"Let us see whether Elijah will come to save Him".....	181
	"It is finished"	181
	"Father, into thy hands I commend my spirit"	181
	Jesus dismisses His Spirit.....	181

XI	(The Crucifixion & Burial cont'd)	
	<u>Phenomena Accompanying Christ's Death:</u>	181
	Veil of The Temple rent in twain.....	181
	Graves opened.....	181
	Centurion's confession.....	181
	Onlookers convicted.....	181
	Women watch from afar.....	181
	Piercing of Jesus' side.....	182
	Jesus buried by Joseph of Arimathaea & Nicodemus.....	182
	Women behold burial.....	183
	Tomb sealed and Roman guard set.....	184
XII	THE RESURRECTION – NISAN 17 [SUN. APRIL 7] AD 30.....	185
	 AND THE ASCENSION FORTY DAYS AFTERWARD	
	Women prepare spices Resurrection morning.....	185
	Angel rolls away the stone before sunrise.....	185
	Women come at sunrise while still dark – tomb empty.....	185
	Mary Magdalene leaves – not yet aware of resurrection.....	186
	Remaining women see two Angels – He is risen!.....	186
	Peter & John run to the tomb – Mary follows behind them.....	187
	Appears to Mary Magdalene after Peter & John depart.....	187
	Appears to other women en route to tell disciples.....	188
	Mary Magdalene reports to the 11 – He's alive.....	188
	Other women arrive and confirm Mary's report.....	188
	Roman guards report to Jewish priest for help.....	188
	Raised saints seen in Jerusalem.....	188
	Jesus appears to Peter.....	188
	Jesus appears to 2 disciples on road to Emmaus.....	189
	The 2 Emmaus disciples report to the 11.....	189
	Appears to 10 Apostles – Receive ye the Holy Ghost.....	190
	Thomas doubts the 10 disciples' testimony.....	191
	Jesus appears to the 11 with Thomas present.....	191
	Jesus appears to 7 disciples by the Sea of Galilee.....	191
	and confers a miraculous catch of fish on them	
	The Lord restores Peter.....	192
	Appears to 500 on the Mount – gives the Great Commission.....	192
	Jesus appears to James the son of Mary & Joseph.....	193
	Jesus appears to all the Apostles & gives them a.....	193
	further commission in preparation for His ascension	
	Ascension of Christ on 40th day (inclusive) after His Resurrection (Act.1:3).....	194
	The purpose and the conclusion of John's Gospel.....	195
	CONCLUSION	199
	APPENDIX A – THE SYNOPTIC PROBLEM	200
	APPENDIX B – THE TIME OF THE SAVIOR'S BIRTH & CRUCIFIXION	206
	APPENDIX C – ARTAXERXES DECREE – 483 YEARS TO MESSIAH	231
	ENDNOTES FOR THE COMPENDIUM & HARMONY	256
	BIBLIOGRAPHY	273
	INDEX	284

ABBREVIATIONS – SYMBOLS, ETC.

A.D.	<i>Anno Dei</i> (Year of God)
A.M.	<i>Anno Mundi</i> (Year of World)
A.U.C.	<i>Anno Urbis Conditae</i> – from foundation of Rome
AV	Authorized King James Version (1611)
B.C.	Before Christ
N.T.	New Testament
O.T.	Old Testament
Y.O.R.	Years of Rome (same as A.U.C.)

* * *

c.	<i>circa</i> – about/approximately
ch.,chs.	chapter(s)
cont.	continued/contents
cp.	compare
ed., eds.	edition(s)/editor(s)
et al.	and others (<i>et alii</i>)
etc.	and so forth
ff.	and the following (verses, pages, etc.)
Ibid.	<i>ibidem</i> – Latin for "in the same place"
i.e.	that is (<i>id est</i>)
op. cit.	<i>opere citato</i> – Latin for "in the work previously cited"
Oly.	Olympiad
p., pp.	page(s)
rev.	revision/ revised/revised/reviewed by
rpt.	reprint/ reprinted
trans.	translated by/ translator/ translation
UP	University Press
vol., vols.	volume(s)
vs., vv.	verse(s)

* * *

Baker	Baker Book House Harmony, Benjamin Davies, ed.
Clarke	Adam Clarke's Commentary, Clarke cites Dr. Marsh, Introduction to the N.T., Vol. iii, p. 40 ff.
Gehman	The New Westminster Dictionary of the Bible, Henry S. Gehman, ed.
Reese	Reese Chronological Bible, Edward Reese.
Regal	Regal Reference Edition of the Authorized Bible.
Ryrie	A. R. Fausset's 1836 Harmony, adapted by Ryrie.
Smith	Smith's Bible Dictionary; Dr. Smith used William Thompson's (Archbishop of York) Harmony.
Thompson	Thompson's Chain Reference Bible, F.C. Thompson, ed.
Ussher	Ussher used the Harmony of John Richardson, Dr. of Divinity & Bishop of Ardagh in the Province of Armagh in Ireland, Annals of the World, p. 819.

* * *

Red letters	words of Christ Jesus
italicized	in Harmony – words supplied for easier understanding by translators of The King James so as to distinguish God's words from man's

TABLE FOR LOCATING ANY SCRIPTURE IN THE HARMONY

MATTHEW

Chapter	Verse	Page	Chapter	Verse	Page	Chapter	Verse	Page			
1	1-17	15	13	44	62	22	34-40	136			
	18	12		45-46	62		41-46	137			
	18-25a	14		47-50	62		1-36	138			
2	25b	18	14	51-53	63	24	37-39	139			
	1-8	16		54-58	69		1-31	141			
	9-12	17		1-12	72		32-36	145			
	13-15	17		3-5	28		37-41	145			
	16-18	17		13a	73		42-44	145			
	19-22a	18		13b-21	74		45-51	146			
	22b-23	19		22-33	76		1-13	146			
3	1-12	20	15	34-36	77	25	14-30	147			
	13-17	23		1-20	81		31-46	147			
4	1-11	23	16	21-28	83	26	1-5	148			
	12	29		29-31	83		6-13	125			
	13-17	32		32-39a	84		14-16	148			
	18-22	33		39b-16:4a	85		17-19	149			
	23-25	36		1-4	85		20	150			
	1-48	46		4b-12	85		21-25	151			
6	48	13-20	86	26-29	153						
7	49	21-23	87	30	154						
8	1-4	36	17	24-28	87	27	31-35	154			
	5-13	51		1-9	88		36-46	159			
	14-15	35		10-13	89		47-50	160			
	16-17	35		14-21	90		51-56	162			
	18-22	63		22-23	91		57	165			
	23-27	63		24-27	92		58a	167			
	28-34	64		1-5	92		58b	167			
	9	1-8		37	18		6-7	93	27	59-68	165
		9-13		39			8-9	93		69-75	167
		14-15		39			10-14	94		1	169
		16-17		40			15-22	94		2	170
		18-26		66			23-35	95		3-10	169
		27-31		69			1-2	118		11-14	170
32-34		69	3-12	118		15-26a	172				
35-38	69	13-15	119	26b-30	174						
10	1-42	70	19	16-26	120	27	31	175			
	2-4	45		27-30	121		32	176			
11	1	72	20	1-16	121	27	33	177			
	2-19	52		17-19	122		34	177			
	20-30	53		20-28	122		35a-44	177			
	1-8	42		29-34	123		45-50	180			
12	9-14	43	21	1-11	127	28	51-52a	181			
	15-21	44		12-13	130		52b-53	188			
	22	54		14-16	130		54-56	181			
	23-37	55		17	131		57-60	182			
	38-42	56		18-19	130		61	183			
	43-45	57		20-22	131		62-66	184			
	46-50	58		23-27	131		1	185			
	13	1-23		58	22		28-32	132	28	2-4	185
		24-30		61			33-46	132		5-8	186
		31-32		62			1-14	134		9-10	188
		33-35		62			15-22	134		11-15	188
36-43		61	23-33	135		16-20	192				

MARK

Chapter	Verse	Page	Chapter	Verse	Page	Chapter	Verse	Page	
1	1-8	20	7	31-37	83	13	28-32	145	
	9-11	23	8	1-9	84		33-37	145	
	12-13	23		10-12	85	14	1-2	148	
	14	29		13-21	85		3-9	125	
	14-15	31	1	22-26	86		10-11	148	
	16-20	33		27-30	86		12-16	149	
	21-28	34		31-33	87		17	150	
	29-31	35		34-9:1	87		18-21	151	
	32-34	35	9	1	88		22-25	153	
	35	35		2-10	88		26	154	
	36-39	36		11-13	89		27-31	154	
	40-44	36		14-29	90		32-42	159	
	45	37		30-32	91		43-46	160	
	2	1-12	37		33-37	92		47-52	162
		13-17	39		38-41	93		53	165
		18-20	39		42	93		54a, b	167
21-22		40		43-50	93		55-65	165	
23-28		42	10	1	118		66-72	167	
3	1-6	43		2-12	118	15	1a, b, c	169	
	7-12	44		13-16	119		1d-5	170	
	13-19a	45		17-27	120		6-15a	172	
	19b-21	54		28-31	121		15b, c, d-19	174	
	22-30	55		32-34	122		20	175	
	31-35	58		35-45	122		21	176	
4	1-20	58		46-52	123		22	177	
	21-25	61	11	1-10	127		23	177	
	26-29	61		11a	129		24-32	177	
	30-32	62		11b	129		33-37	180	
	33-34	63		12-14	130		38-41	181	
	35-41	63		15-18	130		42-46	182	
	1-20	64		19	131		47	183	
5	21-43	66		20-24	131	16	1	185	
	1-6a	69		25-26	131		2-5a	185	
6	6b-13	69		27-33	131		5b-8	186	
	14-29	72	12	1-12	132		9	187	
	17-20	28		13-17	134		10-11	188	
	30-32	73		18-27	135		12	189	
	33-44	74		28-34	136		13	189	
	45-52	76		35-37	137		14	190	
	53-56	77		38-40	138		15-18	192	
	1-23	81		41-44	140		19-20	194	
7	24-30	83	13	1-27	141				

LUKE

Chapter	Verse	Page	Chapter	Verse	Page	Chapter	Verse	Page			
1	1-4	11	9	22	87	19	1-10	124			
	5-25	12		23-27	87		11-28	124			
	27	12		28-36	88		29-40	127			
	26-38	13		37-43a	90		41-44	129			
	39-56	13		43b-45	91		45-48	130			
	57-80	14		46-48	92		1-8	131			
	80	20		49-50	93		9-19	132			
2	1-7	16	10	51-56	100	20	20-26	134			
	8-20	16		57-62	63		27-40	135			
	21	18		1-16	100		41-44	137			
	22-38	18		17-24	103		45-47	138			
	39	19		25-37	100		1-4	140			
	40	19		38-42	101		5-28	141			
	41-50	19		1-4	101		29-33	145			
3	51-52	19	11	5-13	101	22	34-36	145			
	1-18	20		14	54		37	148			
	19-20	28		15-23	55		38	149			
	21-23a	23		24-26	57		1-2	148			
	23-38	15		27-28	57		3-6	148			
	4	1-13		23	12		29-32	56	23	7-13	149
		14		29			33-36	57		14-18	150
14-15		31	37-54	103		19-20	153				
16-30		32	1-3	104		21-23	151				
31-37		34	4-12	104		24-30	150				
38-39		35	13-15	105		31-34	154				
40-41		35	16-21	105		35-38	155				
5	42a	35	13	22-34	105	24	39-46	159			
	42b-44	36		35-48	105		47-48	160			
	1-11	33		49-59	106		49-53	162			
	12-14	36		1-5	106		54a	165			
	15-16	37		6-9	107		54b	167			
	17-26	37		10-17	107		55-62	167			
	27-32	39		18-21	107		63-65	166			
6	33-35	39	14	22	109	23	66-68	169			
	36-39	40		23-30	109		69-71	169			
	1-5	42		31-33	109		1-5	170			
	6-11	43		34-35	109		6-12	172			
	12-16	45		1-6	109		13-16	172			
	17-19	44		7-24	110		17-25	172			
	20-49	46		25-35	110		26a	175			
7	1-10	51	15	1-7	111	24	26	176			
	11-17	52		8-10	111		27-31	176			
	18-35	52		11-32	111		32-43	177			
	36-50	54		1-13	112		44, 45a, 46	180			
	1-3	54		14-18	112		45b, 47-49	181			
	4-15	58		19-31	113		50-54	182			
	16-18	61		1-10	113		55-56	183			
8	19-21	58	17	11-19	117	24	1-3	185			
	22-25	63		20-37	117		4-8	186			
	26-39	64		1-8	117		9-11	188			
	40-56	66		9-14	118		12	187			
	1-6	69		15-17	119		13-32	189			
	7-9	72		18-27	120		33-35	189			
	10	73		28-30	121		36-48	190			
9	11-17	74	18	31-34	122	24	49	193			
	18-21	86		35-43	123		50-53	194			

JOHN

Chapter	Verse	Page	Chapter	Verse	Page	Chapter	Verse	Page
1	1-5	11	8	59	100	18	15-16	167
	6-8	20	9	1-41	102		17-18	167
	9-14	11	10	1-21	103		19-23	165
	15-34	25		22-30	107		24	165
	35-51	25		31-39	108		25-27	168
2	1-11	26	11	40-42	108	28-38	170	
	12	26		1-46	113	39-40	172	
	13-25	27		47-53	115	1-3	174	
3	1-21	27	12	54	115	4-15	175	
	22	28		55-57	125	16a	175	
	23-36	28		1-8	125	16b-17a	175	
4	1-4	29	13	9-11	126	17b	177	
	5-42	29		12-19	127	18-27	177	
	43-45	31		20-36	140	28-30	180	
	46-54	31		37-43	140	31-37	182	
5	1	41	14	44-50	149	38-42	182	
	2-47	41		1-20	151	1	185	
6	1-14	74	15	21-29	151	2	186	
	4	81		30	153	3-10	187	
	15-21	76		31-35	153	11-17	187	
	22-71	78		36-38	154	18	188	
7	1	81	16	1-31	155	19-24	190	
	2-9	95		1-27	156	25	191	
	10	97		1-33	156	26-29	191	
	11-39	97		1-26	158	30-31	195	
	40-44	98		18	1	159	1-14	191
45-53	98	2-9	160		15-23	193		
8	1-11	98	19	10-12	162	24-25	195	
	12-58	98		12-14	165			

INDEX OF THE MIRACLES OF JESUS

Page	Miracle
123	Blind Bartimaeus and Companion
54	Blind and Dumb Demoniac, The
86	Blind Man at Bethsaida Who saw Men as Trees
69	Blind Men, Two
51	Centurion's Servant, The
83	Deaf Man with Speech Impediment, The
34	Demoniac in the Synagogue at Capernaum, The
90	Demoniac Boy, Whom The Disciples Could Not Heal, The
33	Draught of Fishes (1st) "Launch out into the deep".
191	Draught of Fishes (2nd) at Galilee after Resurrection
69	Dumb Demoniac, The
130	Fig Tree Cursed, The Barren
74	Five Thousand Fed, The
84	Four Thousand Fed, The
64	Gadarene Demoniac, The
41	Impotent Man at the Pool of Bethesda, The
66	Jairus' Daughter Raised
113	Lazarus Raised
36	Leper, A
162	Malchus' Ear (the High Priest's servant)
101	Man Born Blind, The
109	Man with Dropsy, The
37	Man with Palsy lowered Through Roof, The
31	Nobleman's Son, The
35	Peter's Wife's Mother Healed
63	Stilling the Tempest
83	Syrophoenician's Daughter, The
92	Tax Coin in the Fish's Mouth, The
117	Ten Lepers, The
76	Walks on Water, Jesus
26	Water Turned into Wine, The
52	Widow of Nain's Son Raised, The
43	Withered Hand, The
107	Woman with Spirit of Infirmity 18 years
66	Woman with Issue of Blood 12 years

In addition to the above miracles are general statements covering other miracles performed by the Savior from:
 Mat. 4:23; 9:35; Mark 6:56; Luke 4:40; 5:15; 6:17-19; 7:21; John 2:23; 3:2; 4:45; 20:30; and 21:25.

INDEX OF THE PARABLES OF JESUS

Page	Parable
107	Barren Fig Tree, The
61	Candle under a Bushel
53	Children in the Market Place, The
62	Dragnet, The
145	Fig Tree, The
100	Good Samaritan, The
110	Great Supper, The - Ambitious Guest
63	Householder, The - Treasures New & Old
50	Houses Built upon Rock and Sand
121	Laborers in the Vineyard, The
62	Leaven, The
111	Lost Coin, The
111	Lost Sheep, The
134	Marriage Feast for the King's Son - Wedding Garment
62, 107	Mustard Seed, The
40	New Cloth on Old Garment
62	Pearl of Great Price, The
101	Persistent Friend in Need at Midnight
118	Pharisee and the Publican, The
146	Porter on Watch, The
124	Pounds, The
111	Prodigal Son, The
105	Rich Fool, The
61	Seed Growing of Itself, The
147	Sheep and Goats, The
58	Sower, The
112	Steward, Dishonest, The - Mammon of Unrighteousness
147	Talents, The
61	Tares, The
146	Ten Virgins, The
62	Treasure Hidden in a Field
54	Two Debtors, The
132	Two Sons, The
95	Unmerciful Servant, The
113	Unprofitable Servants, We are
105	Watchful Servants, The
132	Wicked Husbandmen of the Vineyard, The
117	Widow, The Persistent
40	Wine Skins and New Wine
146	Wise and Evil Servants
105	Wise Steward, The

COLOR ILLUSTRATIONS AND DIAGRAMS

Lunar displays showing Abib 14 to be a Thursday in the Crucifixion year (AD 30).....	196a
AD 30 Passover Calendars depicting a Friday crucifixion as violating four Scriptures.....	196b
Astronomically derived Calendar showing that Abib 14 of AD 30 fell on a Thursday.....	197
Daniel 9 prophecy – both the Anderson and Hoehner solutions.....	239a
Daniel 9 prophecy – Dr. F.N. Jones’ Solar Year solution (Julian & Gregorian).....	239b
Ezekiel’s 390 & 40 year prophecies – Solar Year fulfillments.....	250a
Ezekiel’s 40 year prophecy fulfilled to the very day.....	250b
Artaxerxes Longimanus ascended twice, first as pro-rex to Xerxes, then as sole rex.....	250c

CHRONOLOGICAL COMPENDIUM
OF THE
RECORDED EVENTS IN THE LIFE OF CHRIST JESUS
AND
HARMONY OF THE GOSPELS

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
I. BEGINNING OF THE GOSPEL ACCOUNTS UNTO THE PUBLIC MINISTRY						
A – Preliminary Facts	B.C.					
1. And the Word was God						1:1-5, 9-14
2. Luke's Preface					1:1-4	
3. John's birth predicted	6	Jerusalem			1:5-25	
4. Espousal of Mary		Nazareth	1:18		1:27	
5. Annunciation to Mary	5	Nazareth			1:26-38	
6. Mary visits Elizabeth	5	Juttah?			1:39-56	
7. Birth of John the Baptist	5	Juttah?			1:57-80	
8. Joseph's dream - Angel's message	5	Nazareth	1:18-25			
B – Nativity & Youth of Christ						
9. Genealogy of Christ Jesus			1:1-17 ¹ , 2		3:23-38 ³	
10. Birth of Jesus ⁴	4	Bethlehem			2:1-7	
11. Adoration by the Shepherds	4	Bethlehem			2:8-20	
12. Wise men visit Herod the Great ⁵	4	Jerusalem	2:1-8			
13. Adoration by the Wise men	4	Bethlehem	2:9-12			
14. Flight to Egypt	4	enroute to Egypt	2:13-15			
15. Herod slays male children	4	Bethlehem ⁶	2:16-18			
16. Circumcision of Jesus ^{7, 8}	4	enroute to Egypt	1:25b		2:21	
17. Return from Egypt	4	Jerusalem	2:19-22a			
18. Temple presentation on 40th day	4	Jerusalem			2:22-38	
19. Return to Nazareth	4	Nazareth	2:22b-23		2:39	
20. Childhood of Jesus	4	Nazareth			2:40	
	A.D.					
21. Jesus age 12 – at the Temple	9	Jerusalem			2:41-50	
22. Age 12 to early manhood	9-26	Nazareth			2:51-52	
C – Youth & Ministry of John Baptist						
23. John's youth	to 26	in Desert places			1:80	
24. John the Baptist begins ministry	26	Jordan River	3:1-12	1:1-8	3:1-18	1:6-8
D – Jesus' Special Preparation						
25. John baptizes Jesus	26	Jordan River	3:13-17	1:9-11	3:21-23a	
26. Temptations of Jesus ⁹	26	the Wilderness	4:1-11	1:12-13	4:1-13	
27. John's witness to Jesus' person	27	Bethabara				1:15-34
28. Jesus' first 5 disciples - Nathanael, Andrew, John (?), Peter, Philip ¹⁰	27	enroute to Galilee from Bethabara				1:35-51
29. First Miracle – water to wine	27	Cana				2:1-11
30. Visit to Capernaum	27	Capernaum				2:12

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
II. JESUS BEGINS HIS PUBLIC MINISTRY (EARLY JUDEAN)						
From 1st to the 2nd Passover (Wed. April 7)	27					
31. First Passover & first cleansing of the Temple	27	Jerusalem				2:13-25
32. Nicodemus visits Jesus	27	Jerusalem				3:1-21
33. The disciples baptize	27	Judea				3:22
34. The Last witness of John	27	AEnon				3:23-36
35. John imprisoned; thus —	27	Machaerus	14:3-5	6:17-20	3:19-20	
36. Jesus departs Judea	27	enroute to Galilee	4:12	1:14	4:14	4:1-4
37. Samaritan woman	27	Sychar				4:5-42
III. THE GREAT GALILEAN MINISTRY BEGINS						
38. Jesus in Galilee	27	Galilee	4:12b	1:14-15	4:14-15	4:43-45
39. Healing the nobleman's son	27	Cana				4:46-54
40. 1st rejection at Nazareth ¹¹	27	Nazareth			4:16-30	
41. Moves to Capernaum	27	Capernaum	4:13-17		4:31	
42. Draught of fish	27	Sea of Galilee	4:18-22	1:16-20	5:1-11	
43. Demoniac in synagogue	27	Capernaum		1:21-28	4:31-37	
44. Peter's mother-in-law healed	27	Capernaum	8:14-15	1:29-31	4:38-39	
45. Many others healed the same PM	27	Capernaum	8:16-17	1:32-34	4:40-41	
46. 1st withdrawal – for prayer	27	near Capernaum		1:35	4:42a	
47. 1st tour of Galilee	28	Galilee	4:23-25	1:36-39	4:42b-44	
48. Healing of a leper	28	Galilee	8:1-4	1:40-44	5:12-14	
49. 2nd withdrawal – for prayer	28	Galilee		1:45	5:15-16	
50. Healing man of palsy	28	Capernaum	9:1-8	2:1-12	5:16-26	
51. Matthew's call; feast ¹²	28	Capernaum	9:9-13	2:13-17	5:27-32	
52. Fasting question	28	Capernaum	9:14-15	2:18-20	5:33-37	
53. Wineskins parable	28	Capernaum	9:16-17	2:21-22	5:36-39	
IV. THE SECOND YEAR OF PUBLIC MINISTRY - POPULARITY - GALILEE						
From 2nd to the 3rd Passover (Mon. March 27)	28					
54. Feast of the Jews ^{11, 13}	28	Jerusalem				5:1
55. Heals at the Pool of Bethesda (Sab.) – Deity challenged	28	Jerusalem				5:2-47
56. Disciples pluck corn – (Sab.)	28	Galilee	12:1-8	2:23-28	6:1-5	
57. Withered hand healed – (Sab.)	28	Capernaum	12:9-14	3:1-6	6:6-11	
58. Multitudes healed	28	Sea of Galilee	12:15-21	3:7-12	6:17-19	
59. 12 chosen, night of prayer ¹⁴	28	near Capernaum	10:2-4	3:13-19a	6:12-16	
60. Sermon on the Mount ¹⁵	28	Horns of Hattin	5:1-8:1		6:20-49	
61. Centurion's servant healed	28	Capernaum	8:5-13		7:1-10	
62. Widow's son raised from the dead	28	Nain			7:11-17	
63. Eulogy for John the Baptist	28	Galilee	11:2-19		7:18-35	
64. Upbraids Chorazin, etc.	28	Galilee	11:20-30			
65. Anointed by a sinner-woman	28	Galilee			7:36-50	
66. 2nd tour of Galilee	28	Galilee			8:1-3	
67. Blind & dumb demoniac delivered	28	Capernaum	12:22	3:19b-21	11:14	

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
68. Blasphemy against Holy Spirit Sign of Jonah Unclean spirit returns home Blessed if we keep the Word Eye is the lamp of the body ¹⁶	28	Capernaum	12:23-37 12:38-42 12:43-45	3:22-30	11:15-23 11:29-32 11:24-26 11:27-28 11:33-36	
69. Family comes to see Jesus	28	Capernaum	12:46-50	3:31-35	8:19-21	
70. Seaside Parables: the Sower ¹⁷ Candle Growing seed the Tares explanation Mustard Seed Leaven Hidden Treasure Pearl of Great Price Dragnet Householder Conclusion	28	Sea of Galilee	13:1-23 13:24-30 13:36-43 13:31-32 13:33 13:44 13:45-46 13:47-50 13:51-53 13:34-35	4:1-20 4:21-25 4:26-29 4:30-32 4:33-34	8:4-15 8:16-18	
71. Discipleship tested	28	Sea of Galilee	8:18-22		9:57-62	
72. Tempest Stilled	28	Sea of Galilee	8:23-27	4:35-41	8:22-25	
73. Gadarene demoniacs	28	Gadara	8:28-34	5:1-20	8:26-39	
74. Jairus' Daughter raised ¹²	28	Capernaum	9:18-19 :23-26	5:21-24 :35-43	8:40-42 :49:56	
75. Woman with issue of blood	28	Capernaum	9:20-22	5:25-34	8:43-48	
76. Two blind men healed	28	Capernaum	9:27-31			
77. Dumb demoniac delivered	28	Capernaum	9:32-34			
78. 2nd rejection at Nazareth	29	Nazareth	13:54-58	6:1-6a		
79. 3rd tour of Galilee & the 12 disciples are sent out by twos	29	Galilee	9:35-11:1	6:6b-6:13	9:1-6	
80. John beheaded by Herod Antipas	29	Machaerus	14:1-12	6:14-29	9:7-9	
81. The 12 return - withdraw for rest	29	Bethsaida	14:13a	6:30-32	9:10	
82. 5,000 fed with 5 loaves & 2 fish	29	Bethsaida	14:13-21	6:33-44	9:11-17	6:1-14 ¹⁸
83. Jesus walks on the water	29	Sea of Galilee	14:22-33	6:45-52		6:15-21
84. Triumphal healing tour	29	Gennesaret	14:34-36	6:53-56		
85. "I am the bread of life"	29	Capernaum				6:22-71

V. THE THIRD YEAR OF PUBLIC MINISTRY - OPPOSITION - GALILEE

From 3rd to the 4th Passover (Sat. April 14)	29					
86. Jesus secretly goes to Jerusalem for the Passover						6:4 ¹⁹ *7:1 cp. Dt. 16:16 Num.9:10-14
87. Tradition - the heart - Corban	29	Capernaum	15:1-20	7:1-23		
88. Syro-phoenician woman	29	near Tyre-Sidon	15:21-28	7:24-30		
89. Deaf-dumb & others healed	29	Decapolis	15:29-31	7:31-37		
90. 4,000 fed – 7 loaves & a few fish	29	Decapolis	15:32-39	8:1-9		
91. Pharisees demand a sign	29	Magdala	15:39b-16:4	8:10-12		
92. Leaven of the Pharisees	29	Sea of Galilee	16:4b-12	8:13-21		
93. "I see men as trees"	29	Bethsaida		8:22-26		
94. Peter's 2nd confession of Christ	29	Caesarea Philippi	16:13-20	8:27-30	9:18-21	cp. 6:69

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
95. Passion predicted (1st time)	29	Caesarea Philippi	16:21-23	8:31-33	9:22	
96. Cost of discipleship	29	Caesarea Philippi	16:24-28	8:34-9:1	9:23-27	
97. Transfiguration	29	Mt. Hermon	17:1-9	9:2-10	9:28-36	
98. Elijah shall come first	29	Mt. Hermon	17:10-13	9:11-13		
99. Demonized boy delivered	29	Mt. Hermon	17:14-21	9:14-29	9:37-43a	
100. Passion predicted (2nd time)	29	Galilee	17:22-23	9:30-32	9:43b-45	
101. Tax coin in the fish's mouth	29	Capernaum	17:24-27			
102. "Who shall be the greatest" Sectarianism rebuked Woe if cause others to stumble Warning of Hell	29	Capernaum	18:1-5 18:6-7 18:8-9	9:33-37 9:38-41 9:42 9:43-50	9:49-50	
103. Lost sheep sought, leaves the 99	29	Capernaum	18:10-14		<i>cp. 15:3-7</i>	
104. Offending – restoration	29	Capernaum	18:15-22			
105. Unmerciful servant parable	29	Capernaum	18:23-35			
106. Jesus rejects his brothers advice	29	Galilee				7:2-9

VI. THE LATER JUDEAN MINISTRY

107. Departure from Galilee	29	Galilee	19:1a? ²⁰	10:1a?		7:10 ²¹
108. The Feast of Tabernacles (Tue. Oct.10-Wed. Oct.17) Opinion divided over Jesus Nicodemus defends Jesus	29	Jerusalem				7:11-39 7:40-44 7:45-53
109. Adulteress taken in the very act	29	Jerusalem				8:1-11
110. "I AM the Light of the world – before Abraham was, I AM"	29	Jerusalem				8:12-58
111. Stoning attempted against Jesus	29	Jerusalem				8:59
112. Rejected in Samaria ²¹	29	Samaria			9:51-56	
113. Seventy sent out	29	Judea?			10:1-16	
114. Good Samaritan – neighbor	29	Judea			10:25-37	
115. Martha and Mary	29	Bethany			10:38-42	
116. Model prayer taught	29	near Jerusalem	<i>cp. 6:9-15</i>		11:1-4	
117. Persistent friend parable	29	near Jerusalem			11:5-13	
118. Heals man born blind (Sab.)	29	Jerusalem				9:1-41
119. "I AM the good shepherd"	29	Jerusalem				10:1-21
120. Seventy return	29	near Jerusalem			10:17-24	
121. Woes upon the Pharisees ¹⁶	29	Judea?			11:37-54	
122. Leaven of the Pharisees	29	Judea?			12:1-3	
123. Fear not man – God cares for us	29	Judea?			12:4-12	
124. "Who made me a judge?"	29	Judea?			12:13-15	
125. Rich fool parable	29	Judea?			12:16-21	
126. "Take no thought"	29	Judea?			12:22-34	
127. Watchful & wise servant	29	Judea?			12:35-48	
128. Christ divides – discern	29	Judea?			12:49-59	
129. Repent or perish	29	Judea?			13:1-5	
130. Barren fig tree parable	29	Judea?			13:6-9	
131. Infirm woman of 18 years (Sab.)	29	Judea?			13:10-17	
132. Mustard seed-Leaven (2nd time)	29	Judea?			13:18-21	
133. The Feast of the Dedication (Kislev 25 = Mon. Dec. 17)	29	Jerusalem				10:22-30
134. Stoning attempted (2nd time)	29	Jerusalem				10:31-39
135. Jesus withdraws to Perea	29	Perea				10:40-42

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
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VII. CIRCUITOUS JOURNEY THROUGH PEREA TOWARD JERUSALEM

136. Travel toward Jerusalem	30	Perea			13:22	
137. The straight gate	30	Perea			13:23-30	
138. Warned of Antipas - the fox	30	Perea			13:31-33	
139. Laments over Jerusalem (1st)	30	Perea			13:34-35	
140. Man healed with dropsy (Sab.)	30	Perea			14:1-6	
141. Great Supper & the ambitious guest parable	30	Perea			14:7-24	
142. Cost of discipleship	30	Perea			14:25-35	
143. Parables: Lost Sheep Lost Coin Prodigal son Unjust steward	30	Perea			15:1-7 15:8-10 15:11-32 16:1-13	
144. Pharisees covetous	30	Perea			16:14-18	
145. Rich Man & Lazarus	30	Perea			16:19-31	
146. Forgive – Faith – Duty	30	Perea			17:1-10	
147. Lazarus raised from the dead	30	Bethany				11:1-46
148. Caiaphas etc. conspire	30	Jerusalem				11:47-53
149. Jesus withdraws		Ephraim				11:54

VIII. THE FINAL JOURNEY TO JERUSALEM VIA GALILEE, SAMARIA & PEREA

150. 10 lepers healed	30	Galilee			17:11-19	
151. The Kingdom of God is within	30	Galilee?			17:20-37	
152. Persistent Widow parable	30	Galilee?			18:1-8	
153. Pharisee & the publican pray	30	Galilee?			18:9-14	
154. From Galilee into Perea ²⁰	30	Perea	19:1-2	10:1		
155. Divorce issue taught	30	Perea	19:3-12	10:2-12		
156. Jesus blesses children	30	Perea	19:13-15	10:13-16	18:15-17	
157. Rich young ruler	30	Perea	19:16-26	10:17-27	18:18-27	
158. 100 fold reward	30	Perea	19:27-30	10:28-31	18:28-30	
159. Laborers Parable	30	Perea	20:1-16			
160. Passion predicted (3rd)	30	Perea	20:17-19	10:32-34	18:31-34	
161. Ambition of James & John	30	Perea	20:20-28	10:35-45		
162. Blind Bartimaeus	30	Jericho	20:29-34	10:46-52	18:35-43	
163. Zacchaeus converted	30	Jericho			19:1-10	
164. Parable of the pounds	30	Jericho			19:11-28	
165. Passover at hand	30	near Bethany				11:55-57
166. Bethany 6 days before the last Passover (Sat. Mar.30-Sabbath)	30	Bethany				12:1a
167. Supper - Simon the ex-leper's house, Mary anoints Jesus ²²	30	Bethany	26:6-13	14:3-9		12:1b-8
168. Jews come to see Jesus and also Lazarus	30	Bethany				12:9-11

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
IX. THE LORD'S FINAL DAYS AT JERUSALEM BEFORE THE CROSS						
169. Triumphant entry into Jerusalem (1st day of the week) Sun. Mar.31	30	Jerusalem	21:1-11	11:1-10	19:29-40	12:12-19
170. Laments Jerusalem (2nd time)	30	Jerusalem			19:41-44	
171. Temple "measured"	30	Jerusalem		11:11a		
172. Retires for the evening (2nd day of the week) Mon. April 1	30	Bethany		11:11b		
173. Barren Fig tree cursed	30	Mt. of Olives	21:18-19	11:12-14		
174. 2nd Cleansing of the Temple	30	Jerusalem	21:12-13	11:15-18	19:45-48	
175. Blind and lame healed	30	Temple	21:14-16			
176. Retires for the evening (3rd day of the week) Tue. April 2	30	Bethany	21:17	11:19		
177. Fig tree lesson – faith	30	Mt. of Olives	21:20-22	11:20-24		
178. Forgive in order to be forgiven	30	Mt. of Olives		11:25-26		
179. Authority challenged	30	Temple	21:23-27	11:27-33	20:1-8	
180. Parables given in response: The two sons The wicked husbandmen The Wedding garment	30	Temple	21:28-32 21:33-46 22:1-14	12:1-12	20:9-19	
181. Tribute to Caesar question	30	Temple	22:15-22	12:13-17	20:20-26	
182. Resurrection challenge-Sadducees	30	Temple	22:23-33	12:18-27	20:27-40	
183. The Great Commandment	30	Temple	22:34-40	12:28-34		
184. Messiah is David's Lord	30	Temple	22:41-46	12:35-37	20:41-44	
185. Woes (7) upon the Pharisees	30	Temple	23:1-36	12:38-40	20:45-47	
186. Laments Jerusalem (3rd time)	30	Temple	23:37-39			
187. Widow's mites ²³	30	Temple		12:41-44	21:1-4	
188. Greeks seek Jesus	30	Temple				12:20-36
189. Unbelief of the Jews	30	Jerusalem				12:37-43
Prophetic Discourses:	30	Mt. of Olives				
190. Destruction of the Temple and Jesus' 2nd coming foretold	30	Mt. of Olives	24:1-31	13:1-27	21:5-28	
191. Fig Tree parable	30	Mt. of Olives	24:32-36	13:28-32	21:29-33	
192. Taken away by Noah's Flood	30	Mt. of Olives	24:37-41			
193. Watchfulness urged	30	Mt. of Olives	24:42-44	13:33-37	21:34-36	
194. "Watch" Parables: Wise & evil servants 10 Virgins Talents Sheep and the Goats	30	Mt. of Olives	24:45-51 25:1-13 25:14-30 25:31-46			
195. Jesus' daily routine in final days	30	near Jerusalem			21:37	
196. Sanhedrin conspires ²²	30	Jerusalem	26:1-5	14:1-2	22:1-2	
197. Betrayal compact with Judas (4th day of the week) Wed. April 3	30	Jerusalem	26:14-16	14:10-11	22:3-6	
198. Final teachings before the Cross?	30	Temple			21:38	12:44-50

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
4th and Last Passover (5th day of the week) Thur. April 4 [Near sunset as 14th Nisan begins, Jesus celebrates the Passover]	30					
199. Passover preparation	30	Jerusalem	26:17-19	14:12-16	22:7-13	
200. Last Passover meal: Ambition reproved Washing Apostles' feet Judas named as the betrayer Judas leaves before the Lord's Supper New commandment – love The Lord's Supper ²⁴ (cp. I Cor.11:23-25) Sing hymn and depart to Mt Olivet	30	Upper Room	26:20 26:21-25 26:26-29 26:30	14:17 14:18-21 14:22-25 14:26	22:14-18 22:24-30 22:21-23 22:19-20	13:1-20 13:21-29 13:30 13:31-35
201. Peter's denial foretold	30	Jerusalem	26:31-35	14:27-31	22:31-34	13:36-38
202. Now take purse & sword	30	Jerusalem			22:35-38	
203. Jesus encourages the apostles & promises the Comforter to come	30	Jerusalem				14:1-31
204. "I AM the true Vine" & the farewell discourse	30	Kidron				15 – 16
205. The high priestly intercessory prayer	30	Kidron				17:1-26
206. Agony in the Garden	30	Gethsemane	26:36-46	14:32-42	22:39-46	18:1
207. Betrayed and Arrested	30	Gethsemane	26:47-50	14:43-46	22:47-48	18:2-9
208. Malchus' ear cut off	30	Gethsemane	26:51-56	14:47-52	22:49-53	18:10-12
X. 3 RELIGIOUS TRIALS & 3 CIVIL TRIALS – ALL ILLEGAL						
209. Tried by Annas (1) at night (Jewish)	30	Jerusalem				18:12-14 18:19-23
210. Tried by Caiaphas (2) & the Sanhedrin – informal trial	30	Jerusalem	26:57 26:59-68	14:53 14:55-65	22:54a 22:63-65	18:24
211. Peter & John follow	30	Jerusalem	26:58a, b	14:54a, b	22:54b	18:15-16
212. Peter's triple denial of Jesus near the enemies fire ²⁵	30	Jerusalem	26:58c 26:69-75	14:54c 14:66-72	22:55-62	18:17-18 18:25-27
213. Tried formally (3) by the Sanhedrin – after dawn	30	Jerusalem	27:1	15:1a	22:66-68	
214. Jesus avows His deity	30	Jerusalem			22:69-71	
215. Judas' remorse & suicide (cp. Acts 1:18-19)	30	Temple, then a field	27:3-10			
216. Tried by Pilate (4) the first time Roman trial	30	Jerusalem	27:2 27:11-14	15:1b-5	23:1-5	18:28-38
217. Tried by Herod Antipas (5) Roman trial	30	Jerusalem			23:6-12	
218. Tried again by Pilate (6) who attempts Jesus' release	30	Jerusalem			23:13-16	
219. Barabbas or Jesus?	30	Jerusalem	27:15-26a	15:6-15a	23:17-25	18:39-40
220. Soldiers scourge, mock and put crown of thorns on Jesus	30	Praetorium	27:26b-30	15:15b-19		19:1-3
221. Again attempts to free Jesus	30	Jerusalem				19:4-15
222. Pilate's Sentence	30	Jerusalem				19:16a
223. Led away to Golgotha	30	Praetorium	27:31	15:20	23:26a	19:16b-17a

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
224. Simon bears Jesus' Cross	30	Praetorium	27:32	15:21	23:26	
225. Women lament-Jesus a green tree	30	near Golgotha			23:27-31	
XI. THE CRUCIFIXION AND BURIAL – NISAN 14 THUR. APRIL 4, AD 30						
226. Arrives at "the skull"	30	Golgotha	27:33	15:22	23:33a	19:17b
227. Refuses wine & myrrh ²⁴	30	Golgotha	27:34	15:23		
First 3 hours on the cross 9:00 AM to Noon Jesus prays for others						
228. Jesus nailed to the cross ^{26, 27} between the two thieves	30	Golgotha	27:35a & 27:38	15:25-28	23:32-33	19:18
229. "Father, forgive them"	30	Golgotha			23:34a	
230. Superscription-"king of the Jews"	30	Golgotha	27:36-37	15:26	23:38	19:19-22
231. Lots cast for Jesus' garments	30	Golgotha	27:35b	15:24	23:34b	19:23-24
232. Jews mock & revile Jesus	30	Golgotha	27:39-43	15:29-32a	23:35-37	
233. Two thieves revile Him	30	Golgotha	27:44	15:32b		
234. "Behold thy mother"	30	Golgotha				19:25-27
235. "This day with me Paradise"	30	Golgotha			23:39-43	
Last 3 hours on the cross Noon to 3:00 PM Jesus prays for Himself						
236. Darkness (yet time of full moon!)	30	Golgotha	27:45	15:33	23:44-45a	
237. "My God, why forsaken me"	30	Golgotha	27:46-47	15:34-35		
238. "I thirst"	30	Golgotha				19:28
239. Lips moistened with vinegar ²⁴	30	Golgotha	27:48	15:36a		19:29
240. Let us see Elijah save Him	30	Golgotha	27:49	15:36b		
241. "It is finished"	30	Golgotha	27:50a	15:37a	23:46a	19:30a
242. "Father, into thy hands"	30	Golgotha			23:46b	
243. Dismisses His own spirit	30	Golgotha	27:50b	15:37b	23:46c	19:30b
Accompanying Phenomena						
244. Veil of the Temple rent	30	Temple	27:51	15:38	23:45b	
245. Graves opened, dead raised	30	near Jerusalem	27:52a			
246. Centurion's confession	30	Golgotha	27:54	15:39	23:47	
247. Onlookers convicted	30	Golgotha			23:48	
248. Women watch from afar	30	Golgotha	27:55-56	15:40-41	23:49	
249. Piercing of Jesus' side	30	Golgotha				19:31-37
250. Taken down from cross – burial	30	Golgotha	27:57-60	15:42-46	23:50-54	19:38-42
251. Women behold Jesus' burial	30	The Garden	27:61	15:47	23:55-56	
252. Tomb sealed & Roman guard set	30	The Garden	27:62-66			
XII. THE RESURRECTION AND ASCENSION – NISAN 17 – SUN. APRIL 7, AD 30						
253. Women prepare burial spices	30	Jerusalem		16:1		
254. Angel rolls away the stone	30	The Garden	28:2-4			
255. Women come to anoint Jesus ²⁸ and find the tomb empty	30	The Garden	28:1	16:2-5a	24:1-3	20:1
256. Mary Magdalene leaves-not yet aware of Jesus' resurrection	30	The Garden				20:2

EVENT IN OUR LORD'S LIFE	DATE	LOCATION	MATT.	MARK	LUKE	JOHN
257. Women see 2 angels - He is risen	30	The Garden	28:5-8	16:5b-8	24:4-8	
258. Peter & John run to see tomb ²⁹	30	The Garden			24:12	20:3-10
259. Appears to Mary Magdalene	30	The Garden		16:9		20:11-17
260. Appears to the other women	30	near Jerusalem	28:9-10			
261. Mary Magdalene reports to the 11 – He's alive!	30	Jerusalem		16:10-11		20:18
262. The other women arrive and confirm Mary M's report ²⁹	30	Jerusalem			24:9-11	
263. Roman guards report to priests	30	Jerusalem	28:11-15			
264. Raised saints seen in Jerusalem	30	Jerusalem	27:52b-53			
265. Appears to Peter (I Cor.15:5a, cp. Luk.24:34)	30	Jerusalem				
266. Appears to 2 disciples	30	near Emmaus		16:12	24:13-32	
267. The 2 report to the 11	30	Jerusalem		16:13	24:33-35	
268. Appears to 10 Apostles ³⁰ "Receive ye the Holy Spirit" (cp. I Cor. 15:5b)	30	Jerusalem		16:14	24:36-48	20:19-24
269. Thomas doubts the 10's testimony of the resurrection	30	Jerusalem				20:25
270. Appears to 11 Apostles ³⁰ Sunday Nisan 24 - April 14	30	Jerusalem				20:26-29
271. Appears to 7 disciples by the sea Miraculous catch of fish	30	Sea of Galilee				21:1-14
272. Peter restored	30	Sea of Galilee				21:15-23
273. Appears to 500 on the Mount Great Commission given (cp. I Cor. 15:6)	30	Galilee	28:16-20	16:15-18		
274. Appears to James (Jesus' brother) (cp. I Cor. 15:7a)	30	??				
275. Appears – gives instructions prior to the ascension (cp. I Cor. 15:7b, cp. Acts 1:3-8)	30	Jerusalem			24:49	
276. Ascension of Jesus the Christ 40th day after resurrection inclusive Thur. Iyar 26 – May 16 (cp. Acts 1:9-12)	30	Mt. of Olives		16:19-20	24:50-53	
277. The purpose & conclusion of the Apostle John's Gospel	30					20:30-31 21:24-25

About the Author

Over a 14-year professional career, the author held varying positions of responsibility as Paleontologist, Geophysicist, District Geophysicist, Geophysical Manager, and Regional Geophysicist with Texaco and Tenneco respectively. Shortly before resigning from his scientific career in 1974 to pursue Biblical studies, he was selected to attend Division Manager School.

Having attained a Ph.D. as well as a Th.D., Dr. Jones has garnered majors in the disciplines of Geology, Chemistry, Mathematics, Theology, and Education from six institutions of higher learning. A magna cum laude graduate and a former evolutionist, he also possesses 25 semester hours in Physics and is an ordained Minister (SBC).

The recipient of three National Science Foundation scholarships (Auburn University and University of Texas), he was honored in *Outstanding Young Men of America* (1971).

Dr. Jones has twice served as adjunct Professor at Continental Bible College in Brussels, Belgium and was Professor and Chairman of the Department of Biblical Chronology at Pacific International University.

A “best selling author”, he has produced a definitive published work on Bible chronology, an exhaustive historical work addressing many biblical problems relating to the Neo-Babylonian and Persian kings of the fifth and sixth centuries BC as well as several books in defense of the traditional biblical text that expose the soft underbelly latent in textual criticism theory.

Dr. Jones is currently engaged in ongoing biblical research and the teaching of God’s infallible Word in open public forums. He, his wife and family are all residents of Texas, USA.

A HARMONY OF THE GOSPELS

I. BEGINNING OF THE GOSPEL ACCOUNTS UNTO THE PUBLIC MINISTRY

A. Preliminary Facts:

AND THE WORD WAS GOD – PRE-EXISTENT CHRIST AND HIS INCARNATION

JOHN 1:1–5, 9–14

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by him; and without him was not any thing made that was made.

⁴ In him was life; and the life was the light of men.

⁵ And the light shineth in darkness; and the darkness comprehended it not.

John 1:9 *That* was the true Light, which lighteth every man that cometh into the world.

¹⁰ He was in the world, and the world was made by him, and the world knew him not.

¹¹ He came unto his own, and his own received him not.

¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

LUKE'S PREFACE

LUKE FOLLOWS METHOD OF HISTORIANS IN DEDICATION OF GOSPEL

LUKE 1:1–4

Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

² Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

³ It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

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

ANNUNCIATION TO ZACHARIAS OF THE BIRTH OF JOHN THE BAPTIST

BC 6 JERUSALEM

LUKE 1:5-25

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

⁶ And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

⁷ And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

⁸ And it came to pass, that while he executed the priest's office before God in the order of his course,

⁹ According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

¹⁰ And the whole multitude of the people were praying without at the time of incense.

¹¹ And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

¹² And when Zacharias saw *him*, he was troubled, and fear fell upon him.

¹³ But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

¹⁴ And thou shalt have joy and gladness; and many shall rejoice at his birth.

¹⁵ For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

¹⁶ And many of the children of Israel shall he turn to the Lord their God.

¹⁷ And he shall go before him in the spirit and power of Elias, 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.

¹⁸ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

¹⁹ And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

²⁰ And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

²¹ And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

²² And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

²³ And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

²⁴ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

²⁵ Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

THE ESPOUSAL OF MARY TO JOSEPH

BC 7 OR 6 (?) NAZARETH

MATTHEW 1:18 & LUKE 1:27

MATTHEW 1

LUKE 1

1:18 Now the birth of Jesus Christ was on this wise:

When as his mother Mary was espoused to Joseph,

Before they came together, she was found with child of the Holy Ghost.

1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

ANNUNCIATION TO MARY OF THE CONCEPTION OF JESUS

BC 5 NAZARETH

LUKE 1:26–38

Luke 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

²⁷ To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

²⁸ And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

²⁹ And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

³⁰ And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

³¹ And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

³³ And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

³⁴ Then said Mary unto the angel, How shall this be, seeing I know not a man?

³⁵ And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

³⁶ And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

³⁷ For with God nothing shall be impossible.

³⁸ And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

MARY VISITS ELIZABETH

BC 5 JUTTAH (?)

LUKE 1:39–56

Luke 1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

⁴⁰ And entered into the house of Zacharias, and saluted Elisabeth.

⁴¹ And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

⁴² And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

⁴³ And whence *is* this to me, that the mother of my Lord should come to me?

⁴⁴ For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

⁴⁵ And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

⁴⁶ And Mary said, My soul doth magnify the Lord,

⁴⁷ And my spirit hath rejoiced in God my Saviour.

⁴⁸ For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

⁴⁹ For he that is mighty hath done to me great things; and holy *is* his name.

⁵⁰ And his mercy *is* on them that fear him from generation to generation.

⁵¹ He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

⁵² He hath put down the mighty from *their* seats, and exalted them of low degree.

⁵³ He hath filled the hungry with good things; and the rich he hath sent empty away.

⁵⁴ He hath holpen his servant Israel, in remembrance of *his* mercy;

⁵⁵ As he spake to our fathers, to Abraham, and to his seed for ever.

⁵⁶ And Mary abode with her about three months, and returned to her own house.

BIRTH OF JOHN THE BAPTIST

BC 5 JUTTAH (?)

LUKE 1:57–80

Luke 1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

⁵⁸ And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

⁵⁹ And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

⁶⁰ And his mother answered and said, Not *so*; but he shall be called John.

⁶¹ And they said unto her, There is none of thy kindred that is called by this name.

⁶² And they made signs to his father, how he would have him called.

⁶³ And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

⁶⁴ And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

⁶⁵ And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

⁶⁶ And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

⁶⁷ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

⁶⁸ Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

⁶⁹ And hath raised up an horn of salvation for us in the house of his servant David;

⁷⁰ As he spake by the mouth of his holy prophets, which have been since the world began:

⁷¹ That we should be saved from our enemies, and from the hand of all that hate us;

⁷² To perform the mercy *promised* to our fathers, and to remember his holy covenant;

⁷³ The oath which he sware to our father Abraham,

⁷⁴ That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

⁷⁵ In holiness and righteousness before him, all the days of our life.

⁷⁶ And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

⁷⁷ To give knowledge of salvation unto his people by the remission of their sins,

⁷⁸ Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

⁷⁹ To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

⁸⁰ And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

ANNUNCIATION TO JOSEPH OF THE CONCEPTION OF CHRIST

BC 5 NAZARETH

MATTHEW 1:18–25a

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

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

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

²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

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

²³ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

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

^{25a} And knew her not till she had brought forth her firstborn son: ...

B. Nativity & Youth of Christ:

GENEALOGY OF CHRIST JESUS

MATTHEW 1:1–17 and LUKE 3:23–38 1, 2, 3

MATTHEW 1

1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

² Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

³ And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

⁵ And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

⁶ And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias*;

⁷ And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

⁸ And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

⁹ And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

¹⁰ And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

¹¹ And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

¹² And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

¹⁵ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

¹⁶ And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

LUKE 3

3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

²⁴ Which was *the son of* Matthat, which was *the son of* Levi, which was *the son of* Melchi, which was *the son of* Janna, which was *the son of* Joseph,

²⁵ Which was *the son of* Mattathias, which was *the son of* Amos, which was *the son of* Naum, which was *the son of* Esli, which was *the son of* Nagge,

²⁶ Which was *the son of* Maath, which was *the son of* Mattathias, which was *the son of* Semei, which was *the son of* Joseph, which was *the son of* Juda,

²⁷ Which was *the son of* Joanna, which was *the son of* Rhesa, which was *the son of* Zorobabel, which was *the son of* Salathiel, which was *the son of* Neri,

²⁸ Which was *the son of* Melchi, which was *the son of* Addi, which was *the son of* Cosam, which was *the son of* Elmodam, which was *the son of* Er,

²⁹ Which was *the son of* Jose, which was *the son of* Eliezer, which was *the son of* Jorim, which was *the son of* Matthat, which was *the son of* Levi,

³⁰ Which was *the son of* Simeon, which was *the son of* Juda, which was *the son of* Joseph, which was *the son of* Jonan, which was *the son of* Eliakim,

³¹ Which was *the son of* Melea, which was *the son of* Menan, which was *the son of* Mattatha, which was *the son of* Nathan, which was *the son of* David,

³² Which was *the son of* Jesse, which was *the son of* Obed, which was *the son of* Booz, which was *the son of* Salmon, which was *the son of* Naasson,

³³ Which was *the son of* Aminadab, which was *the son of* Aram, which was *the son of* Esrom, which was *the son of* Phares, which was *the son of* Juda,

³⁴ Which was *the son of* Jacob, which was *the son of* Isaac, which was *the son of* Abraham, which was *the son of* Thara, which was *the son of* Nachor,

³⁵ Which was *the son of* Saruch, which was *the son of* Ragau, which was *the son of* Phalec, which was *the son of* Heber, which was *the son of* Sala,

³⁶ Which was *the son of* Cainan, which was *the son of* Arphaxad, which was *the son of* Sem, which was *the son of* Noe, which was *the son of* Lamech,

³⁷ Which was *the son of* Mathusala, which was *the son of* Enoch, which was *the son of* Jared, which was *the son of* Maleleel, which was *the son of* Cainan,

MATTHEW 1

Mat. 1:17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

LUKE 3

³⁸ Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

BIRTH OF JESUS

BC 4 BETHLEHEM

LUKE 2:1-7⁴

Luke 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

² (*And* this taxing was first made when Cyrenius was governor of Syria.)

³ And all went to be taxed, every one into his own city.

⁴ And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

⁵ To be taxed with Mary his espoused wife, being great with child.

⁶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

⁷ And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

PRAISE OF ANGELS AND ADORATION BY THE SHEPHERDS

BC 4 BETHLEHEM

LUKE 2:8-20

Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

⁹ And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

¹⁰ And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

¹¹ For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

¹² And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

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

¹⁴ Glory to God in the highest, and on earth peace, good will toward men.

¹⁵ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

¹⁶ And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

¹⁷ And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

¹⁸ And all they that heard *it* wondered at those things which were told them by the shepherds.

¹⁹ But Mary kept all these things, and pondered *them* in her heart.

²⁰ And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

MAGI VISIT HEROD SEEKING NEW BORN KING OF THE JEWS

BC 4 JERUSALEM

MATTHEW 2:1-8⁵

Matthew 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

² Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat. 2:3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

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

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

⁶ And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

⁷ Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

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

ADORATION BY THE MAGI

BC 4 BETHLEHEM

MATTHEW 2:9-12

Matthew 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

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

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

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

FLIGHT TO EGYPT

BC 4 ENROUTE TO EGYPT

MATTHEW 2:13-15

Matthew 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

¹⁴ When he arose, he took the young child and his mother by night, and departed into Egypt:

¹⁵ And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

HEROD SLAYS MALE CHILDREN

BC 4 BETHLEHEM & ENVIRONS

MATTHEW 2:16-18⁶

Matthew 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

¹⁷ Then was fulfilled that which was spoken by Jeremy the prophet, saying,

¹⁸ In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

CIRCUMCISION OF JESUS

BC 4 ENROUTE TO EGYPT

MATTHEW 1:25b; LUKE 2:21^{7, 8}

MATTHEW 1

1:25b ... and he called his name JESUS.

LUKE 2

2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

RETURN FROM EGYPT

BC 4 JERUSALEM

MATTHEW 2:19–22a

Matthew 2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

²⁰ Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

²¹ And he arose, and took the young child and his mother, and came into the land of Israel.

^{22a} But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, ...

PRESENTATION IN THE TEMPLE WITH HOMAGE OF SIMEON AND ANNA

BC 4 JERUSALEM

LUKE 2:22–38

Luke 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

²³ (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

²⁴ And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

²⁵ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

²⁶ And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

²⁷ And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

²⁸ Then took he him up in his arms, and blessed God, and said,

²⁹ Lord, now lettest thou thy servant depart in peace, according to thy word:

³⁰ For mine eyes have seen thy salvation,

³¹ Which thou hast prepared before the face of all people;

³² A light to lighten the Gentiles, and the glory of thy people Israel.

³³ And Joseph and his mother marvelled at those things which were spoken of him.

³⁴ And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

³⁵ (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

³⁶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

³⁷ And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

³⁸ And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

RETURN TO NAZARETH
MATTHEW 2:22b–23; LUKE 2:39

BC 4 NAZARETH

MATTHEW 2

2:22b ... being warned of God in a dream,
 he turned aside into the parts of Galilee:
²³ And he came and dwelt in a city called Nazareth:
 that it might be fulfilled which was spoken by the
 prophets, He shall be called a Nazarene.

LUKE 2

2:39 And when they had performed all things according to
 the law of the Lord,
 they returned into Galilee,
 to their own city Nazareth.

CHILDHOOD OF JESUS

BC 4+ NAZARETH

LUKE 2:40

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

VISIT OF JESUS TO JERUSALEM AT AGE TWELVE

AD 9 JERUSALEM

LUKE 2:41–50

Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover.

⁴² And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

⁴³ And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

⁴⁴ But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

⁴⁵ And when they found him not, they turned back again to Jerusalem, seeking him.

⁴⁶ And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

⁴⁷ And all that heard him were astonished at his understanding and answers.

⁴⁸ And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

⁴⁹ And he said unto them, **How is it that ye sought me? wist ye not that I must be about my Father's business?**

⁵⁰ And they understood not the saying which he spake unto them.

THE EIGHTEEN YEARS AT NAZARETH

AD 9–26

NAZARETH

LUKE 2:51–52

Luke 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

⁵² And Jesus increased in wisdom and stature, and in favour with God and man.

C. Youth and Ministry of John:

JOHN'S YOUTH

AD 26 IN THE DESERTS

LUKE 1:80

Luke 1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

JOHN THE BAPTIST BEGINS HIS MINISTRY

AD 26 THE JORDAN

MAT. 3:1-12; MARK 1:1-8; LUKE 3:1-18; JOHN 1:6-8

MATTHEW 3	MARK 1	LUKE 3	JOHN 1
<p>3:1a In those days came John the Baptist,</p> <p>c. in the wilderness of Judaea,</p> <p>b. preaching</p> <p>² And saying, Repent ye: for the kingdom of heaven is at hand.</p> <p>^{3a} For this is he that was spoken of by the prophet Esaias, saying,</p>	<p>1:1 The beginning of the gospel of Jesus Christ, the Son of God;</p> <p>^{4a} John did baptize in the wilderness,</p> <p>^{4b} and preach the baptism of repentance for the remission of sins.</p> <p>² As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p>	<p>3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, ² Annas and Caiaphas being the high priests,</p> <p>the word of God came unto John the son of Zacharias in the wilderness.</p> <p>³ And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;</p> <p>^{4a} As it is written in the book of the words of Esaias the prophet, saying,</p>	<p>1:6 There was a man sent from God, whose name <i>was</i> John.</p> <p>⁷ The same came for a witness, to bear witness of the Light, that all <i>men</i> through him might believe.</p> <p>⁸ He was not that Light, but <i>was sent</i> to bear witness of that Light.</p> <p>cp. 1:28</p>

MATTHEW 3

^{3b} The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

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

^{5a} Then went out to
c. him and all Judaea,
b. Jerusalem,
d. and all the region round about Jordan,

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

⁷ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,

O generation of vipers, who hath warned you to flee from the wrath to come?

⁸ Bring forth therefore fruits meet for repentance:

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

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

MARK 1

³ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

⁶ And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

⁵ And there went out unto him all the land of Judaea, and they of Jerusalem,

and were all baptized of him in the river of Jordan, confessing their sins.

LUKE 3

^{4b} The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

⁵ Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

⁶ And all flesh shall see the salvation of God.

⁷ Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

⁸ Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

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

¹⁰ And the people asked him, saying, What shall we do then?

^{11a} He answereth and saith unto them, He that hath two coats,

cp. John 1:23

MATTHEW 3	MARK 1	LUKE 3	
<p>3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear:</p> <p>he shall baptize you with the Holy Ghost, and <i>with</i> fire:</p> <p>12 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.</p>	<p>1:7 And preached, saying,</p> <p>There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.</p> <p>8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.</p>	<p>11b let him impart to him that hath none; and he that hath meat, let him do likewise.</p> <p>12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?</p> <p>13 And he said unto them, Exact no more than that which is appointed you.</p> <p>14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p> <p>15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</p> <p>16 John answered, saying unto <i>them</i> all, I indeed baptize you with water;</p> <p>but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:</p> <p>he shall baptize you with the Holy Ghost and with fire:</p> <p>17 Whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.</p> <p>18 And many other things in his exhortation preached he unto the people.</p>	<p>cp. John 1:26a</p> <p>cp. John 1:26b–27a</p> <p>cp. John 1:27b</p>

D. Special Preparation:

JOHN BAPTIZES JESUS

AD 26 THE JORDAN

MATTHEW 3:13–17; MARK 1:9–11; LUKE 3:21–23a

MATTHEW 3	MARK 1	LUKE 3
<p>3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. ¹⁴ But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. ¹⁶ And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: ¹⁷ And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>	<p>1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. ^{10a} And straightway coming up out of the water, he saw the heavens opened, and the Spirit c. descending b. like a dove d. upon him: ¹¹ And there came a voice from heaven, <i>saying</i>, Thou art my beloved Son, in whom I am well pleased.</p>	<p>3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, ²² And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. ^{23a} And Jesus himself began to be about thirty years of age, ...</p>

TEMPTATION OF JESUS

AD 26 WILDERNESS

MATTHEW 4:1–11; MARK 1:12, 13; LUKE 4:1–13⁹

MATTHEW 4	MARK 1	LUKE 4
<p>4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred.</p>	<p>1:12 And immediately the Spirit driveth him into the wilderness. ^{13a} And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; ...</p>	<p>4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, ² Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>

MATTHEW 4

³ And when the tempter came to him, he said,

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

⁴ But he answered and said,

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

⁵ Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

⁶ And saith unto him, If thou be the Son of God, cast thyself down:

for it is written, He shall give his angels charge concerning thee:

and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

⁷ Jesus said unto him,

It is written again, Thou shalt not tempt the Lord thy God.

⁸ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

⁹ And saith unto him, All these things will I give thee,

if thou wilt fall down and worship me.

¹⁰ Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

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

MARK 1

Mar. 1:13b ... and the angels ministered unto him.

LUKE 4

³ And the devil

said unto him,

If thou be the Son of God, command this stone that it be made bread.

⁴ And Jesus answered him, saying,

It is written, That man shall not live by bread alone, but by every word of God.

⁹ And he brought him to Jerusalem, and set him on a pinnacle of the temple,

and said unto him, If thou be the Son of God, cast thyself down from hence:

¹⁰ For it is written, He shall give his angels charge over thee, to keep thee:

¹¹ And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

¹² And Jesus answering said unto him, **It is said, Thou shalt not tempt the Lord thy God.**

⁵ And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world

in a moment of time.

⁶ And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

⁷ If thou therefore wilt worship me, all shall be thine.

⁸ And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

¹³ And when the devil had ended all the temptation, he departed from him for a season.

JOHN'S WITNESS TO JESUS

AD 27 BETHABARA

JOHN 1:15–34

John 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

¹⁶ And of his fulness have all we received, and grace for grace.

¹⁷ For the law was given by Moses, *but* grace and truth came by Jesus Christ.

¹⁸ No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

¹⁹ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

²⁰ And he confessed, and denied not; but confessed, I am not the Christ.

²¹ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

²² Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

²³ He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

²⁴ And they which were sent were of the Pharisees.

²⁵ And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

²⁶ John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

²⁷ He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

²⁸ These things were done in Bethabara beyond Jordan, where John was baptizing.

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

³² And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

³³ And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

³⁴ And I saw, and bare record that this is the Son of God.

**JESUS CALLS THE FIRST FIVE DISCIPLES
(ANDREW, JOHN (?), PETER, PHILIP, & NATHANAEL)**

AD 27 BETHABARA TO GALILEE

JOHN 1:35–51¹⁰

John 1:35 Again the next day after John stood, and two of his disciples;

³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

³⁷ And the two disciples heard him speak, and they followed Jesus.

³⁸ Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

³⁹ He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

⁴⁰ One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

⁴² And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas**, which is by interpretation, A stone.

⁴³ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Follow me.**

⁴⁴ Now Philip was of Bethsaida, the city of Andrew and Peter.

⁴⁵ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

⁴⁶ And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

⁴⁷ Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

⁴⁸ Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

⁴⁹ Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Joh. 1:50 Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

⁵¹ And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

JESUS PERFORMS THE FIRST MIRACLE AT A WEDDING IN CANA

AD 27 CANA IN GALILEE

JOHN 2:1–11

John 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

² And both Jesus was called, and his disciples, to the marriage.

³ And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

⁴ Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.**

⁵ His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

⁶ And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

⁷ Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim.

⁸ And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare *it*.

⁹ When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

¹⁰ And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

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

JESUS VISITS CAPERNAUM

(ACCOMPANIED BY HIS KINDRED AND HIS EARLY DISCIPLES)

AD 27 CAPERNAUM

JOHN 2:12

John 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

II. JESUS BEGINS PUBLIC MINISTRY (EARLY JUDEAN)

FIRST CLEANSING OF THE TEMPLE AT FIRST PASSOVER

AD 27 JERUSALEM
WED. APR. 7

JOHN 2:13–25

- John 2:13** And the Jews' passover was at hand, and Jesus went up to Jerusalem,
¹⁴ And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
¹⁵ And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
¹⁶ And said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.**
¹⁷ And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
¹⁸ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
¹⁹ Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**
²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
²¹ But he spake of the temple of his body.
²² When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
²³ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.
²⁴ But Jesus did not commit himself unto them, because he knew all *men*,
²⁵ And needed not that any should testify of man: for he knew what was in man.
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THE INTERVIEW OF NICODEMUS WITH JESUS AT JERUSALEM DURING PASSOVER

AD 27 JERUSALEM

JOHN 3:1–21

- John 3:1** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
² The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
³ Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**
⁴ Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
⁵ Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**
⁶ **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**
⁷ **Marvel not that I said unto thee, Ye must be born again.**
⁸ **The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**
⁹ Nicodemus answered and said unto him, How can these things be?
¹⁰ Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?**
¹¹ **Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**
¹² **If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**
¹³ **And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**
¹⁴ **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**
¹⁵ **That whosoever believeth in him should not perish, but have eternal life.**
¹⁶ **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

THE DISCIPLES BAPTIZE

AD 27 JUDEA

JOHN 3:22

John 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

THE PARALLEL MINISTRY OF JESUS AND JOHN – THE LAST WITNESS OF JOHN

AD 27 AENON

JOHN 3:23–36

John 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

²⁴ For John was not yet cast into prison.

²⁵ Then there arose a question between *some* of John's disciples and the Jews about purifying.

²⁶ And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

²⁷ John answered and said, A man can receive nothing, except it be given him from heaven.

²⁸ Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

²⁹ He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

³⁰ He must increase, but I *must* decrease.

³¹ He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

³² And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

³³ He that hath received his testimony hath set to his seal that God is true.

³⁴ For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

³⁵ The Father loveth the Son, and hath given all things into his hand.

³⁶ He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

JOHN IMPRISONED (THUS JESUS DEPARTS JUDEA)

AD 27 MACHAERUS

MATTHEW 14:3–5; MARK 6:17–20; LUKE 3:19–20

MATTHEW 14

14:3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

MARK 6

6:17a For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife:

LUKE 3

3:19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
²⁰ Added yet this above all, that he shut up John in prison.

MATTHEW 14	MARK 6	LUKE 3
<p>⁴ For John said unto him, It is not lawful for thee to have her.</p> <p>⁵ And when he would have put him to death, he feared the multitude, because they counted him as a prophet.</p>	<p>^{17b} for he had married her.</p> <p>¹⁸ For John had said unto Herod, It is not lawful for thee to have thy brother's wife.</p> <p>¹⁹ Therefore Herodias had a quarrel against him, and would have killed him; but she could not:</p> <p>²⁰ For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.</p>	

JESUS DEPARTS JUDEA FOR GALILEE THROUGH SAMARIA

AD 27

MATTHEW 4:12; MARK 1:14; LUKE 4:14; JOHN 4:1-4

MATTHEW 4	MARK 1	LUKE 4	JOHN 4
<p>4:12 Now when Jesus had heard that John was cast into prison,</p> <p>he departed into Galilee;</p>	<p>1:14 Now after that John was put in prison,</p> <p>Jesus came into Galilee, preaching the gospel of the kingdom of God,</p>	<p>4:14 And Jesus returned in the power of the Spirit into Galilee:</p> <p>and there went out a fame of him through all the region round about.</p>	<p>4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,</p> <p>² (Though Jesus himself baptized not, but his disciples,)</p> <p>³ He left Judaea, and departed again into Galilee.</p> <p>⁴ And he must needs go through Samaria.</p>

JESUS IN SAMARIA AT JACOB'S WELL – THE SAMARITAN WOMAN

AD 27 SYCHAR

JOHN 4:5-42

John 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

⁶ Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

⁷ There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

John 4:8 (For his disciples were gone away unto the city to buy meat.)

⁹ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

¹⁰ Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

¹³ Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again:**

¹⁴ **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

¹⁵ The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

¹⁶ Jesus saith unto her, **Go, call thy husband, and come hither.**

¹⁷ The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:**

¹⁸ **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

¹⁹ The woman saith unto him, Sir, I perceive that thou art a prophet.

²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

²¹ Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

²² **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

²³ **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

²⁴ **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

²⁵ The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

²⁶ Jesus saith unto her, **I that speak unto thee am he.**

²⁷ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

²⁸ The woman then left her waterpot, and went her way into the city, and saith to the men,

²⁹ Come, see a man, which told me all things that ever I did: is not this the Christ?

³⁰ Then they went out of the city, and came unto him.

³¹ In the mean while his disciples prayed him, saying, Master, eat.

³² But he said unto them, **I have meat to eat that ye know not of.**

³³ Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

³⁴ Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

³⁵ **Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**

³⁶ **And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

³⁷ **And herein is that saying true, One soweth, and another reapeth.**

³⁸ **I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

³⁹ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

⁴⁰ So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

⁴¹ And many more believed because of his own word;

⁴² And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

III. THE GREAT GALILEAN MINISTRY BEGINS

JESUS IN GALILEE

AD 27 GALILEE

MAT. 4:12b; MARK 1:14–15; LUKE 4:14–15; JOHN 4:43–45

MATTHEW 4	MARK 1	LUKE 4	JOHN 4
<p>4:12b ... he departed into Galilee;</p>	<p>1:14 Now after that John was put in prison,</p> <p>Jesus came into Galilee,</p> <p>preaching the gospel of the kingdom of God, ¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.</p>	<p>4:14a. And Jesus returned in the power of the Spirit into Galilee: ... ¹⁵ And he taught in their synagogues, being glorified of all.</p> <p>^{14b} ... and there went out a fame of him through all the region round about.</p>	<p>4:43 Now after two days he departed thence, and went into Galilee. ⁴⁴ For Jesus himself testified, that a prophet hath no honour in his own country. ⁴⁵ Then when he was come into Galilee,</p> <p>the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.</p>

HEALING SON OF NOBLEMAN

AD 27 CANA

JOHN 4:46–54

John 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

⁴⁷ When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

⁴⁸ Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

⁴⁹ The nobleman saith unto him, Sir, come down ere my child die.

⁵⁰ Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way.

⁵¹ And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

⁵² Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

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

⁵⁴ This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

THE FIRST REJECTION AT NAZARETH

AD 27 NAZARETH

LUKE 4:16-30¹¹

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

¹⁷ And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

¹⁸ **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

¹⁹ **To preach the acceptable year of the Lord.**

²⁰ And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

²¹ And he began to say unto them, **This day is this scripture fulfilled in your ears.**

²² And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

²³ And he said unto them, **Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.**

²⁴ And he said, **Verily I say unto you, No prophet is accepted in his own country.**

²⁵ **But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;**

²⁶ **But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.**

²⁷ **And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.**

²⁸ And all they in the synagogue, when they heard these things, were filled with wrath,

²⁹ And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

³⁰ But he passing through the midst of them went his way,

JESUS MOVES FROM NAZARETH TO CAPERNAUM

AD 27 CAPERNAUM

MATTHEW 4:13-17; LUKE 4:31a

MATTHEW 4

4:13 And leaving Nazareth,

he came and dwelt in Capernaum,

which is upon the sea coast, in the borders of Zabulon and Nephthalim:

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

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

¹⁶ The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

¹⁷ From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

LUKE 4

4:31a And came down to Capernaum, a city of Galilee, ...

DRAUGHT OF FISH – JESUS FINDS FOUR FISHERS OF MEN

AD 27 SEA OF GALILEE

MAT. 4:18–22; MARK 1:16–20; LUKE 5:1–11

MATTHEW 4

4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

MARK 1

1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

LUKE 5

5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,
² And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
³ And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
⁴ Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets for a draught.**
⁵ And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
⁶ And when they had this done, they inclosed a great multitude of fishes: and their net brake.
⁷ And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
⁸ When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
⁹ For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
¹⁰ And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon,
Fear not; from henceforth thou shalt catch men.
^{11a} And when they had brought their ships to land,

¹⁹ And he saith unto them,
Follow me, and I will make you fishers of men.

¹⁷ And Jesus said unto them,
Come ye after me, and I will make you to become fishers of men.

MATTHEW 4	MARK 1	LUKE 5
<p>²⁰ And they straightway left <i>their</i> nets, and followed him.</p> <p>²¹ And going on from thence, he saw other two brethren, James <i>the son</i> of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.</p> <p>²² And they immediately left the ship and their father, and followed him.</p>	<p>¹⁸ And straightway they forsook their nets, and followed him.</p> <p>¹⁹ And when he had gone a little further thence, he saw James the <i>son</i> of Zebedee, and John his brother, who also were in the ship mending their nets.</p> <p>^{20a} And straightway he called them: and they left</p> <p>c. the ship</p> <p>b. their father Zebedee in</p> <p>d. with the hired servants, and went after him.</p>	<p>^{11b} they forsook all, and followed him.</p>

DEMONIAC IN THE SYNAGOGUE

AD 27 CAPERNAUM

MARK 1:21–28; LUKE 4:31–37

MARK 1	LUKE 4
<p>1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.</p> <p>²² And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.</p> <p>²³ And there was in their synagogue a man with an unclean spirit; and he cried out,</p> <p>²⁴ Saying, Let <i>us</i> alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.</p> <p>²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him.</p> <p>²⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.</p> <p>²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? for with authority commandeth he even the unclean spirits, and they do obey him.</p> <p>²⁸ And immediately his fame spread abroad throughout all the region round about Galilee.</p>	<p>4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.</p> <p>³² And they were astonished at his doctrine: for his word was with power.</p> <p>³³ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,</p> <p>³⁴ Saying, Let <i>us</i> alone; what have we to do with thee, <i>thou</i> Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.</p> <p>³⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him.</p> <p>And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p> <p>³⁶ And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the unclean spirits, and they come out.</p> <p>³⁷ And the fame of him went out into every place of the country round about.</p>

PETER'S MOTHER-IN-LAW HEALED

AD 27 CAPERNAUM

MATTHEW 8:14-15; MARK 1:29-31; LUKE 4:38-39

MATTHEW 8	MARK 1	LUKE 4
<p>8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.</p> <p>¹⁵ And he touched her hand, and the fever left her: and she arose, and ministered unto them.</p>	<p>1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.</p> <p>³⁰ But Simon's wife's mother lay sick of a fever, and anon they tell him of her.</p> <p>³¹ And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.</p>	<p>4:38 And he arose out of the synagogue, and entered into Simon's house.</p> <p>And Simon's wife's mother was taken with a great fever; and they besought him for her.</p> <p>³⁹ And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.</p>

MANY HEALED THE SAME EVENING

AD 27 CAPERNAUM

MATTHEW 8:16-17; MARK 1:32-34; LUKE 4:40-41

MATTHEW 8	MARK 1	LUKE 4
<p>8:16a When the even was come, they brought unto him many that were possessed with devils:</p> <p>c. and healed all that were sick:</p> <p>b. and he cast out the spirits with <i>his</i> word,</p> <p>¹⁷ That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare <i>our</i> sicknesses.</p>	<p>1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.</p> <p>³³ And all the city was gathered together at the door.</p> <p>³⁴ And he healed many that were sick of divers diseases, and cast out many devils;</p> <p>and suffered not the devils to speak, because they knew him.</p>	<p>4:40a Now when the sun was setting,</p> <p>c. brought them unto him; all they that</p> <p>b. had any sick with divers diseases</p> <p>d. and he laid his hands on every one of them, and healed them.</p> <p>⁴¹ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.</p>

THE FIRST WITHDRAWAL – PRAYER

AD 27 NEAR CAPERNAUM

MARK 1:35; LUKE 4:42a

MARK 1	LUKE 4
<p>1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.</p>	<p>4:42a And when it was day, he departed and went into a desert place:</p>

FIRST TOUR OF GALILEE

AD 28 GALILEE

MATTHEW 4:23–25; MARK 1:36–39; LUKE 4:42b–44

MATTHEW 4

4:23b teaching in their synagogues,
a. And Jesus went about all Galilee,
c. and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

²⁴ And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

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

MARK 1

1:36 And Simon and they that were with him followed after him.
³⁷ And when they had found him, they said unto him, All *men* seek for thee.

³⁸ And he said unto them,
Let us go into the next towns, that I may preach

there also: for therefore came I forth.

³⁹ And he preached in their synagogues throughout all Galilee,

and cast out devils.

LUKE 4

4:42b ... and the people sought him, and came unto him,

and stayed him, that he should not depart from them.
⁴³ And he said unto them,

I must preach the kingdom of God to other cities also: for therefore am I sent.

⁴⁴ And he preached in the synagogues of Galilee.

THE HEALING OF A LEPER

AD 28 GALILEE

MATTHEW 8:1–4; MARK 1:40–44; LUKE 5:12–14

MATTHEW 8

8:1 When he was come down from the mountain, great multitudes followed him.

² And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

^{3a} And Jesus put forth *his* hand, and touched him, saying,

I will; be thou clean.

MARK 1

1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

⁴¹ And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him,

I will; be thou clean.

LUKE 5

5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

^{13a} And he put forth *his* hand, and touched him, saying,

I will; be thou clean.

MATTHEW 8	MARK 1	LUKE 5
<p>^{3b} And immediately his leprosy was cleansed.</p> <p>⁴ And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.</p>	<p>⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.</p> <p>⁴³ And he straitly charged him, and forthwith sent him away;</p> <p>⁴⁴ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.</p>	<p>^{13b} And immediately the leprosy departed from him.</p> <p>¹⁴ And he charged him</p> <p>to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</p>

SECOND WITHDRAWAL OF JESUS – PRAYER

AD 28 GALILEE

MARK 1:45; LUKE 5:15–16

MARK 1	LUKE 5
<p>1:45 But he went out, and began to publish <i>it</i> much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city,</p> <p>but was without in desert places:</p> <p>and they came to him from every quarter. .</p>	<p>5:15 But so much the more went there a fame abroad of him:</p> <p>and great multitudes came together to hear, and to be healed by him of their infirmities.</p> <p>¹⁶ And he withdrew himself into the wilderness, and prayed.</p>

HEALING A MAN OF THE PALSYP

AD 28 CAPERNAUM

MATTHEW 9:1–8; MARK 2:1–12; LUKE 5:17–26

MATTHEW 9	MARK 2	LUKE 5
<p>9:1 And he entered into a ship, and passed over, and came into his own city.</p> <p>² And, behold, they brought to him a man sick of the palsy, lying on a bed:</p>	<p>2:1 And again he entered into Capernaum after <i>some</i> days; and it was noised that he was in the house.</p> <p>² And straightway many were gathered together, insomuch that there was no room to receive <i>them</i>, no, not so much as about the door: and he preached the word unto them.</p> <p>^{3a} And they come unto him, bringing one sick of the palsy,</p>	<p>5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p> <p>^{18a} And, behold, men brought in a bed a man which was taken with a palsy:</p>

MATTHEW 9

and Jesus seeing their faith said unto the sick of the palsy; **Son, be of good cheer; thy sins be forgiven thee.**

³ And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

⁴ And Jesus knowing their thoughts said,

Wherefore think ye evil in your hearts?

⁵ **For whether is easier, to say,**

Thy sins be forgiven thee; or to say, Arise,

and walk?

⁶ **But that ye may know that the Son of man hath power on earth to forgive sins,** (then saith he to the sick of the palsy,)

Arise, take up thy bed, and go unto thine house.

⁷ And he arose,

and departed to his house.

⁸ But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

MARK 2

^{3b} which was borne of four.

⁴ And when they could not come nigh unto him for the press,

they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

⁵ When Jesus saw their faith, he said unto the sick of the palsy, **Son,**

thy sins be forgiven thee.

⁶ But there were certain of the scribes sitting there,

and reasoning in their hearts,

⁷ Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

⁸ And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,

Why reason ye these things in your hearts?

⁹ **Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise,**

and take up thy bed, and walk?

¹⁰ **But that ye may know that the Son of man hath power on earth to forgive sins,** (he saith to the sick of the palsy,)

¹¹ **I say unto thee, Arise, and take up thy bed, and go thy way into thine house.**

¹² And immediately he arose,

took up the bed, and went forth before them all;

insomuch that they were all amazed, and glorified God,

saying, We never saw it on this fashion.

LUKE 5

^{18b} and they sought *means* to bring him in, and to lay *him* before him.

¹⁹ And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop,

and let him down through the tiling with *his* couch into the midst before Jesus.

²⁰ And when he saw their faith, he said unto him, **Man,**

thy sins are forgiven thee.

²¹ And the scribes and the Pharisees

began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

²² But when Jesus perceived their thoughts, he answering said unto them,

What reason ye in your hearts?

²³ **Whether is easier, to say,**

Thy sins be forgiven thee; or to say, Rise up

and walk?

²⁴ **But that ye may know that the Son of man hath power upon earth to forgive sins,** (he said to the sick of the palsy,)

²⁵ **I say unto thee, Arise, and take up thy couch, and go into thine house.**

²⁶ And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

And they were all amazed, and they glorified God,

and were filled with fear, saying,

We have seen strange things to day.

MATTHEW'S CALL – THE FEAST IN HIS HOME

AD 28 CAPERNAUM

MATTHEW 9:9–13; MARK 2:13–17; LUKE 5:27–32¹²

MATTHEW 9

9:9 And as Jesus passed forth from thence, he saw a man, named Matthew,

sitting at the receipt of custom: and he saith unto him, **Follow me.**

And he arose, and followed him.

¹⁰ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

¹¹ And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

¹² But when Jesus heard *that*, he said unto them, **They that be whole need not a physician, but they that are sick.**

¹³ **But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.**

MARK 2

2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

¹⁴ And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, **Follow me.**

And he arose and followed him.

¹⁵ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

¹⁶ And when the scribes and Pharisees saw him eat with publicans and sinners they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

¹⁷ When Jesus heard *it*, he saith unto them, **They that are whole have no need of the physician, but they that are sick:**

I came not to call the righteous, but sinners to repentance.

LUKE 5

5:27 And after these things he went forth, and saw a publican, named Levi,

sitting at the receipt of custom: and he said unto him, **Follow me.**

²⁸ And he left all,

rose up, and followed him.

²⁹ And Levi made him a great feast in his own house:

and there was a great company of publicans and of others that sat down with them.

³⁰ But their scribes and Pharisees

murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

³¹ And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick.**

³² **I came not to call the righteous, but sinners to repentance.**

FASTING QUESTION

AD 28 CAPERNAUM

MATTHEW 9:14–15; MARK 2:18–20; LUKE 5:33–35

MATTHEW 9

9:14 Then came to him the disciples of John, saying, Why do we

and the Pharisees fast oft, but thy disciples fast not?

^{15a} And Jesus said unto them,

Can the children of the bridechamber mourn, as long as the bridegroom is with them?

MARK 2

2:18 And the disciples of John and of the Pharisees used to fast:

and they come and say unto him, Why do the disciples of John

and of the Pharisees fast, but thy disciples fast not?

¹⁹ And Jesus said unto them,

Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

LUKE 5

5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

³⁴ And he said unto them,

Can ye make the children of the bridechamber fast, while the bridegroom is with them?

MATTHEW 9	MARK 2	LUKE 5
^{15b} but the days will come, when the bridegroom shall be taken from them, and then shall they fast.	²⁰ But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	³⁵ But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

PARABLE OF THE WINESKINS

AD 28 CAPERNAUM

MATTHEW 9:16–17; MARK 2:21–22; LUKE 5:36–39

MATTHEW 9	MARK 2	LUKE 5
<p>9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.</p> <p>¹⁷ Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p>	<p>2:21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.</p> <p>²² And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles</p>	<p>5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was <i>taken</i> out of the new agreeth not with the old.</p> <p>³⁷ And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.</p> <p>³⁸ But new wine must be put into new bottles; and both are preserved.</p> <p>³⁹ No man also having drunk old <i>wine</i> straightway desireth new: for he saith, The old is better.</p>

Notes:

IV. YEAR OF POPULARITY – 2nd YEAR OF PUBLIC MINISTRY From Second to Third Passover (Monday, March 27)

FEAST OF THE JEWS – MONDAY, NISAN 14 – MARCH 27

AD 28 JERUSALEM

JOHN 5:1^{11, 13}

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

JESUS HEALS AT BETHESDA POOL, HIS DEITY CHALLENGED – SATURDAY, NISAN 19 – APRIL 1

AD 28 JERUSALEM

JOHN 5:2–47

John 5:2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

³ In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

⁴ For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

⁵ And a certain man was there, which had an infirmity thirty and eight years.

⁶ When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, **Wilt thou be made whole?**

⁷ The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

⁸ Jesus saith unto him, **Rise, take up thy bed, and walk.**

⁹ And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

¹⁰ The Jews therefore said unto him that was cured, It is not lawful for thee to carry *thy* bed.

¹¹ He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

¹² Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

¹³ And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

¹⁴ Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**

¹⁵ The man departed, and told the Jews that it was Jesus, which had made him whole.

¹⁶ And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

¹⁷ But Jesus answered them, **My Father worketh hitherto, and I work.**

¹⁸ Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

¹⁹ Then answered Jesus and said unto them, **Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

²⁰ **For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.**

²¹ **For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.**

²² **For the Father judgeth no man, but hath committed all judgment unto the Son:**

²³ **That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.**

²⁴ **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

²⁵ **Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**

²⁶ **For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

²⁷ **And hath given him authority to execute judgment also, because he is the Son of man.**

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
²⁹ And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
³⁰ I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
³¹ If I bear witness of myself, my witness is not true.
³² There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
³³ Ye sent unto John, and he bare witness unto the truth.
³⁴ But I receive not testimony from man: but these things I say, that ye might be saved.
³⁵ He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
³⁶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
³⁷ And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
³⁸ And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
³⁹ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
⁴⁰ And ye will not come to me, that ye might have life.
⁴¹ I receive not honour from men.
⁴² But I know you, that ye have not the love of God in you.
⁴³ I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
⁴⁴ How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?
⁴⁵ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.
⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me.
⁴⁷ But if ye believe not his writings, how shall ye believe my words?

DISCIPLES PLUCK CORN ON THE SABBATH – ANOTHER CONTROVERSY WITH THE PHARISEES

AD 28 GALILEE

MATTHEW 12:1–8; MARK 2:23–28; LUKE 6:1–5

MATTHEW 12

12:1 At that time Jesus went
 on the sabbath day
 through the corn;
 and his disciples were an hungred,
 and began
 to pluck the ears of corn,
 and to eat.
² But when the Pharisees saw *it*,
 they said unto him,
 Behold, thy disciples do that which is
 not lawful to do upon the sabbath day.
³ But he said unto them,
**Have ye not read
 what David did, when
 he was an hungred,
 and they that were with him;
^{4a} How he entered into the house of
 God,
 and did eat the shewbread,
 which was not lawful for him to eat,
 neither for them which were with him,**

MARK 2

2:23a And it came to pass,
 c. on the sabbath day;
 b. that he went through the corn fields
 d.
 and his disciples began, as they went,
 to pluck the ears of corn.
²⁴ And the Pharisees said unto him,
 Behold, why do they on the
 sabbath day that which is not lawful?
²⁵ And he said unto them,
**Have ye never read
 what David did, when he had need,
 and was an hungred, he,
 and they that were with him?
^{26a} How he went into the house of
 God
 in the days of Abiathar the high
 priest,
 and did eat the shewbread,
 which is not lawful to eat**

LUKE 6

6:1 And it came to pass
 on the second
 sabbath after the first,
 that he went through the corn fields;
 and his disciples
 plucked the ears of corn,
 and did eat,
 rubbing *them* in *their* hands.
 and certain
² of the Pharisees said unto them,
 Why do ye that which is
 not lawful to do on the sabbath days?
³ And Jesus answering them said,
**Have ye not read so much as this,
 what David did, when
 himself was an hungred,
 and they which were with him;
^{4a} How he went into the house of
 God,
 and did take and eat the shewbread,
 c. which it is not lawful to eat**

MATTHEW 12	MARK 2	LUKE 6
<p>^{4b} but only for the priests?</p> <p>⁵ Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?</p> <p>⁶ But I say unto you, That in this place is <i>one</i> greater than the temple.</p> <p>⁷ But if ye had known what <i>this</i> meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.</p> <p>⁸ For the Son of man is Lord even of the sabbath day.</p>	<p>^{26c} and gave also to them which were with him?</p> <p>b. but for the priests,</p> <p>²⁷ And he said unto them, The sabbath was made for man, and not man for the sabbath:</p> <p>²⁸ Therefore the Son of man is Lord also of the sabbath.</p>	<p>^{4b} and gave also to them that were with him;</p> <p>d. but for the priests alone?</p> <p>⁵ And he said unto them, That the Son of man is Lord also of the sabbath.</p>

HEALING OF THE MAN WITH A WITHERED HAND ON THE SABBATH

AD 28 CAPERNAUM

MATTHEW 12:9–14; MARK 3:1–6; LUKE 6:6–11

MATTHEW 12	MARK 3	LUKE 6
<p>12:9 And when he was departed thence,</p> <p>he went into their synagogue:</p> <p>¹⁰ And, behold, there was a man which had <i>his</i> hand withered.</p> <p>And they asked him, saying, Is it lawful to heal on the sabbath days?</p> <p>that they might accuse him.</p> <p>^{11a} And he said unto them, What man shall there be among you, that shall have one sheep,</p>	<p>3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.</p> <p>² And they watched him, whether he would heal him on the sabbath day; that they might accuse him.</p> <p>³ And he saith unto the man which had the withered hand, Stand forth.</p> <p>⁴ And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.</p>	<p>6:6 And it came to pass also on another sabbath,</p> <p>that he entered into the synagogue and taught: and there was a man whose right hand was withered.</p> <p>⁷ And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.</p> <p>⁸ But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.</p> <p>^{9a} Then said Jesus unto them, I will ask you one thing; Is it lawful</p> <p>c. to do good,</p> <p>b. on the sabbath days</p> <p>d. or to do evil?</p> <p>to save life, or to destroy it?</p>

MATTHEW 12	MARK 3	LUKE 6
<p>^{11b} and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?</p> <p>¹² How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.</p> <p>¹³ Then saith he to the man, Stretch forth thine hand. And he stretched <i>it</i> forth; and it was restored whole, like as the other.</p> <p>¹⁴ Then the Pharisees went out, and held a council against him, how they might destroy him.</p>	<p>⁵ And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched <i>it</i> out: and his hand was restored whole as the other.</p> <p>⁶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.</p>	<p>¹⁰ And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.</p> <p>¹¹ And they were filled with madness; and communed one with another what they might do to Jesus.</p>

MULTITUDES HEALED BY JESUS AT THE SEA OF GALILEE

AD 28

MATTHEW 12:15–21; MARK 3:7–12; LUKE 6:17–19

MATTHEW 12	MARK 3	LUKE 6
<p>12:15a But when Jesus knew <i>it</i>, he withdrew himself from thence:</p> <p>and great multitudes followed him,</p> <p>^{15b} and he healed them all;</p>	<p>3:7 But Jesus withdrew himself with his disciples to the sea:</p> <p>and a great multitude from Galilee followed him, and from Judaea,</p> <p>⁸ And from Jerusalem, and from Idumaea, and <i>from</i> beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.</p> <p>⁹ And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.</p> <p>¹⁰ For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.</p>	<p>6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem,</p> <p>and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;</p> <p>¹⁹ And the whole multitude sought to touch him: for there went virtue out of him, and healed <i>them</i> all.</p>

MATTHEW 12	MARK 3	LUKE 6
<p>¹⁶ And charged them that they should not make him known:</p> <p>¹⁷ That it might be fulfilled which was spoken by Esaias the prophet, saying,</p> <p>¹⁸ Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.</p> <p>¹⁹ He shall not strive, nor cry; neither shall any man hear his voice in the streets.</p> <p>²⁰ A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.</p> <p>²¹ And in his name shall the Gentiles trust.</p>	<p>¹¹ And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.</p> <p>¹² And he straitly charged them that they should not make him known.</p>	<p>¹⁸ And they that were vexed with unclean spirits:</p> <p>and they were healed.</p>

THE CHOOSING OF THE TWELVE – NIGHT PRAYER

AD 28 CAPERNAUM

MATTHEW 10:2–4; MARK 3:13–19a; LUKE 6:12–16¹⁴

MATTHEW 10	MARK 3	LUKE 6
<p>² Now the names of the twelve apostles are these;</p> <p>The first, Simon, who is called Peter, and Andrew his brother;</p> <p>James <i>the son of</i> Zebedee, and John his brother;</p> <p>^{3a} Philip, and Bartholomew; Thomas, and Matthew the publican; James <i>the son of</i> Alphaeus,</p>	<p>3:13 And he goeth up into a mountain,</p> <p>and calleth <i>unto him</i> whom he would: and they came unto him.</p> <p>¹⁴ And he ordained twelve, that they should be with him, and that he might send them forth to preach,</p> <p>¹⁵ And to have power to heal sicknesses, and to cast out devils:</p> <p>¹⁶ And Simon he surnamed Peter;</p> <p>^{18a} And Andrew,</p> <p>¹⁷ And James <i>the son of</i> Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:</p> <p>^{18b} and Philip, and Bartholomew, and Matthew, and Thomas, and James <i>the son of</i> Alphaeus,</p>	<p>6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.</p> <p>¹³ And when it was day, he called <i>unto him</i> his disciples:</p> <p>and of them he chose twelve,</p> <p>whom also he named apostles;</p> <p>¹⁴ Simon, (whom he also named Peter,) and Andrew his brother, James and John,</p> <p>Philip and Bartholomew,</p> <p>¹⁵ Matthew and Thomas, James <i>the son of</i> Alphaeus,</p>

MATTHEW 10	MARK 3	LUKE 6
^{3b} and Lebbaeus, whose surname was Thaddaeus; ⁴ Simon the Canaanite, and Judas Iscariot, who also betrayed him.	^{18c} and Thaddaeus, and Simon the Canaanite, ^{19a} And Judas Iscariot, which also betrayed him: ...	^{16a} And Judas <i>the brother</i> of James, ^{15 b} Simon called Zelotes, ^{16 b} and Judas Iscariot, which also was the traitor.

THE SERMON ON THE MOUNT

AD 28 HORNS OF HATTIN

MATTHEW 5:1–8:1; LUKE 6:20–49¹⁵

MATTHEW 5

LUKE 6

5:1 And seeing the multitudes, he went up into a mountain:
 and when he was set, his disciples came unto him:

² And he opened his mouth, and taught them, saying,

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

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

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

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

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

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

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

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

¹¹ **Blessed are ye, when *men* shall revile you,
 and persecute you,**

**and shall say all manner of evil against you
 falsely,
 for my sake.**

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

6:20 And he lifted up his eyes on his disciples,
 and said,

**Blessed be ye poor:
 for yours is the kingdom of God.**

^{21b} **Blessed are ye that weep now:
 for ye shall laugh.**

^{21a} **Blessed are ye that hunger now:**

for ye shall be filled.

²² **Blessed are ye, when men shall hate you,**

**and when they shall separate you *from their company*,
 and shall reproach you,
 and cast out your name as evil,**

for the Son of man's sake.

²³ **Rejoice ye in that day, and leap for joy:
 for, behold, your reward *is* great in heaven:
 for in the like manner did their fathers unto
 the prophets.**

²⁴ **But woe unto you that are rich! for ye have received
 your consolation.**

²⁵ **Woe unto you that are full! for ye shall hunger. Woe
 unto you that laugh now! for ye shall mourn and weep.**

²⁶ **Woe unto you, when all men shall speak well of you!
 for so did their fathers to the false prophets.**

Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

¹⁴ **Ye are the light of the world. A city that is set on an hill cannot be hid.**

¹⁵ **Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.**

¹⁶ **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

- Matthew 5:17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- ¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- ¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
- ²⁰ For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- ²¹ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- ²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- ²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- ²⁵ Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- ²⁶ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- ²⁷ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- ²⁸ But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- ²⁹ And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- ³⁰ And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- ³¹ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
- ³² But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
- ³³ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
- ³⁴ But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
- ³⁵ Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
- ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- ³⁷ But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
- ³⁸ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
- ^{39a} But I say unto you, That ye resist not evil: ...

MATTHEW 5

- 5:39b** ... but whosoever shall smite thee on thy right cheek, turn to him the other also
- ⁴⁰ And if any man will sue thee at the law, and take away *thy* coat, let him have thy cloke also.
- ⁴¹ And whosoever shall compel thee to go a mile, go with him twain.
- ⁴² Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- ⁴³ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- ⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

LUKE 6

- 6:29** And unto him that smiteth thee on the *one* cheek offer also the other;
- and him that taketh away thy cloke forbid not to *take thy* coat also.
- ³⁰ Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
- ^{27a} But I say unto you which hear, Love your enemies,
- ^{28a} bless them that curse you,
- ^{27b} do good to them that hate you,
- ^{28b} and pray for them which despitefully use you.

MATTHEW 5

⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

⁴⁶ For if ye love them which love you, what reward have ye? do not even the publicans the same?

⁴⁷ And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

⁴⁸ Be ye therefore perfect, even as your Father which is in heaven is perfect.

LUKE 6

³¹ And as ye would that men should do to you, do ye also to them likewise.

³² For if ye love them which love you, what thank have ye? for sinners also love those that love them.

³³ And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

³⁴ And if ye lend to *them* of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again.

³⁵ But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

³⁶ Be ye therefore merciful, as your Father also is merciful.

Matthew 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

² Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

³ But when thou doest alms, let not thy left hand know what thy right hand doeth:

⁴ That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

⁵ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

⁶ But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

⁷ But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

⁸ Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

⁹ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

¹⁰ Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

¹¹ Give us this day our daily bread.

¹² And forgive us our debts, as we forgive our debtors.

¹³ And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

¹⁶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face;

¹⁸ That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

²¹ For where your treasure is, there will your heart be also.

²² The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Matthew 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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

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

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

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

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

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

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

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

³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

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

MATTHEW 7

7:1 Judge not, that ye be not judged.

² For with what judgment ye judge, ye shall be judged:

^{2b} and with what measure ye mete, it shall be measured to you again.

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

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

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

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

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

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

⁹ Or what man is there of you, whom if his son ask bread, will he give him a stone?

LUKE 6

6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned:

forgive, and ye shall be forgiven:

³⁸ Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

For with the same measure that ye mete withal it shall be measured to you again.

³⁹ And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

⁴⁰ The disciple is not above his master: but every one that is perfect shall be as his master.

⁴¹ And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

⁴² Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?

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

MATTHEW 7

¹⁰ Or if he ask a fish, will he give him a serpent?
¹¹ If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
¹² Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
¹³ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
¹⁴ Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
¹⁶ Ye shall know them by their fruits.
 Do men gather grapes of thorns, or figs of thistles?
¹⁷ Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
¹⁸ A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
¹⁹ Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
²⁰ Wherefore by their fruits ye shall know them.

²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
²⁴ Therefore whosoever heareth these sayings of mine, and doeth them,

I will liken him unto a wise man, which built his house upon a rock:
²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
²⁶ And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

LUKE 6

⁴⁴ For every tree is known by his own fruit.
 For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

⁴³ For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

⁴⁵ A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

⁴⁶ And why call ye me, Lord, Lord, and do not the things which I say?

⁴⁷ Whosoever cometh to me, and heareth my sayings, and doeth them,
 I will shew you to whom he is like:
⁴⁸ He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream

beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
^{49a} But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth;

MATTHEW 7

²⁷ **And the rain descended,
and the floods came,
and the winds blew,
and beat upon that house; and it fell:
and great was the fall of it.**

²⁸ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

²⁹ For he taught them as *one* having authority, and not as the scribes.

8:1 When he was come down from the mountain, great multitudes followed him.

LUKE 6

^{49b} **against which the stream
did beat vehemently, and immediately it fell;
and the ruin of that house was great.**

THE HEALING OF THE CENTURION'S SERVANT

AD 28 CAPERNAUM

MATTHEW 8:5-13; LUKE 7:1-10

MATTHEW 8

8:5 And when Jesus was entered into Capernaum,

there came unto him a centurion,
beseeching him,

⁶ And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

⁷ And Jesus saith unto him, **I will come and heal him.**

⁸ The centurion
answered and said, Lord,
I am not worthy that thou shouldest come under my roof:
but speak the word only, and my servant shall be healed.

⁹ For I am a man under authority,
having soldiers under me: and I say to this *man*,
Go, and he goeth; and to another, Come, and he cometh;
and to my servant, Do this, and he doeth *it*.

¹⁰ When Jesus heard *it*, he marvelled,
and said to them that followed, **Verily I say unto
you, I have not found so great faith, no, not in Israel.**

LUKE 7

7:1 Now when he had ended all his sayings in the audience of the people,
he entered into Capernaum.

² And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

³ And when he heard of Jesus,
he sent unto him the elders of the Jews,
beseeching him
that he would come and heal his servant.

⁴ And when they came to Jesus,
they besought him instantly,
saying,
That he was worthy for whom he should do this:

⁵ For he loveth our nation, and he hath built us a synagogue.

⁶ Then Jesus went with them. And when he was now not far from the house,
the centurion
sent friends to him,
saying unto him, Lord,
trouble not thyself: for
I am not worthy that thou shouldest enter under my roof:
⁷ Wherefore neither thought I myself worthy
to come unto thee:
but say in a word, and my servant shall be healed.

⁸ For I also am a man set under authority,
having under me soldiers, and I say unto one,
Go, and he goeth; and to another, Come, and he cometh;
and to my servant, Do this, and he doeth *it*.

⁹ When Jesus heard these things, he marvelled
at him, and turned him about,
and said unto the people that followed him, **I say unto
you, I have not found so great faith, no, not in Israel.**

MATTHEW 8

- ¹¹ **And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.**
- ¹² **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**
- ¹³ And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.

LUKE 7

- ¹⁰ And they that were sent, returning to the house, found the servant whole that had been sick.

RAISING OF THE SON OF THE WIDOW OF NAIN

AD 28 NAIN

LUKE 7:11–17

- Luke 7:11** And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.
- ¹² Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
- ¹³ And when the Lord saw her, he had compassion on her, and said unto her, **Weep not.**
- ¹⁴ And he came and touched the bier: and they that bare *him* stood still. And he said, **Young man, I say unto thee, Arise.**
- ¹⁵ And he that was dead sat up, and began to speak. And he delivered him to his mother.
- ¹⁶ And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.
- ¹⁷ And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

THE MESSAGE TO JESUS FROM JOHN THE BAPTIST AND HIS EULOGY

AD 28 GALILEE

MATTHEW 11:2–19; LUKE 7:18–35

MATTHEW 11

- 11:2 Now when John had heard in the prison the works of Christ,
he sent two of his disciples,
- ³ And said unto him, Art thou he that should come, or do we look for another?
- ⁴ Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see:**
- ⁵ **The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**
- ⁶ **And blessed is he, whosoever shall not be offended in me.**

LUKE 7

- 7:18** And the disciples of John shewed him of all these things.
- ¹⁹ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?
- ²⁰ When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- ²¹ And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.
- ²² Then Jesus answering said unto them, **Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.**
- ²³ **And blessed is he, whosoever shall not be offended in me.**

MATTHEW 11

7 And as they departed,
Jesus began to say unto the multitudes concerning John,
**What went ye out into the wilderness to see?
A reed shaken with the wind?**

8 **But what went ye out for to see? A man clothed in
soft raiment? behold, they that
wear soft *clothing*
are in kings' houses.**

9 **But what went ye out for to see? A prophet?
yea, I say unto you, and more than a prophet.**

10 **For this is *he*, of whom it is written, Behold, I send my
messenger before thy face, which shall prepare thy
way before thee.**

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

12 **And from the days of John the Baptist until now the
kingdom of heaven suffereth violence, and the violent
take it by force.**

13 **For all the prophets and the law prophesied until
John.**

14 **And if ye will receive *it*, this is Elias, which was for to
come.**

15 **He that hath ears to hear, let him hear.**

16 **But whereunto shall I liken
this generation?**

**It is like unto children sitting in the markets,
and calling unto their fellows,**

17 **And saying, We have piped unto you, and ye have not
danced; we have mourned unto you, and ye have not
lamented.**

18 **For John came neither eating
nor drinking, and they say, He hath a devil.**

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

LUKE 7

24 And when the messengers of John were departed,
he began to speak unto the people concerning John,
**What went ye out into the wilderness for to see?
A reed shaken with the wind?**

25 **But what went ye out for to see? A man clothed in
soft raiment? Behold, they which
are gorgeously apparelled, and live delicately,
are in kings' courts.**

26 **But what went ye out for to see? A prophet?
Yea, I say unto you, and much more than a prophet.**

27 **This is *he*, of whom it is written, Behold, I send my
messenger before thy face, which shall prepare thy
way before thee.**

28 **For I say unto you, Among those that are born
of women there is not a greater prophet than John
the Baptist: but he that is least in
the kingdom of God is greater than he.**

29 And all the people that heard *him*, and the publicans,
justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God
against themselves, being not baptized of him.

31 And the Lord said,
**Whereunto then shall I liken
the men of this generation?
and to what are they like?**

32 **They are like unto children sitting in the marketplace,
and calling one to another,
and saying, We have piped unto you, and ye have not
danced; we have mourned to you, and ye have not
wept.**

33 **For John the Baptist came neither eating bread
nor drinking wine; and ye say, He hath a devil.**

34 **The Son of man is come eating and drinking; and ye
say, Behold a gluttonous man, and a winebibber,
a friend of publicans and sinners!**

35 **But wisdom is justified of all her children.**

JESUS UPBRAIDS CAPERNAUM, CHORAZIN AND BETHSAIDA

AD 28 GALILEE

MATTHEW 11:20-30

Mat. 11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

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

22 **But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.**

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

Mat. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

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

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

²⁷ All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

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

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

³⁰ For my yoke *is* easy, and my burden is light.

JESUS ANOINTED AT A PHARISEE'S HOUSE BY SINFUL WOMAN

AD 28 GALILEE

LUKE 7:36–50

Luke 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

³⁷ And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

³⁸ And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

³⁹ Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

⁴⁰ And Jesus answering said unto him, **Simon, I have somewhat to say unto thee.** And he saith, Master, say on.

⁴¹ **There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.**

⁴² **And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?**

⁴³ Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

⁴⁴ And he turned to the woman, and said unto Simon, **Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.**

⁴⁵ **Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.**

⁴⁶ **My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.**

⁴⁷ **Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same loveth little.***

⁴⁸ And he said unto her, **Thy sins are forgiven.**

⁴⁹ And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

⁵⁰ And he said to the woman, **Thy faith hath saved thee; go in peace.**

JESUS ON SECOND TOUR WITH HIS COMPANIONS

AD 28 GALILEE

LUKE 8:1–3

Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

² And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

³ And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

DEMONIAC DELIVERED

AD 28 GALILEE

MATTHEW 12:22; MARK 3:19b–21; LUKE 11:14

Mark 3:19b ... and they went into an house.

²⁰ And the multitude cometh together again, so that they could not so much as eat bread.

²¹ And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

MATTHEW 12

12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

LUKE 11

11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

BLASPHEMY AGAINST THE HOLY SPIRIT

AD 28 CAPERNAUM

MATTHEW 12:23–37; MARK 3:22–30; LUKE 11:15–23

MATTHEW 12

12:23 And all the people were amazed, and said, Is not this the son of David?

²⁴ But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils,

but by Beelzebub the prince of the devils.

²⁵ And Jesus knew their thoughts, and said unto them, **Every kingdom divided against itself**

is brought to desolation; and every city or house divided against itself shall not stand:

²⁶ **And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?**

²⁷ **And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.**

²⁸ **But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

MARK 3

3:22 And the scribes which came down from Jerusalem said,

He hath Beelzebub, and by the prince of the devils casteth he out devils.

²⁴ **And if a kingdom be divided against itself, that kingdom cannot stand.**

²⁵ **And if a house be divided against itself, that house cannot stand.**

²³ And he called them *unto him*, and said unto them in parables, **How can Satan cast out Satan?**

^{26a} **And if Satan rise up
c. and be divided,
b. against himself,
d. he cannot stand, but hath an end.**

LUKE 11

11:15a But some of

them said,

c. through Beelzebub the chief of the devils.

b. He casteth out devils

¹⁶ And others, tempting *him*, sought of him a sign from heaven.

¹⁷ But he, knowing their thoughts, said unto them, **Every kingdom divided against itself**

is brought to desolation;

and a house *divided* against a house falleth.

¹⁸ **If Satan**

also be divided against himself, how shall his kingdom stand?

because ye say that I cast out devils through Beelzebub.

¹⁹ **And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.**

^{20a} **But if I**

c. cast out devils,

b. with the finger of God

d. no doubt the kingdom of God is come upon you.

²¹ **When a strong man armed keepeth his palace, his goods are in peace:**

MATTHEW 12	MARK 3	LUKE 11
<p>²⁹ Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.</p> <p>³⁰ He that is not with me is against me; and he that gathereth not with me scattereth abroad.</p> <p>³¹ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.</p>	<p>²⁷ No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.</p> <p>²⁸ Verily I say unto you, All sins c. and blasphemies wherewith soever they shall blaspheme: b. shall be forgiven unto the sons of men, ²⁹ But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: ³⁰ Because they said, He hath an unclean spirit.</p>	<p>²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. ²³ He that is not with me is against me: and he that gathereth not with me scattereth.</p>

Matthew 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

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

³⁴ O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

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

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

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

**SIGN OF JONAH –
SCRIBES AND PHARISEES BLASPHEME AND SEEK A SIGN**

AD 28 CAPERNAUM

MATTHEW 12:38–42; LUKE 11:29–32

MATTHEW 12	LUKE 11
<p>12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.</p> <p>³⁹ But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:</p>	<p>11:29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.</p> <p>³⁰ For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.</p>

MATTHEW 12

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

⁴¹ The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

⁴² The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

LUKE 11

³² The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

³¹ The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

UNCLEAN SPIRIT RETURNS

AD 28 CAPERNAUM

MATTHEW 12:43–45; LUKE 11:24–26

MATTHEW 12

12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

⁴⁴ Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

⁴⁵ Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first.

Even so shall it be also unto this wicked generation.

LUKE 11

11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

²⁵ And when he cometh, he findeth *it* swept and garnished.

²⁶ Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

BLESSED IF ONE KEEPS THE WORD

AD 28 CAPERNAUM

LUKE 11:27–28

Luke 11:27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

²⁸ But he said, **Yea rather, blessed *are* they that hear the word of God, and keep it.**

EYE IS THE LAMP OF THE BODY

AD 28 CAPERNAUM

LUKE 11:33–36¹⁶

Luke 11:33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

³⁴ The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.

³⁵ Take heed therefore that the light which is in thee be not darkness.

³⁶ If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

CHRIST'S MOTHER AND BRETHREN SEEK TO TAKE HIM HOME

AD 28 CAPERNAUM

MATTHEW 12:46–50; MARK 3:31–35; LUKE 8:19–21

MATTHEW 12	MARK 3	LUKE 8
<p>12:46 While he yet talked to the people, behold, <i>his</i> mother and his brethren stood without, desiring to speak with him.</p> <p>⁴⁷ Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>⁴⁸ But he answered and said unto him that told him,</p> <p>Who is my mother? and who are my brethren?</p> <p>⁴⁹ And he stretched forth his hand toward his disciples, and said,</p> <p>Behold my mother and my brethren!</p> <p>⁵⁰ For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p>	<p>3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.</p> <p>³² And the multitude sat about him,</p> <p>and they said unto him, Behold, thy mother and thy brethren without seek for thee.</p> <p>³³ And he answered them, saying,</p> <p>Who is my mother, or my brethren?</p> <p>³⁴ And he looked round about on them which sat about him, and said,</p> <p>Behold my mother and my brethren!</p> <p>³⁵ For whosoever shall do the will of God, the same is my brother, and my sister, and mother.</p>	<p>8:19 Then came to him <i>his</i> mother and his brethren,</p> <p>and could not come at him for the press.</p> <p>²⁰ And it was told him <i>by certain</i> which said, Thy mother and thy brethren stand without, desiring to see thee.</p> <p>²¹ And he answered and said unto them,</p> <p>My mother and my brethren are these which hear the word of God, and do it.</p>

PARABLES OF JESUS BY THE SEA OF GALILEE – THE SOWER

AD 28 GALILEE

MATTHEW 13:1–23; MARK 4:1–20; LUKE 8:4–15¹⁷

MATTHEW 13	MARK 4	LUKE 8
<p>13:1 The same day went Jesus out of the house, and sat</p> <p>by the sea side.</p> <p>² And great multitudes were gathered together unto him,</p> <p>so that he went into a ship, and sat; and the whole multitude stood on the shore.</p> <p>³ And he spake many things unto them in parables, saying,</p> <p>Behold, a sower went forth to sow;</p> <p>⁴ And when he sowed, some seeds fell by the way side,</p> <p>and the fowls came and devoured them up;</p>	<p>4:1 And he began again to teach by the sea side: and there was gathered unto him a great multitude,</p> <p>so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.</p> <p>² And he taught them many things by parables, and said unto them in his doctrine,</p> <p>³ Hearken; Behold, there went out a sower to sow:</p> <p>⁴ And it came to pass, as he sowed, some fell by the way side,</p> <p>and the fowls of the air came and devoured it up.</p>	<p>8:4 And when much people were gathered together, and were come to him out of every city,</p> <p>he spake by a parable:</p> <p>⁵ A sower went out to sow his seed:</p> <p>and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.</p>

MATTHEW 13

⁵ Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

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

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

^{8a} But other fell into good ground, and brought forth fruit,

c. some sixtyfold, some thirtyfold.
b. some an hundredfold,

⁹ Who hath ears to hear, let him hear.

¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables?

¹¹ He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them

it is not given.

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

¹³ Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

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

¹⁵ For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed;

lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

MARK 4

⁵ And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

⁶ But when the sun was up, it was scorched; and because it had no root, it withered away.

⁷ And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

⁸ And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

⁹ And he said unto them, He that hath ears to hear, let him hear.

¹⁰ And when he was alone, they that were about him with the twelve asked of him the parable.

¹¹ And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without,

all *these* things are done in parables:

¹² That seeing they may see, and not perceive; and hearing they may hear, and not understand;

lest at any time

they should be converted, and *their* sins should be forgiven them.

LUKE 8

⁶ And some fell upon a rock; and as soon as it was sprung up,

it withered away, because it lacked moisture.

⁷ And some fell among thorns; and the thorns sprang up with it, and choked it.

⁸ And other fell on good ground, and sprang up, and bare fruit

an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

⁹ And his disciples asked him, saying, What might this parable be?

^{10a} And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others

^{10b} in parables; that seeing they might not see, and hearing they might not understand.

MATTHEW 13	MARK 4	LUKE 8
<p>¹⁶ But blessed are your eyes, for they see: and your ears, for they hear.</p>	<p>¹³ And he said unto them, Know ye not this parable? and how then will ye know all parables?</p>	<p>¹¹ Now the parable is this:</p>
<p>¹⁷ For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.</p>	<p>¹⁴ The sower soweth the word. ¹⁵ And these are they by the way side, where the word is sown; but when they have heard,</p>	<p>The seed is the word of God. ¹² Those by the way side are they that hear;</p>
<p>¹⁸ Hear ye therefore the parable of the sower.</p>	<p>Satan cometh immediately, and taketh away the word that was sown in their hearts.</p>	<p>then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.</p>
<p>¹⁹ When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.</p>	<p>¹⁶ And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; ¹⁷ And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.</p>	<p>¹³ They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe,</p>
<p>This is he which received seed by the way side.</p>	<p>¹⁸ And these are they which are sown among thorns; such as</p>	<p>and in time of temptation fall away. ¹⁴ And that which fell among thorns are they, which, when they have heard, go forth, and</p>
<p>²⁰ But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; ²¹ Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.</p>	<p>¹⁹ And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.</p>	<p>c. with cares and riches and pleasures of this life, b. are choked d. and bring no fruit to perfection.</p>
<p>²² He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches,</p>	<p>²⁰ And these are they which are sown on good ground;</p>	<p>¹⁵ But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.</p>
<p>choke the word, and he becometh unfruitful.</p>	<p>such as hear the word, and receive it, and bring forth fruit,</p>	
<p>^{23a} But he that received seed into the good ground is he</p>	<p>some thirtyfold, some sixty, and some an hundred.</p>	
<p>that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth,</p>		
<p>d. some thirty. c. some sixty, b. some an hundredfold,</p>		

PARABLE OF THE CANDLE

AD 28 SEA OF GALILEE

MARK 4:21–25; LUKE 8:16–18

MARK 4

4:21 And he said unto them, **Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?**

²² **For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.**

²³ **If any man have ears to hear, let him hear.**

²⁴ And he said unto them, **Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.**

²⁵ **For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.**

LUKE 8

8:16 **No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.**

¹⁷ **For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.**

¹⁸ **Take heed therefore how ye hear:**

for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

PARABLE OF GROWING SEED

AD 28 SEA OF GALILEE

MARK 4:26–29

Mark 4:26 And he said, **So is the kingdom of God, as if a man should cast seed into the ground;**

²⁷ **And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.**

²⁸ **For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.**

²⁹ **But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come**

PARABLE OF THE TARES

AD 28 SEA OF GALILEE

MATTHEW 13:24–30

Matthew 13:24 Another parable put he forth unto them, saying, **The kingdom of heaven is likened unto a man which sowed good seed in his field:**

²⁵ **But while men slept, his enemy came and sowed tares among the wheat, and went his way.**

²⁶ **But when the blade was sprung up, and brought forth fruit, then appeared the tares also.**

²⁷ **So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?**

²⁸ **He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?**

²⁹ **But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.**

³⁰ **Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn**

EXPLANATION OF THE PARABLE OF THE TARES

MATTHEW 13:36–43

Matthew 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

³⁷ He answered and said unto them, **He that soweth the good seed is the Son of man;**

³⁸ **The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;**

³⁹ **The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.**

⁴⁰ **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.**

⁴¹ **The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;**

Mat. 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

PARABLE OF THE MUSTARD SEED

AD 28 SEA OF GALILEE

MATTHEW 13:31–32; MARK 4:30–32

MATTHEW 13

13:31 Another parable put he forth unto them, saying,

The kingdom of heaven
is like to a grain of mustard seed, which
a man took, and sowed in his field:

³² Which indeed is the least of all seeds:
but when it is grown, it is
the greatest among herbs,

and becometh a tree,
so that the birds of the air
come and lodge in the branches thereof.

MARK 4

4:30 And he said,

Whereunto shall we liken the kingdom of God?
or with what comparison shall we compare it?

³¹ It

is like a grain of mustard seed, which,
when it is sown in the earth,

is less than all the seeds that be in the earth:

³² But when it is sown, it groweth up, and becometh
greater than all herbs,
and shooteth out great branches;

so that the fowls of the air
may lodge under the shadow of it.

PARABLE OF THE LEAVEN

AD 28 SEA OF GALILEE

MATTHEW 13:33–35

Matthew 13:33 Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

³⁴ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

³⁵ That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

PARABLE OF THE TREASURE HIDDEN IN A FIELD

AD 28 SEA OF GALILEE

MATTHEW 13:44

Matthew 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field

PARABLE OF THE PEARL OF GREAT PRICE

AD 28 SEA OF GALILEE

MATTHEW 13:45–46

Matthew 13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

⁴⁶ Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

PARABLE OF THE DRAGNET

AD 28 SEA OF GALILEE

MATTHEW 13:47–50

Matthew 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

⁴⁸ Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

⁴⁹ So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth

PARABLE OF THE HOUSEHOLDER

AD 28 SEA OF GALILEE

MATTHEW 13:51–53

Matthew 13:51 Jesus saith unto them, **Have ye understood all these things?** They say unto him, Yea, Lord.

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

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

CONCLUSION OF THE PARABLES

AD 28 SEA OF GALILEE

MARK 4:33–34

Mark 4:33 And with many such parables spake he the word unto them, as they were able to hear *it*.

³⁴ But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

DISCIPLESHIP TESTED

AD 28 SEA OF GALILEE

MATTHEW 8:18–22; LUKE 9:57–62

MATTHEW 8

8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

¹⁹ And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

²⁰ And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.**

²¹ And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

²² But Jesus said unto him, **Follow me; and let the dead bury their dead.**

LUKE 9

9:57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

⁵⁸ And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**

⁵⁹ And he said unto another, **Follow me.**

But he said,

Lord, suffer me first to go and bury my father.

⁶⁰ Jesus said unto him,

Let the dead bury their dead: but go thou and preach the kingdom of God.

⁶¹ And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

⁶² And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

JESUS STILLS THE TEMPEST

AD 28 SEA OF GALILEE

MATTHEW 8:23–27; MARK 4:35–41; LUKE 8:22–25

MATTHEW 8

8:23 And

when he was entered into a ship, his disciples followed him.

MARK 4

4:35 And the same day, when the even was come,

he saith unto them, **Let us pass over unto the other side.**

LUKE 8

8:22a Now it came to pass on a certain day,

that he went into a ship with his disciples:

and he said unto them, **Let us go over unto the other side of the lake.**

MATTHEW 8	MARK 4	LUKE 8
<p>²⁴ And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.</p> <p>²⁵ And his disciples came to <i>him</i>, and awoke him, saying, Lord, save us: we perish.</p> <p>²⁶ And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.</p> <p>²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!</p>	<p>³⁶ And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.</p> <p>³⁷ And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.</p> <p>³⁸ And he was in the hinder part of the ship, asleep on a pillow: and they awoke him, and say unto him, Master, carest thou not that we perish?</p> <p>³⁹ And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.</p> <p>⁴⁰ And he said unto them, Why are ye so fearful? how is it that ye have no faith?</p> <p>⁴¹ And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</p>	<p>^{22b} And they launched forth.</p> <p>²³ But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled <i>with water</i>, and were in jeopardy.</p> <p>²⁴ And they came to him, and awoke him, saying, Master, master, we perish.</p> <p>Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.</p> <p>²⁵ And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.</p>

THE GADARENE DEMONIACS

AD 28 GADARA

MATTHEW 8:28–34; MARK 5:1–20; LUKE 8:26–39

MATTHEW 8	MARK 5	LUKE 8
<p>8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.</p>	<p>5:1 And they came over unto the other side of the sea, into the country of the Gadarenes.</p> <p>² And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,</p> <p>³ Who had <i>his</i> dwelling among the tombs; and no man could bind him, no, not with chains:</p>	<p>8:26 And they arrived at the country of the Gadarenes, which is over against Galilee.</p> <p>²⁷ And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in <i>any</i> house, but in the tombs.</p>

MATTHEW 8

²⁹ And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

³⁰ And there was a good way off from them an herd of many swine feeding.

³¹ So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

³² And he said unto them, **Go.** And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea,

and perished in the waters.

³³ And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

^{34a} And behold, the whole city came out

MARK 5

⁴ Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

⁵ And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

⁶ But when he saw Jesus afar off, he ran and worshipped him,

⁷ And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God?

I adjure thee by God, that thou torment me not.

⁸ For he said unto him,

Come out of the man, *thou* unclean spirit.

⁹ And he asked him,

What is thy name? And he answered, saying, My name *is* Legion: for we are many.

¹⁰ And he besought him much that he would not send them away out of the country.

^{11a} Now there was there

c. a great herd of swine feeding.

b. nigh unto the mountains

¹² And all the devils besought him, saying,

Send us into the swine, that we may enter into them.

¹³ And forthwith Jesus gave them leave.

And the unclean spirits went out, and entered into the swine:

and the herd ran violently down a steep place into the sea,

(they were about two thousand;)

and were choked in the sea.

^{14a} And they that fed the swine

fled, and

told *it* in the city, and in the country.

And they went out

LUKE 8

²⁸ When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high?

I beseech thee, torment me not.

²⁹ (For he had commanded the unclean spirit to come out of the man.

For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

³⁰ And Jesus asked him, saying,

What is thy name? And he said, Legion: because many devils were entered into him.

³¹ And they besought him that he would not command them to go out

into the deep.

³² And there was there an herd of many swine feeding on the mountain: and they besought him

that he would suffer them to enter into them.

And he suffered them.

³³ Then went the devils out of the man, and entered into the swine:

and the herd ran violently down a steep place into the lake,

and were choked.

³⁴ When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

^{35a} Then they went out

MATTHEW 8	MARK 5	LUKE 8
<p>^{34b} to meet Jesus:</p> <p>^{34c} and when they saw him, they besought <i>him</i> that he would depart out of their coasts.</p>	<p>^{14b} to see what it was that was done. ¹⁵ And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. ¹⁶ And they that saw <i>it</i> told them how it befell to him that was possessed with the devil, and <i>also</i> concerning the swine. ¹⁷ And they began to pray him to depart out of their coasts. ¹⁸ And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. ¹⁹ Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. ²⁰ And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all <i>men</i> did marvel.</p>	<p>^{35b} to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. ³⁶ They also which saw <i>it</i> told them by what means he that was possessed of the devils was healed. ³⁷ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. ³⁸ Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, ³⁹ Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.</p>

JAIRUS' DAUGHTER RAISED AND THE WOMAN WITH ISSUE OF BLOOD HEALED

AD 28 CAPERNAUM

MAT. 9:18–26; MARK 5:21–43; LUKE 8:40–56¹²

MATTHEW 9	MARK 5	LUKE 8
<p>9:18a While he spake these things unto them, behold, there came a certain ruler, and worshipped him,</p>	<p>5:21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. ^{22a} And, behold, there cometh c. Jairus by name; b. one of the rulers of the synagogue, d. and when he saw him, he fell at his feet, ^{23a} And besought him greatly,</p>	<p>8:40 And it came to pass, that, when Jesus was returned, the people <i>gladly</i> received him: for they were all waiting for him. ⁴¹ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: ^{42a} For he had one only daughter, about</p>

MATTHEW 9

^{18b} saying, My daughter
is even now dead:
but come and lay thy hand upon her,

and she shall live.

¹⁹ And Jesus arose, and followed him,
and *so did* his disciples.

²⁰ And, behold,
a woman, which was diseased with an
issue of blood twelve years,

came behind *him*, and touched
the hem of his garment:

²¹ For she said within herself,
If I may but touch his garment,
I shall be whole.

^{22a} But Jesus turned him about,

^{22b} and when he saw her,

^{22c} he said, **Daughter,
be of good comfort;
thy faith hath made thee whole.**

MARK 5

^{23b} saying, My little daughter
lieth at the point of death: *I pray thee*,
come and lay thy hands on her,
that she may be healed;
and she shall live.

²⁴ And *Jesus* went with him;

and much people followed him,
and thronged him.

²⁵ And a certain woman, which had an
issue of blood twelve years,

²⁶ And had suffered many things of
many physicians,
and had spent all that she had,

and was nothing bettered,
but rather grew worse,

²⁷ When she had heard of Jesus,
came in the press behind, and touched
his garment.

²⁸ For she said,
If I may touch but his clothes,
I shall be whole.

²⁹ And straightway the fountain
of her blood was dried up;
and she felt in *her* body that she was
healed of that plague.

³⁰ And Jesus, immediately knowing in
himself that virtue had gone out of
him, turned him about in the press, and
said, **Who touched my clothes?**

³¹ And his disciples said unto him,
Thou seest the multitude thronging
thee,

and sayest thou, Who touched me?

³² And he looked round about
to see her that had done this thing.

³³ But the woman
fearing and trembling,
knowing what was done in her, came
and fell down before him,
and told him all the truth.

^{34a} And he said unto her, **Daughter,
thy faith hath made thee whole;
go in peace,**

LUKE 8

^{42b} twelve years of age,

and she lay a dying.

But as he went

the people
thronged him.

⁴³ And a woman having an
issue of blood twelve years,

which had spent all her living
upon physicians,
neither could be healed of any,

⁴⁴ Came behind *him*, and touched
the border of his garment:

and immediately her issue
of blood stanchd.

⁴⁵ And Jesus

said, **Who touched me?**

When all denied,
Peter and they that were with him said,
Master, the multitude throng
thee and press *thee*,
and sayest thou, Who touched me?

⁴⁶ And Jesus said, **Somebody hath
touched me: for I perceive that
virtue is gone out of me.**

⁴⁷ And when the woman saw that she
was not hid, she came trembling,

and falling down before him, she
declared unto him before all the people
for what cause she had touched him,
and how she was healed immediately.

⁴⁸ And he said unto her, **Daughter,
be of good comfort:
thy faith hath made thee whole;
go in peace.**

MATTHEW 9	MARK 5	LUKE 8
<p>^{22d} And the woman was made whole from that hour.</p>	<p>^{34b} and be whole of thy plague.</p>	<p>⁴⁹ While he yet spake, there cometh one from the ruler of the synagogue's <i>house</i>, saying to him, Thy daughter is dead; trouble not the Master.</p>
<p>²³ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,</p>	<p>³⁵ While he yet spake, there came from the ruler of the synagogue's <i>house certain</i> which said, Thy daughter is dead: why troublest thou the Master any further?</p>	<p>⁵⁰ But when Jesus heard <i>it</i>, he answered him, saying,</p>
<p>²⁴ He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.</p>	<p>³⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.</p>	<p>Fear not: believe only, and she shall be made whole.</p>
<p>²⁵ But when the people were put forth, he went in, and took her by the hand, and the maid arose.</p>	<p>³⁷ And he suffered no man to follow him, save Peter, and James, and John the brother of James.</p>	<p>⁵¹ And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.</p>
	<p>³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.</p>	<p>⁵² And all wept, and bewailed her:</p>
<p>²⁶ And the fame hereof went abroad into all that land.</p>	<p>³⁹ And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. ⁴⁰ And they laughed him to scorn.</p>	<p>but he said, Weep not; she is not dead, but sleepeth.</p>
	<p>But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.</p>	<p>⁵³ And they laughed him to scorn, knowing that she was dead.</p>
	<p>⁴¹ And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.</p>	<p>⁵⁴ And he put them all out,</p>
	<p>⁴² And straightway the damsel arose, and walked; for she was <i>of the age</i> of twelve years.</p>	<p>and took her by the hand, and called,</p>
	<p>And they were astonished with a great astonishment.</p>	<p>saying, Maid, arise.</p>
	<p>⁴³ And he charged them straitly that no man should know it; and commanded that something should be given her to eat.</p>	<p>⁵⁵ And her spirit came again, and she arose straightway:</p>
		<p>⁵⁶ And her parents were astonished: but he charged them that they should tell no man what was done. ^{55b} and he commanded to give her meat.</p>

TWO BLIND MEN HEALED

AD 28 CAPERNAUM

MATTHEW 9:27–31

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

²⁸ And when he was come into the house, the blind men came to him: and Jesus saith unto them, **Believe ye that I am able to do this?** They said unto him, Yea, Lord.

²⁹ Then touched he their eyes, saying, **According to your faith be it unto you.**

³⁰ And their eyes were opened; and Jesus straitly charged them, saying, **See that no man know it.**

³¹ But they, when they were departed, spread abroad his fame in all that country.

A DUMB DEMONIAK DELIVERED

AD 28 CAPERNAUM

MATTHEW 9:32–34

Matthew 9:32 As they went out, behold, they brought to him a dumb man possessed with a devil.

³³ And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

³⁴ But the Pharisees said, He casteth out devils through the prince of the devils.

JESUS' SECOND REJECTION AT NAZARETH

AD 28 NAZARETH

MATTHEW 13:54–58; MARK 6:1–6a

MATTHEW 13

13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?
⁵⁵ Is not this the carpenter's son? is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas?
⁵⁶ And his sisters, are they not all with us? Whence then hath this *man* all these things?
⁵⁷ And they were offended in him. But Jesus said unto them, **A prophet is not without honour, save in his own country, and in his own house.**
⁵⁸ And he did not many mighty works there because of their unbelief.

MARK 6

6:1 And he went out from thence, and came into his own country; and his disciples follow him.
² And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?
³ Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?
 And they were offended at him.
⁴ But Jesus said unto them, **A prophet is not without honour, but in his own country, and among his own kin, and in his own house.**
⁵ And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.
^{6a} And he marvelled because of their unbelief. ...

THIRD TOUR OF GALILEE – THE TWELVE SENT OUT IN PAIRS

AD 29 GALILEE

MATTHEW 9:35–11:1; MARK 6:6b–13; LUKE 9:1–6

MATTHEW 9, 10, 11

9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

MARK 6

6:6b ... And he went round about the villages, teaching.

LUKE 9

MATTHEW 9

³⁶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

³⁷ Then saith he unto his disciples,

The harvest truly is plenteous, but the labourers are few;

³⁸ **Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

10:1 And when he had called unto *him* his twelve disciples,

he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

² Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

³ Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

⁴ Simon the Canaanite, and Judas Iscariot, who also betrayed him.

⁵ These twelve Jesus sent forth, and commanded them, saying,

Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

⁶ **But go rather to the lost sheep of the house of Israel.**

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

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

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

^{10:10c} **nor yet staves:**

^{10a} **Nor scrip for *your* journey,**

^{10b} **neither two coats, neither shoes,**

^{10d} **for the workman is worthy of his meat.**

MARK 6

⁷ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

^{8a} And commanded them that they

^{8b} should take nothing for *their* journey,

save a staff only;

no scrip,

no bread, no money *in their* purse:

^{9b} and not put on two coats.

^{9a} But *be* shod with sandals;

LUKE 9

9:1 Then he called his twelve disciples together,

and gave them power and authority over all devils,

and to cure diseases.

^{3a} And he said unto them,

² And he sent them to preach the kingdom of God, and to heal the sick.

^{3b} **Take nothing for *your* journey,**

^{3c} **neither staves,**

nor scrip,

neither bread, neither money; neither have two coats apiece.

MATTHEW 10	MARK 6	LUKE 9
<p>¹¹ And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.</p>	<p>¹⁰ And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.</p>	<p>⁴ And whatsoever house ye enter into, there abide, and thence depart.</p>
<p>¹² And when ye come into an house, salute it.</p>		
<p>¹³ And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.</p>		
<p>¹⁴ And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.</p>	<p>¹¹ And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.</p>	<p>⁵ And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.</p>
<p>¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.</p>	<p>Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city</p>	

Matthew 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

¹⁷ **But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;**

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

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

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

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

²² **And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.**

²³ **But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**

²⁴ **The disciple is not above *his* master, nor the servant above his lord.**

²⁵ **It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?**

²⁶ **Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.**

²⁷ **What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.**

²⁸ **And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**

²⁹ **Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.**

³⁰ **But the very hairs of your head are all numbered.**

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

³² **Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.**

³³ **But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.**

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

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

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

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

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

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

⁴⁰ **He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.**

Mat. 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

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

MATTHEW 11	MARK 6	LUKE 9
<p>11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.</p>	<p>6:12 And they went out, and preached that men should repent. ¹³ And they cast out many devils, and anointed with oil many that were sick, and healed <i>them</i>.</p>	<p>9:6 And they departed, and went through the towns, preaching the gospel, and healing every where.</p>

JOHN THE BAPTIST BEHEADED BY HEROD ANTIPAS

AD 29 MACHAERUS

MATTHEW 14:1–12; MARK 6:14–29; LUKE 9:7–9

MATTHEW 14	MARK 6	LUKE 9
<p>14:1 At that time Herod the tetrarch heard of the fame of Jesus,</p> <p>² And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.</p>	<p>6:14 And king Herod heard <i>of him</i>; (for his name was spread abroad:)</p> <p>and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. ¹⁵ Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. ¹⁶ But when Herod heard <i>thereof</i>, he said,</p> <p>It is John, whom I beheaded: he is risen from the dead.</p>	<p>9:7 Now Herod the tetrarch heard of all that was done by him:</p> <p>and he was perplexed, because that it was said of some, that John was risen from the dead;</p> <p>⁸ And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.</p> <p>⁹ And Herod said, John have I beheaded: but who is this, of whom I hear such things?</p> <p>And he desired to see him.</p>

MATTHEW 14

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

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

MARK 6

¹⁷ For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife:
for he had married her.

¹⁸ For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

¹⁹ Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

^{20a} For Herod feared John, knowing that he was a just man and an holy, and observed him;

MATTHEW 14	MARK 6
<p>⁵ And when he would have put him to death, he feared the multitude, because they counted him as a prophet.</p> <p>⁶ But when Herod's birthday was kept,</p> <p>the daughter of Herodias danced before them, and pleased Herod.</p> <p>⁷ Whereupon he promised with an oath to give her whatsoever she would ask.</p> <p>⁸ And she, being before instructed of her mother,</p> <p>said, Give me here John Baptist's head in a charger.</p> <p>⁹ And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat,</p> <p>he commanded <i>it</i> to be given <i>her</i>.</p> <p>¹⁰ And he sent, and beheaded John in the prison.</p> <p>¹¹ And his head was brought in a charger, and given to the damsel: and she brought <i>it</i> to her mother.</p> <p>¹² And his disciples came, and took up the body, and buried it, and went and told Jesus.</p>	<p>^{20b} and when he heard him, he did many things, and heard him gladly.</p> <p>²¹ And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief <i>estates</i> of Galilee;</p> <p>²² And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give <i>it</i> thee.</p> <p>²³ And he sware unto her, Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the half of my kingdom.</p> <p>²⁴ And she went forth, and said unto her mother, What shall I ask?</p> <p>And she said, The head of John the Baptist.</p> <p>²⁵ And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.</p> <p>²⁶ And the king was exceeding sorry; <i>yet</i> for his oath's sake, and for their sakes which sat with him, he would not reject her.</p> <p>²⁷ And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,</p> <p>²⁸ And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.</p> <p>²⁹ And when his disciples heard <i>of it</i>, they came and took up his corpse, and laid it in a tomb.</p>

THE APOSTLES RETURN TO JESUS AND WITHDRAW

AD 29 BETHSAIDA

MATTHEW 14:13a; MARK 6:30–32; LUKE 9:10

MATTHEW 14	MARK 6	LUKE 9
<p>14:13a When Jesus heard <i>of it</i>,</p> <p>he departed thence by ship into a desert place apart: ...</p>	<p>6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.</p> <p>³¹ And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.</p> <p>³² And they departed into a desert place by ship privately.</p>	<p>9:10 And the apostles, when they were returned, told him all that they had done.</p> <p>And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.</p>

FEEDING OF THE FIVE THOUSAND – NEAR PASSOVER

AD 29 BETHSAIDA MAT. 14:13b–21; MARK 6:33–44; LUKE 9:11–17; JOHN 6:1–14¹⁸

MATTHEW 14

14:13b

... and when the people had heard *thereof*,

they followed him on foot out of the cities.

¹⁴ And Jesus went forth, and

saw a great multitude, and

was moved with compassion toward them,

and he healed their sick.

¹⁵ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the

villages,

and buy themselves victuals.

¹⁶ But Jesus said unto them,

They need not depart; give ye them to eat.

MARK 6

6:33 And the people saw them departing, and many knew him,

and ran afoot thither out of all cities, and outwent them, and came together unto him.

³⁴ And Jesus, when he came out,

saw much people, and

was moved with compassion toward them, because they were as sheep not having a shepherd:

and he began to teach them many things.

³⁵ And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

³⁶ Send them away, that they may go into the

country round about, and into the villages,

and buy themselves bread: for they have nothing to eat.

^{37a} He answered and said unto them,

Give ye them to eat.

LUKE 9

9:11 And the people, when they knew *it*,

followed him:

and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

^{12a} And when the day began to wear away, then came the twelve, and said unto him, **c.** for we are here in a desert place.

b. Send the multitude away, that they may go into the towns and country round about,

and lodge, and get victuals:

^{13a} But he said unto them,

Give ye them to eat.

JOHN 6

6:1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

² And a great multitude

followed him,

because they saw his miracles which he did on them that were diseased.

³ And Jesus went up into a mountain, and there he sat with his disciples.

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

^{5a} When Jesus then lifted up *his* eyes, and saw a great company come unto him,

MATTHEW 14	MARK 6	LUKE 9	JOHN 6
<p>¹⁷ And they say unto him, We have here but five loaves, and two fishes.</p> <p>¹⁸ He said, Bring them hither to me.</p> <p>¹⁹ And he commanded the multitude to sit down on the grass,</p> <p>and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to <i>his</i> disciples, and the disciples to the multitude.</p>	<p>^{37b} And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?</p> <p>³⁸ He saith unto them, How many loaves have ye? go and see.</p> <p>And when they knew, they say,</p> <p>Five, and two fishes.</p> <p>³⁹ And he commanded them to make all sit down by companies upon the green grass.</p> <p>⁴⁰ And they sat down in ranks, by hundreds, and by fifties.</p> <p>⁴¹ And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave <i>them</i> to his disciples to set before them; and the two fishes divided he among them all.</p>	<p>^{13b} And they said, We have no more but five loaves and two fishes;</p> <p>except we should go and buy meat for all this people.</p> <p>^{14b} And he said to his disciples, Make them sit down by fifties in a company.</p> <p>¹⁵ And they did so, and made them all sit down.</p> <p>^{14a} For they were about five thousand men.</p> <p>¹⁶ Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.</p>	<p>^{5b} he saith unto Philip, Whence shall we buy bread, that these may eat?</p> <p>⁶ And this he said to prove him: for he himself knew what he would do.</p> <p>⁷ Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.</p> <p>⁸ One of his disciples, Andrew, Simon Peter's brother, saith unto him, ⁹ There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?</p> <p>¹⁰ And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.</p> <p>¹¹ And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.</p>

MATTHEW 14	MARK 6	LUKE 9	JOHN 6
<p>²⁰ And they did all eat, and were filled:</p> <p>and they took up of the fragments that remained twelve baskets full.</p> <p>²¹ And they that had eaten were about five thousand men, beside women and children.</p>	<p>⁴² And they did all eat, and were filled.</p> <p>^{43a} And they took up of c. the fragments, b. twelve baskets full and of the fishes.</p> <p>⁴⁴ And they that did eat of the loaves were about five thousand men.</p>	<p>¹⁷ And they did eat, and were all filled:</p> <p>and there was taken up of fragments that remained to them twelve baskets.</p>	<p>¹² When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.</p> <p>^{13a} Therefore they gathered <i>them</i> together, with c. the fragments b. and filled twelve baskets of the five barley loaves, which remained over and above unto them that had eaten.</p> <p>¹⁴ Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.</p>

JESUS WALKS UPON THE WATER

AD 29 SEA OF GALILEE

MATTHEW 14:22–33; MARK 6:45–52; JOHN 6:15–21

MATTHEW 14	MARK 6	JOHN 6
<p>14:22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.</p> <p>²³ And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come,</p> <p>he was there alone.</p> <p>^{24a} But the ship was now in the midst of the sea, tossed with waves:</p>	<p>6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.</p> <p>⁴⁶ And when he had sent them away, he departed into a mountain to pray.</p> <p>⁴⁷ And when even was come,</p> <p>the ship was in the midst of the sea, and he alone on the land.</p>	<p>6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king,</p> <p>he departed again into a mountain himself alone.</p> <p>¹⁶ And when even was <i>now</i> come, his disciples went down unto the sea,</p> <p>¹⁷ And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.</p> <p>¹⁸ And the sea arose by reason of a great wind that blew.</p>

MATTHEW 14	MARK 6	JOHN 6
<p>^{24b} for the wind was contrary.</p> <p>²⁵ And in the fourth watch of the night Jesus went unto them, walking on the sea.</p> <p>²⁶ And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.</p> <p>²⁷ But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.</p> <p>²⁸ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.</p> <p>²⁹ And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.</p> <p>³⁰ But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.</p> <p>³¹ And immediately Jesus stretched forth <i>his</i> hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?</p> <p>³² And when they were come into the ship, the wind ceased.</p> <p>³³ Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.</p>	<p>⁴⁸ And he saw them toiling in rowing; for the wind was contrary unto them:</p> <p>and about the fourth watch of the night he cometh unto them, walking upon the sea,</p> <p>and would have passed by them.</p> <p>⁴⁹ But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:</p> <p>⁵⁰ For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.</p> <p>⁵¹ And he went up unto them into the ship; and the wind ceased:</p> <p>and they were sore amazed in themselves beyond measure, and wondered.</p> <p>⁵² For they considered not <i>the miracle</i> of the loaves: for their heart was hardened.</p>	<p>¹⁹ So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship:</p> <p>and they were afraid.</p> <p>²⁰ But he saith unto them, It is I; be not afraid.</p> <p>²¹ Then they willingly received him into the ship:</p> <p>and immediately the ship was at the land whither they went.</p>

TRIUMPHAL HEALING TOUR

AD 29 GENNESARET

MATTHEW 14:34–36; MARK 6:53–56

MATTHEW 14

14:34 And when they were gone over, they came into the land of Gennesaret.

MARK 6

6:53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

MATTHEW 14

³⁵ And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

³⁶ And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

MARK 6

⁵⁴ And when they were come out of the ship, straightway they knew him,
⁵⁵ And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
⁵⁶ And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

“I AM THE BREAD OF LIFE”

AD 29 CAPERNAUM

JOHN 6:22–71

John 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

²³ (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

²⁴ When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

²⁵ And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

²⁶ Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.**

²⁷ **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.**

²⁸ Then said they unto him, What shall we do, that we might work the works of God?

²⁹ Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

³⁰ They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

³¹ Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

³² Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.**

³³ **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

³⁴ Then said they unto him, Lord, evermore give us this bread.

³⁵ And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

³⁶ **But I said unto you, That ye also have seen me, and believe not.**

³⁷ **All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

³⁸ **For I came down from heaven, not to do mine own will, but the will of him that sent me.**

³⁹ **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

⁴⁰ **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

⁴¹ The Jews then murmured at him, because he said, I am the bread which came down from heaven.

⁴² And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

⁴³ Jesus therefore answered and said unto them, **Murmur not among yourselves.**

⁴⁴ **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

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

⁴⁶ **Not that any man hath seen the Father, save he which is of God, he hath seen the Father.**

⁴⁷ **Verily, verily, I say unto you, He that believeth on me hath everlasting life.**

⁴⁸ **I am that bread of life.**

John 6:49 Your fathers did eat manna in the wilderness, and are dead.

⁵⁰ **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**

⁵¹ **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

⁵² The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

⁵³ Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

⁵⁴ **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

⁵⁵ **For my flesh is meat indeed, and my blood is drink indeed.**

⁵⁶ **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**

⁵⁷ **As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.**

⁵⁸ **This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.**

⁵⁹ These things said he in the synagogue, as he taught in Capernaum.

⁶⁰ Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

⁶¹ When Jesus knew in himself that his disciples murmured at it, he said unto them, **Doth this offend you?**

⁶² **What and if ye shall see the Son of man ascend up where he was before?**

⁶³ **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.**

⁶⁴ **But there are some of you that believe not.** For Jesus knew from the beginning who they were that believed not, and who should betray him.

⁶⁵ And he said, **Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.**

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

⁶⁷ Then said Jesus unto the twelve, **Will ye also go away?**

⁶⁸ Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

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

⁷⁰ Jesus answered them, **Have not I chosen you twelve, and one of you is a devil?**

⁷¹ He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

Notes:

V. YEAR OF OPPOSITION – 3rd YEAR OF PUBLIC MINISTRY From 3rd TO 4th Passover

THIRD PASSOVER – APRIL 15 (SUNDAY)

AD 29 JERUSALEM

JOHN 6:4

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

JESUS SECRETELY GOES TO JERUSALEM FOR PASSOVER

JOHN 7:1 – Cp. DEUTERONOMY 16:16 AND NUMBERS 9:10–14¹⁹

John 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

PHARISAIC TRADITIONS AND HYPOCRISY CONDEMNED

AD 29 CAPERNAUM

MATTHEW 15:1–20; MARK 7:1–23

MATTHEW 15

15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem,

saying,

² Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.

^{3a} But he answered and said unto them,

⁷ **Ye hypocrites, well did Esaias prophesy of you, saying,**

⁸ **This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.**

⁹ **But in vain they do worship me, teaching for doctrines the commandments of men.**

^{3b} **Why do ye also transgress the commandment of God by your tradition?**

MARK 7

7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

² And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

³ For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

⁴ And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

⁵ Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

⁶ He answered and said unto them, **Well hath Esaias prophesied of you hypocrites, as it is written,**

This people honoureth me with *their* lips, but their heart is far from me.

⁷ **Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.**

⁸ **For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.**

⁹ And he said unto them,

Full well ye reject the commandment of God, that ye may keep your own tradition.

MATTHEW 15

⁴ For God commanded, saying,
Honour thy father and mother: and, He that
curseth father or mother, let him die the death.

⁵ But ye say, Whosoever shall say to *his* father or
his mother,

It is a gift,

by whatsoever thou mightest be profited by me;
⁶ And honour not his father or his mother,
he shall be free.

Thus have ye made the commandment of God of
none effect by your tradition.

^{15:10} And he called the multitude,
and said unto them,
Hear, and understand:
¹¹ Not that which
goeth into the mouth defileth a man;
but that which cometh out of the mouth,
this defileth a man.

¹² Then came his disciples, and said unto him, Knowest thou
that the Pharisees were offended, after they heard this
saying?

¹³ But he answered and said, **Every plant, which my
heavenly Father hath not planted, shall be rooted up.**

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

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

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

¹⁷ **Do not ye yet understand, that whatsoever
entereth in at the mouth**

goeth into the belly, and is cast out into the draught?

¹⁸ **But those things which proceed out of the mouth
come forth from the heart;
and they defile the man.**

¹⁹ **For out of the heart proceed
evil thoughts, murders, adulteries, fornications,
thefts, false witness,**

blasphemies:

²⁰ **These are *the things* which
defile a man:
but to eat with unwashen hands defileth not a man.**

MARK 7

¹⁰ For Moses said,
Honour thy father and thy mother; and, Whoso
curseth father or mother, let him die the death:

¹¹ But ye say, If a man shall say to his father or
mother,

It is Corban, that is to say, a gift,

by whatsoever thou mightest be profited by me;
he shall be free.

¹² And ye suffer him no more to do ought for his father
or his mother;

¹³ Making the word of God of
none effect through your tradition, which
ye have delivered: and many such like things do ye.

¹⁴ And when he had called all the people *unto him*,
he said unto them,
Hearken unto me every one *of you*, and understand:
¹⁵ There is nothing from without
a man, that entering into him can defile him:
but the things which come out of him,
those are they that defile the man.

¹⁶ **If any man have ears to hear, let him hear.**

¹⁷ And when he was entered into the house from the people,
his disciples asked him
concerning the parable.

¹⁸ And he saith unto them,
**Are ye so without understanding also?
Do ye not perceive, that whatsoever thing
from without entereth into the man,
it cannot defile him;**

¹⁹ **Because it entereth not into his heart,
but into the belly, and goeth out into the draught,
purging all meats?**

²⁰ And he said, **That which cometh out of the man,
that defileth the man.**

²¹ **For from within, out of the heart of men, proceed
evil thoughts, adulteries, fornications, murders,**

²² **Thefts, covetousness, wickedness, deceit,
lasciviousness, an evil eye, blasphemy,
pride, foolishness:**

²³ **All these evil things come from within and
defile the man.**

THE SYROPHOENICIAN'S DAUGHTER HEALED

AD 29 TYRE-SIDON

MATTHEW 15:21-28; MARK 7:24-30

MATTHEW 15

15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

²² And, behold, a woman of Canaan came out of the same coasts,

and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

²⁴ But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.**

²⁵ Then came she and worshipped him, saying, Lord, help me.

²⁶ But he answered and said,

It is not meet to take the children's bread, and to cast it to dogs.

²⁷ And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

²⁸ Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.**

And her daughter was made whole from that very hour.

MARK 7

7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

²⁵ For a *certain* woman,

whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

²⁶ The woman was a Greek, a Syrophenician by nation; and she besought him

that he would cast forth the devil out of her daughter.

²⁷ But Jesus said unto her,

Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

²⁹ And he said unto her,

For this saying go thy way; the devil is gone out of thy daughter.

³⁰ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

MIRACLES OF HEALING (DEAF AND DUMB)

AD 29 DECAPOLIS

MATTHEW 15:29-31; MARK 7:31-37

MATTHEW 15

15:29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

MARK 7

7:31 And again, departing from coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

³² And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

³³ And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

³⁴ And looking up to heaven, he sighed, and saith unto him, **Ephphatha**, that is, Be opened.

MATTHEW 15

³⁰ And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

³¹ Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see:

and they glorified the God of Israel.

MARK 7

³⁵ And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

³⁶ And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

³⁷ And were beyond measure astonished,

saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

THE FOUR THOUSAND FED

AD 29 DECAPOLIS

MATTHEW 15:32–39a; MARK 8:1–9

MATTHEW 15

15:32 Then Jesus called his disciples *unto him*, and said, **I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.**

³³ And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

³⁴ And Jesus saith unto them, **How many loaves have ye?** And they said, Seven, and a few little fishes.

³⁵ And he commanded the multitude to sit down on the ground.

^{36a} And he took the seven loaves **c.** and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. **b.** and the fishes,

³⁷ And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

³⁸ And they that did eat were four thousand men, beside women and children.

^{39a} And he sent away the multitude, ...

MARK 8

8:1 In those days the multitude being very great, and having nothing to eat,

Jesus called his disciples *unto him*, and saith unto them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

⁴ And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

⁵ And he asked them, **How many loaves have ye?** And they said, Seven.

⁶ And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

⁷ And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

⁸ So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

⁹ And they that had eaten were about four thousand:

and he sent them away.

THE PHARISEES AND SADDUCEES DEMAND A SIGN

AD 29 MAGDALA

MATTHEW 15:39b–16:4a; MARK 8:10–12

MATTHEW 15 AND 16

15:39b ... and took ship, and came into the coasts of Magdala.

16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

² He answered and said unto them,

When it is evening, ye say, *It will be fair weather: for the sky is red.*

³ **And in the morning, *It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?***

^{4a} **A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. ...**

MARK 8

8:10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

¹¹ And the Pharisees

came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

¹² And he sighed deeply in his spirit, and saith,

Why doth this generation seek after a sign?

verily I say unto you,

There shall no sign be given unto this generation.

WARNING AGAINST THE LEAVEN OF THE PHARISEES

AD 29 SEA OF GALILEE

MATTHEW 16:4b–12; MARK 8:13–21

MATTHEW 16

16:4b ... And he left them, and departed.

⁵ And when his disciples were come to the other side, they had forgotten to take bread.

⁶ Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.**

⁷ And they reasoned among themselves, saying, *It is because we have taken no bread.*

⁸ *Which* when Jesus perceived, he said unto them,

O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand,

neither remember the five loaves of the five thousand, and how many baskets ye took up?

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

¹¹ **How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?**

MARK 8

8:13 And he left them, and entering into the ship again departed to the other side.

¹⁴ Now *the disciples*

had forgotten to take bread, neither had they in the ship with them more than one loaf.

¹⁵ And he charged them, saying, **Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.**

¹⁶ And they reasoned among themselves, saying, *It is because we have no bread.*

¹⁷ And when Jesus knew *it*, he saith unto them,

Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

¹⁸ **Having eyes, see ye not? and having ears, hear ye not? And do ye not remember?**

¹⁹ **When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.**

²⁰ **And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.**

²¹ And he said unto them,

How is it that ye do not understand?

MATTHEW 16

MARK 8

¹² Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

BLIND MAN HEALED AT BETHSAIDA – “I SEE MEN AS TREES”

AD 29 BETHSAIDA

MARK 8:22–26

Mark 8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

²³ And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

²⁴ And he looked up, and said, I see men as trees, walking.

²⁵ After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

²⁶ And he sent him away to his house, saying, **Neither go into the town, nor tell it to any in the town.**

PETER'S SECOND CONFESSION

AD 29 CAESAREA PHILIPPI

MATTHEW 16:13–20; MARK 8:27–30

LUKE 9:18–21; Cp. JOHN 6:69

MATTHEW 16

MARK 8

LUKE 9

16:13 When Jesus came into the coasts of Caesarea Philippi,

he asked his disciples, saying, **Whom do men say that I the Son of man am?**

¹⁴ And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

¹⁵ He saith unto them,

But whom say ye that I am?

¹⁶ And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

¹⁷ And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

¹⁸ **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

¹⁹ **And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi:

and by the way he asked his disciples, saying unto them, **Whom do men say that I am?**

²⁸ And they answered, John the Baptist: but some *say*, Elias; and others,

One of the prophets.

²⁹ And he saith unto them,

But whom say ye that I am?

And Peter answereth and saith unto him, Thou art the Christ.

9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying,

Whom say the people that I am?

¹⁹ They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

²⁰ He said unto them,

But whom say ye that I am?

Peter answering said, The Christ of God.

MATTHEW 16	MARK 8	LUKE 9
²⁰ Then charged he his disciples that they should tell no man that he was Jesus the Christ.	³⁰ And he charged them that they should tell no man of him.	²¹ And he straitly charged them, and commanded <i>them</i> to tell no man that thing;

FIRST PREDICTION BY JESUS OF HIS DEATH AND RESURRECTION

AD 29 CAESAREA PHILIPPI

MAT. 16:21–23; MARK 8:31–33; LUKE 9:22

MATTHEW 16	MARK 8	LUKE 9
<p>16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things</p> <p>of the elders and chief priests and scribes, and be killed, and be raised again the third day.</p> <p>²² Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.</p> <p>²³ But he turned, and said unto Peter,</p> <p>Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.</p>	<p>8:31 And he began to teach them, that the Son of man</p> <p>must suffer many things, and be rejected of the elders, and <i>of</i> the chief priests, and scribes, and be killed, and after three days rise again.</p> <p>³² And he spake that saying openly. And Peter took him, and began to rebuke him.</p> <p>³³ But when he had turned about and looked on his disciples, he rebuked Peter, saying,</p> <p>Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.</p>	<p>9:22 Saying,</p> <p>The Son of man</p> <p>must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.</p>

COST OF DISCIPLESHIP

AD 29 CAESAREA PHILIPPI

MAT. 16:24–28; MARK 8:34–9:1; LUKE 9:23–27

MATTHEW 16	MARK 8	LUKE 9
<p>16:24 Then said Jesus unto his disciples,</p> <p>If any man will come after me, let him deny himself, and take up his cross, and follow me.</p> <p>²⁵ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake</p> <p>shall find it.</p> <p>²⁶ For what is a man profited, if he shall gain the whole world, and lose his own soul?</p> <p>or what shall a man give in exchange for his soul?</p>	<p>8:34 And when he had called the people <i>unto him</i> with his disciples also, he said unto them,</p> <p>Whosoever will come after me, let him deny himself, and take up his cross, and follow me.</p> <p>³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.</p> <p>³⁶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?</p> <p>³⁷ Or what shall a man give in exchange for his soul?</p>	<p>9:23 And he said to <i>them</i> all,</p> <p>If any man will come after me, let him deny himself, and take up his cross daily, and follow me.</p> <p>²⁴ For whosoever will save his life shall lose it: but whosoever will lose his life for my sake,</p> <p>the same shall save it.</p> <p>²⁵ For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?</p>

MATTHEW 16	MARK 8	LUKE 9
<p>²⁷ For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.</p> <p>²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.</p>	<p>³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.</p> <p>9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.</p>	<p>²⁶ For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.</p> <p>²⁷ But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.</p>

THE TRANSFIGURATION

AD 29 MT. HERMON

MATTHEW 17:1-9; MARK 9:2-10; LUKE 9:28-36

MATTHEW 17	MARK 9	LUKE 9
<p>17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,</p> <p>² And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.</p> <p>³ And, behold, there appeared unto them Moses and Elias talking with him.</p> <p>^{4a} Then answered Peter, and said unto Jesus,</p>	<p>9:2 And after six days Jesus taketh <i>with him</i> Peter, and James, and John, and leadeth them up into an high mountain apart by themselves:</p> <p>and he was transfigured before them.</p> <p>³ And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.</p> <p>⁴ And there appeared unto them Elias with Moses: and they were talking with Jesus.</p> <p>^{5a} And Peter answered and said to Jesus,</p>	<p>9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.</p> <p>²⁹ And as he prayed, the fashion of his countenance was altered, and his raiment <i>was</i> white <i>and</i> glistening.</p> <p>^{30a} And, behold, c. two men which were Moses and Elias: b. there talked with him</p> <p>³¹ Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.</p> <p>³² But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.</p> <p>^{33a} And it came to pass, as they departed from him, Peter said unto Jesus,</p>

MATTHEW 17	MARK 9	LUKE 9
<p>^{4b} Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.</p>	<p>^{5b} Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.</p>	<p>^{33b} Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias:</p>
<p>⁵ While he yet spake, behold, a bright cloud overshadowed them:</p>	<p>⁶ For he wist not what to say; for they were sore afraid. ⁷ And there was a cloud that overshadowed them:</p>	<p>not knowing what he said. ³⁴ While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.</p>
<p style="text-align: center;">and</p> <p>behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.</p>	<p style="text-align: center;">and</p> <p>a voice came out of the cloud, saying, This is my beloved Son: hear him.</p>	<p style="text-align: center;">And</p> <p>there came a voice out of the cloud, saying, This is my beloved Son: hear him.</p>
<p>⁶ And when the disciples heard <i>it</i>, they fell on their face, and were sore afraid.</p>	<p>⁸ And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.</p>	<p>³⁶ And when the voice was past, Jesus was found alone.</p>
<p>⁷ And Jesus came and touched them, and said, Arise, and be not afraid.</p>	<p>⁹ And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.</p>	<p>And they kept <i>it</i> close,</p>
<p>⁸ And when they had lifted up their eyes, they saw no man, save Jesus only.</p>	<p>¹⁰ And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.</p>	<p>and told no man in those days any of those things which they had seen.</p>
<p>⁹ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.</p>		

ELIJAH SHALL COME FIRST

AD 29 MT. HERMON

MATTHEW 17:10–13; MARK 9:11–13

MATTHEW 17	MARK 9
<p>17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?</p>	<p>9:11 And they asked him, saying, Why say the scribes that Elias must first come?</p>
<p>¹¹ And Jesus answered and said unto them, Elias truly shall first come, and restore all things.</p>	<p>¹² And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.</p>
<p>¹² But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.</p>	<p>¹³ But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.</p>
<p>Likewise shall also the Son of man suffer of them.</p>	
<p>¹³ Then the disciples understood that he spake unto them of John the Baptist.</p>	

THE DEMONIAK BOY HEALED

AD 29 MT. HERMON

MATTHEW 17:14–21; MARK 9:14–29; LUKE 9:37–43a

MATTHEW 17

17:14 And when they were come

to the multitude,

there came to him a *certain* man,
kneeling down to him,
and saying,^{15a} Lord, have mercy on
my son:

for he is lunatick, and sore vexed:

¹⁶ And I brought him to thy disciples,

and they could not cure him.

¹⁷ Then Jesus answered and said,**O faithless and perverse generation,
how long shall I be with you?
how long shall I suffer you?
bring him hither to me.**^{15b} for oftentimes he falleth into
the fire, and oft into the water.

MARK 9

9:14 And when he came

to *his* disciples,he saw a great multitude
about them, and the scribes
questioning with them.¹⁵ And straightway all the people, when
they beheld him, were greatly amazed,
and running to *him* saluted him.¹⁶ And he asked the scribes,**What question ye with them?**¹⁷ And one of the multitude

answered and said,

Master, I have brought unto thee
my son,

which hath a dumb spirit;

¹⁸ And wheresoever he taketh him,

he teareth him: and he foameth,

and gnasheth with his teeth, and
pineth away:and I spake to thy disciples
that they should cast him out;
and they could not.¹⁹ He answereth him, and saith,**O faithless generation,
how long shall I be with you?
how long shall I suffer you?
bring him unto me.**²⁰ And they brought him unto him:
and when he saw him, straightway
the spirit
tare him; and he fell on the ground,
and wallowed foaming.²¹ And he asked his father, **How long is
it ago since this came unto him?**

And he said, Of a child.

²² And oftentimes it hath cast him into
the fire, and into the waters,
to destroy him:but if thou canst do any thing,
have compassion on us, and help us.²³ Jesus said unto him, **If thou canst
believe, all things are possible to him
that believeth.**

LUKE 9

9:37 And it came to pass, that on the
next day,when they were come
down from the hill,

much people met him.

³⁸ And, behold, a man of the company

cried out, saying,

Master, I beseech thee, look upon
my son:

for he is mine only child.

³⁹ And, lo, a spirit

taketh him,

and he suddenly crieth out;

and it teareth him that he foameth
again, and bruising him
hardly departeth from him.⁴⁰ And I besought thy disciples
to cast him out;

and they could not.

⁴¹ And Jesus answering said,**O faithless and perverse generation,
how long shall I be with you,
and suffer you?
Bring thy son hither.**^{42a} And as he was yet a coming,

the devil

threw him down, and tare *him*.

MATTHEW 17	MARK 9	LUKE 9
<p>¹⁸ And Jesus rebuked the devil;</p> <p>and he departed out of him:</p> <p>and the child was cured from that very hour.</p> <p>¹⁹ Then came the disciples to Jesus apart, and said, Why could not we cast him out?</p> <p>²⁰ And Jesus said unto them,</p> <p>Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.</p> <p>²¹ Howbeit this kind goeth not out but by prayer and fasting.</p>	<p>²⁴ And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.</p> <p>²⁵ When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.</p> <p>²⁶ And <i>the spirit</i> cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.</p> <p>²⁷ But Jesus took him by the hand, and lifted him up; and he arose.</p> <p>²⁸ And when he was come into the house, his disciples asked him privately, Why could not we cast him out?</p> <p>²⁹ And he said unto them,</p> <p>This kind can come forth by nothing, but by prayer and fasting.</p>	<p>^{42b} And Jesus rebuked the unclean spirit,</p> <p>and healed the child,</p> <p>and delivered him again to his father.</p> <p>^{43a} And they were all amazed at the mighty power of God. ...</p>

JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION

AD 29 GALILEE

MATTHEW 17:22–23; MARK 9:30–32; LUKE 9:43b–45

MATTHEW 17	MARK 9	LUKE 9
<p>17:22a And while they abode in Galilee,</p> <p>Jesus said unto them,</p>	<p>9:30 And they departed thence, and passed through Galilee; and he would not that any man should know <i>it</i>.</p> <p>^{31a} For he taught his disciples, and said unto them,</p>	<p>9:43b ... But while they wondered every one at all things which Jesus did,</p> <p>he said unto his disciples,</p> <p>^{44a} Let these sayings sink down into your ears:</p>

MATTHEW 17	MARK 9	LUKE 9
<p>^{22b} The Son of man shall be betrayed into the hands of men: ²³ And they shall kill him, and the third day he shall be raised again.</p>	<p>^{31b} The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.</p>	<p>^{44b} for the Son of man shall be delivered into the hands of men.</p>
<p>And they were exceeding sorry.</p>	<p>³² But they understood not that saying, and were afraid to ask him.</p>	<p>⁴⁵ But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.</p>

THE TAX MONEY MIRACULOUSLY PROVIDED

AD 29 CAPERNAUM

MATTHEW 17:24–27

Matthew 17:24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?
²⁵ He saith, Yes. And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?**
²⁶ Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the children free.**
²⁷ **Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.**

DISCOURSE ON HUMILITY “WHO SHALL BE GREATEST”

AD 29 CAPERNAUM

MATTHEW 18:1–5; MARK 9:33–37; LUKE 9:46–48

MATTHEW 18	MARK 9	LUKE 9
<p>18:1 At the same time (Mat 24:17a) came the disciples unto Jesus, saying Who is the greatest in the kingdom of heaven? ² And Jesus called a little child unto him, and set him in the midst of them, ³ And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</p>	<p>9:33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? ³⁴ But they held their peace: for by the way they had disputed among themselves, who <i>should be</i> the greatest. ³⁵ And he sat down, and called the twelve, and saith unto them, If any man desire to be first, <i>the same shall be last of all, and servant of all.</i> ³⁶ And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,</p>	<p>9:46 Then there arose a reasoning among them, which of them should be greatest. ⁴⁷ And Jesus, perceiving the thought of their heart, took a child, and set him by him, ^{48a} And said unto them,</p>

MATTHEW 18	MARK 9	LUKE 9
<p>⁴ Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.</p> <p>⁵ And whoso shall receive one such little child in my name receiveth me.</p>	<p>³⁷ Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.</p>	<p>^{48b} Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.</p>

DISCOURSE ON SECTARIANISM

AD 29 CAPERNAUM

MARK 9:38–41; LUKE 9:49–50

MARK 9	LUKE 9
<p>9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.</p> <p>³⁹ But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.</p> <p>⁴⁰ For he that is not against us is on our part.</p> <p>⁴¹ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.</p>	<p>9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.</p> <p>⁵⁰ And Jesus said unto him, Forbid him not: for he that is not against us is for us.</p>

WOE ON THOSE WHO CAUSE STUMBLING

AD 29 CAPERNAUM

MATTHEW 18:6–7; MARK 9:42

MATTHEW 18	MARK 9
<p>18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and <i>that</i> he were drowned in the depth of the sea.</p> <p>⁷ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!</p>	<p>9:42 And whosoever shall offend one of <i>these</i> little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.</p>

WARNING OF HELL

AD 29 CAPERNAUM

MATTHEW 18:8–9; MARK 9:43–50

MATTHEW 18	MARK 9
<p>18:8a Wherefore if thy hand or thy foot offend thee, cut them off, and cast <i>them</i> from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet</p>	<p>9:43a And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell,</p>

MATTHEW 18

^{8b} **to be cast into everlasting fire.**

⁹ **And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.**

MARK 9

^{43b} **into the fire that never shall be quenched:**

⁴⁴ **Where their worm dieth not, and the fire is not quenched.**

⁴⁵ **And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:**

⁴⁶ **Where their worm dieth not, and the fire is not quenched.**

⁴⁷ **And if thine eye offend thee, pluck it out:**

it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

⁴⁸ **Where their worm dieth not, and the fire is not quenched.**

⁴⁹ **For every one shall be salted with fire, and every sacrifice shall be salted with salt.**

⁵⁰ **Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.**

ONE SHEEP GONE ASTRAY

AD 29 CAPERNAUM

MATTHEW 18:10–14, Cp. LUKE 15:3–7

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

¹¹ **For the Son of man is come to save that which was lost.**

¹² **How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?**

¹³ **And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.**

¹⁴ **Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

OFFENDING AND RESTORATION

AD 29 CAPERNAUM

MATTHEW 18:15–22

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

¹⁶ **But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

¹⁷ **And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.**

¹⁸ **Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.**

¹⁹ **Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.**

²⁰ **For where two or three are gathered together in my name, there am I in the midst of them.**

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

²² Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.**

UNMERCIFUL SERVANT PARABLE

AD 29 CAPERNAUM

MATTHEW 18:23–35

Matthew 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

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

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

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

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

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

³¹ So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

³² Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

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

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

³⁵ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

JESUS REJECTS HIS BROTHERS' ADVICE

AD 29 GALILEE

JOHN 7:2–9

John 7:2 Now the Jews' feast of tabernacles was at hand.

³ His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

⁴ For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

⁵ For neither did his brethren believe in him.

⁶ Then Jesus said unto them, **My time is not yet come: but your time is always ready.**

⁷ **The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.**

⁸ **Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**

⁹ When he had said these words unto them, he abode *still* in Galilee.

Notes:

VI. THE LATER JUDEAN MINISTRY

DEPARTURE FROM GALILEE

AD 29 GALILEE

JOHN 7:10^{20, 21}

John 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

JESUS AT THE FEAST OF TABERNACLES

AD 29 JERUSALEM

WED. OCT. 10 – TUES. OCT. 16

JOHN 7:11–39

John 7:11 Then the Jews sought him at the feast, and said, Where is he?

¹² And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

¹³ Howbeit no man spake openly of him for fear of the Jews.

¹⁴ Now about the midst of the feast Jesus went up into the temple, and taught.

¹⁵ And the Jews marvelled, saying, How knoweth this man letters, having never learned?

¹⁶ Jesus answered them, and said, **My doctrine is not mine, but his that sent me.**

¹⁷ **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

¹⁸ **He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**

¹⁹ **Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?**

²⁰ The people answered and said, Thou hast a devil: who goeth about to kill thee?

²¹ Jesus answered and said unto them, **I have done one work, and ye all marvel.**

²² **Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.**

²³ **If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?**

²⁴ **Judge not according to the appearance, but judge righteous judgment.**

²⁵ Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

²⁶ But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

²⁷ Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

²⁸ Then cried Jesus in the temple as he taught, saying, **Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.**

²⁹ **But I know him: for I am from him, and he hath sent me.**

³⁰ Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

³¹ And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

³² The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

³³ Then said Jesus unto them, **Yet a little while am I with you, and then I go unto him that sent me.**

³⁴ **Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.**

³⁵ Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

³⁶ What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

³⁷ In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

³⁷ **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

³⁹ (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

OPINION DIVIDED ABOUT JESUS

AD 29 JERUSALEM

JOHN 7:40–44

John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

⁴¹ Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

⁴² Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

⁴³ So there was a division among the people because of him.

⁴⁴ And some of them would have taken him; but no man laid hands on him.

NICODEMUS DEFENDS JESUS

AD 29 JERUSALEM

JOHN 7:45–53

John 7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

⁴⁶ The officers answered, Never man spake like this man.

⁴⁷ Then answered them the Pharisees, Are ye also deceived?

⁴⁸ Have any of the rulers or of the Pharisees believed on him?

⁴⁹ But this people who knoweth not the law are cursed.

⁵⁰ Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

⁵¹ Doth our law judge *any* man, before it hear him, and know what he doeth?

⁵² They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

⁵³ And every man went unto his own house.

WOMAN TAKEN IN ADULTERY

AD 29 JERUSALEM

JOHN 8:1–11

John 8:1 Jesus went unto the mount of Olives.

² And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

³ And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

⁴ They say unto him, Master, this woman was taken in adultery, in the very act.

⁵ Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

⁶ This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

⁷ So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.**

⁸ And again he stooped down, and wrote on the ground.

⁹ And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

¹⁰ When Jesus had lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? hath no man condemned thee?**

¹¹ She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more.**

JESUS' DISCOURSES – “I AM THE LIGHT – BEFORE ABRAHAM WAS, I AM”

AD 29 JERUSALEM

JOHN 8:12–58

John 8:12 Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

¹³ The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

¹⁴ Jesus answered and said unto them, **Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.**

¹⁵ **Ye judge after the flesh; I judge no man.**

¹⁶ **And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.**

John 8:17 It is also written in your law, that the testimony of two men is true.

¹⁸ **I am one that bear witness of myself, and the Father that sent me beareth witness of me.**

¹⁹ Then said they unto him, Where is thy Father? Jesus answered, **Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.**

²⁰ These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

²¹ Then said Jesus again unto them, **I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.**

²² Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

²³ And he said unto them, **Ye are from beneath; I am from above: ye are of this world; I am not of this world.**

²⁴ **I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.**

²⁵ Then said they unto him, Who art thou? And Jesus saith unto them, **Even *the same* that I said unto you from the beginning.**

²⁶ **I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.**

²⁷ They understood not that he spake to them of the Father.

²⁸ Then said Jesus unto them, **When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.**

²⁹ **And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.**

³⁰ As he spake these words, many believed on him.

³¹ Then said Jesus to those Jews which believed on him, **If ye continue in my word, *then* are ye my disciples indeed;**

³² **And ye shall know the truth, and the truth shall make you free.**

³³ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

³⁴ Jesus answered them, **Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.**

³⁵ **And the servant abideth not in the house for ever: *but* the Son abideth ever.**

³⁶ **If the Son therefore shall make you free, ye shall be free indeed.**

³⁷ **I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.**

³⁸ **I speak that which I have seen with my Father: and ye do that which ye have seen with your father.**

³⁹ They answered and said unto him, Abraham is our father. Jesus saith unto them, **If ye were Abraham's children, ye would do the works of Abraham.**

⁴⁰ **But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.**

⁴¹ **Ye do the deeds of your father.** Then said they to him, We be not born of fornication; we have one Father, *even* God.

⁴² Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**

⁴³ **Why do ye not understand my speech? *even* because ye cannot hear my word.**

⁴⁴ **Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

⁴⁵ **And because I tell *you* the truth, ye believe me not.**

⁴⁶ **Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?**

⁴⁷ **He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.**

⁴⁸ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

⁴⁹ Jesus answered, **I have not a devil; but I honour my Father, and ye do dishonour me.**

⁵⁰ **And I seek not mine own glory: there is one that seeketh and judgeth.**

⁵¹ **Verily, verily, I say unto you, If a man keep my saying, he shall never see death.**

⁵² Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

⁵³ Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

⁵⁴ Jesus answered, **If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:**

⁵⁵ **Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.**

⁵⁶ **Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.**

⁵⁷ Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

⁵⁸ Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.**

ATTEMPTED STONING OF JESUS

AD 29 JERUSALEM

JOHN 8:59

John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

JESUS REJECTED IN SAMARIA

AD 29 SAMARIA

LUKE 9:51–56²¹

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

⁵² And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

⁵³ And they did not receive him, because his face was as though he would go to Jerusalem.

⁵⁴ And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

⁵⁵ But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.**

⁵⁶ **For the Son of man is not come to destroy men's lives, but to save *them*.** And they went to another village.

SEVENTY SENT OUT

AD 29 JUDEA (?)

LUKE 10:1–16

Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

² Therefore said he unto them, **The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.**

³ **Go your ways: behold, I send you forth as lambs among wolves.**

⁴ **Carry neither purse, nor scrip, nor shoes: and salute no man by the way.**

⁵ **And into whatsoever house ye enter, first say, Peace be to this house.**

⁶ **And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.**

⁷ **And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.**

⁸ **And into whatsoever city ye enter, and they receive you, eat such things as are set before you:**

⁹ **And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**

¹⁰ **But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,**

¹¹ **Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**

¹² **But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.**

¹³ **Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.**

¹⁴ **But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.**

¹⁵ **And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.**

¹⁶ **He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.**

THE GOOD SAMARITAN

AD 29 JUDEA (En Route to Jericho)

LUKE 10:25–37

Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

²⁶ He said unto him, **What is written in the law? How readest thou?**

²⁷ And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Luke 10:28 And he said unto him, **Thou hast answered right: this do, and thou shalt live.**

²⁹ But he, willing to justify himself, said unto Jesus, And who is my neighbour?

³⁰ And Jesus answering said, **A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

³¹ **And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.**

³² **And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.**

³³ **But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,**

³⁴ **And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

³⁵ **And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.**

³⁶ **Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

³⁷ And he said, He that shewed mercy on him. Then said Jesus unto him, **Go, and do thou likewise.**

JESUS AT THE HOME OF MARY AND MARTHA

AD 29 BETHANY

LUKE 10:38–42

Luke 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

³⁹ And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

⁴⁰ But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

⁴¹ And Jesus answered and said unto her, **Martha, Martha, thou art careful and troubled about many things:**

⁴² **But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

MODEL PRAYER TAUGHT TO THE DISCIPLES

AD 29 JERUSALEM

LUKE 11:1–4; Cp. MATTHEW 6:9–15

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

² And he said unto them, When ye pray, say, **Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

³ **Give us day by day our daily bread.**

⁴ **And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

PARABLE OF THE PERSISTENT FRIEND

AD 29 JERUSALEM

LUKE 11:5–13

Luke 11:5 And he said unto them, **Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;**

⁶ **For a friend of mine in his journey is come to me, and I have nothing to set before him?**

⁷ **And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.**

⁸ **I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.**

⁹ **And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**

¹⁰ **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

¹¹ **If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?**

¹² **Or if he shall ask an egg, will he offer him a scorpion?**

¹³ **If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?**

JESUS HEALS THE MAN BORN BLIND

AD 29 JERUSALEM

JOHN 9:1-41

John 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

² And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

³ Jesus answered, **Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

⁴ **I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

⁵ **As long as I am in the world, I am the light of the world.**

⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

⁷ And said unto him, **Go, wash in the pool of Siloam,** (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

⁸ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

⁹ Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

¹⁰ Therefore said they unto him, How were thine eyes opened?

¹¹ He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

¹² Then said they unto him, Where is he? He said, I know not.

¹³ They brought to the Pharisees him that aforetime was blind.

¹⁴ And it was the sabbath day when Jesus made the clay, and opened his eyes.

¹⁵ Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

¹⁶ Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

¹⁷ They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

¹⁸ But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

¹⁹ And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

²⁰ His parents answered them and said, We know that this is our son, and that he was born blind:

²¹ But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

²² These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

²³ Therefore said his parents, He is of age; ask him.

²⁴ Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

²⁵ He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

²⁶ Then said they to him again, What did he to thee? How opened he thine eyes?

²⁷ He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

²⁸ Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

²⁹ We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

³⁰ The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

³¹ Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

³² Since the world began was it not heard that any man opened the eyes of one that was born blind.

³³ If this man were not of God, he could do nothing.

³⁴ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

³⁵ Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?**

³⁶ He answered and said, Who is he, Lord, that I might believe on him?

³⁷ And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.**

³⁸ And he said, Lord, I believe. And he worshipped him.

³⁹ And Jesus said, **For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**

⁴⁰ And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

⁴¹ Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

“I AM THE GOOD SHEPHERD”**AD 29 JERUSALEM****JOHN 10:1–21**

- John 10:1** Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- ² But he that entereth in by the door is the shepherd of the sheep.
- ³ To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- ⁴ And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- ⁵ And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- ⁶ This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
- ⁷ Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
- ⁸ All that ever came before me are thieves and robbers: but the sheep did not hear them.
- ⁹ I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- ¹⁰ The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.
- ¹¹ I am the good shepherd: the good shepherd giveth his life for the sheep.
- ¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
- ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheep.
- ¹⁴ I am the good shepherd, and know my *sheep*, and am known of mine.
- ¹⁵ As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
- ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.
- ¹⁷ Therefore doth my Father love me, because I lay down my life, that I might take it again.
- ¹⁸ No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
- ¹⁹ There was a division therefore again among the Jews for these sayings.
- ²⁰ And many of them said, He hath a devil, and is mad; why hear ye him?
- ²¹ Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
-

THE SEVENTY DISCIPLES RETURN**AD 29 JERUSALEM****LUKE 10:17–24**

- Luke 10:17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
- ¹⁸ And he said unto them, I beheld Satan as lightning fall from heaven.
- ¹⁹ Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
- ²⁰ Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
- ²¹ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.
- ²² All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.
- ²³ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:
- ²⁴ For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.
-

AT A PHARISEE’S TABLE JESUS PRONOUNCES WOES ON THE PHARISEES**AD 29 JUDEA (?)****LUKE 11:37–54¹⁶**

- Luke 11:37** And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.
- ³⁸ And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

Luke 11:39 And the Lord said unto him, **Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.**
⁴⁰ **Ye fools, did not he that made that which is without make that which is within also?**
⁴¹ **But rather give alms of such things as ye have; and, behold, all things are clean unto you.**
⁴² **But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.**
⁴³ **Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.**
⁴⁴ **Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.**
⁴⁵ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.
⁴⁶ And he said, **Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**
⁴⁷ **Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.**
⁴⁸ **Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.**
⁴⁹ **Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:**
⁵⁰ **That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;**
⁵¹ **From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.**
⁵² **Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.**
⁵³ And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
⁵⁴ Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

LEAVEN OF THE PHARISEES

AD 29 JUDEA (?)

LUKE 12:1-3

Luke 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**
² **For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.**
³ **Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.**

FEAR NOT MAN – GOD CARES

AD 29 JUDEA (?)

LUKE 12:4-12

Luke 12:4 **And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.**
⁵ **But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.**
⁶ **Are not five sparrows sold for two farthings, and not one of them is forgotten before God?**
⁷ **But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.**
⁸ **Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:**
⁹ **But he that denieth me before men shall be denied before the angels of God.**
¹⁰ **And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.**
¹¹ **And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:**
¹² **For the Holy Ghost shall teach you in the same hour what ye ought to say**

“WHO MADE ME A JUDGE ... ?”

AD 29 JUDEA (?)

LUKE 12:13–15

Luke 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

¹⁴ And he said unto him, **Man, who made me a judge or a divider over you?**

¹⁵ And he said unto them, **Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

PARABLE OF THE RICH FOOL

AD 29 JUDEA (?)

LUKE 12:16–21

Luke 12:16 And he spake a parable unto them, saying, **The ground of a certain rich man brought forth plentifully:**

¹⁷ **And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?**

¹⁸ **And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.**

¹⁹ **And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.**

²⁰ **But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?**

²¹ **So is he that layeth up treasure for himself, and is not rich toward God.**

“TAKE NO THOUGHT”

AD 29 JUDEA (?)

LUKE 12:22–34

Luke 12:22 And he said unto his disciples, **Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.**

²³ **The life is more than meat, and the body is more than raiment.**

²⁴ **Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?**

²⁵ **And which of you with taking thought can add to his stature one cubit?**

²⁶ **If ye then be not able to do that thing which is least, why take ye thought for the rest?**

²⁷ **Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.**

²⁸ **If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?**

²⁹ **And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.**

³⁰ **For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.**

³¹ **But rather seek ye the kingdom of God; and all these things shall be added unto you.**

³² **Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

³³ **Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.**

³⁴ **For where your treasure is, there will your heart be also.**

WATCHFUL AND WISE SERVANT

AD 29 JUDEA (?)

LUKE 12:35–48

Luke 12:35 Let your loins be girded about, and *your* lights burning;

³⁶ **And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.**

Luke 12:37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
³⁸ And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.
³⁹ And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
⁴⁰ Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
⁴¹ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
⁴² And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?
⁴³ Blessed *is* that servant, whom his lord when he cometh shall find so doing.
⁴⁴ Of a truth I say unto you, that he will make him ruler over all that he hath.
⁴⁵ But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
⁴⁶ The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
⁴⁷ And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.
⁴⁸ But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

CHRIST DIVIDES – DISCERN

AD 29 JUDEA (?)

LUKE 12:49–59

Luke 12:49 I am come to send fire on the earth; and what will I, if it be already kindled?
⁵⁰ But I have a baptism to be baptized with; and how am I straitened till it be accomplished!
⁵¹ Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:
⁵² For from henceforth there shall be five in one house divided, three against two, and two against three.
⁵³ The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
⁵⁴ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
⁵⁵ And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.
⁵⁶ Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
⁵⁷ Yea, and why even of yourselves judge ye not what is right?
⁵⁸ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
⁵⁹ I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

REPENT OR PERISH

AD 29 JUDEA (?)

LUKE 13:1–5

Luke 13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
² And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?
³ I tell you, Nay: but, except ye repent, ye shall all likewise perish.
⁴ Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
⁵ I tell you, Nay: but, except ye repent, ye shall all likewise perish.

PARABLE OF THE BARREN FIG TREE

AD 29 JUDEA (?)

LUKE 13:6-9

Luke 13:6 He spake also this parable; **A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**

⁷ **Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?**

⁸ **And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:**

⁹ **And if it bear fruit, well: and if not, then after that thou shalt cut it down.**

HEALING ON THE SABBATH OF A WOMAN INFIRMED FOR 18 YEARS

AD 29 JUDEA (?)

LUKE 13:10-17

Luke 13:10 And he was teaching in one of the synagogues on the sabbath.

¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

¹² And when Jesus saw her, he called *her to him*, and said unto her, **Woman, thou art loosed from thine infirmity.**

¹³ And he laid *his hands on her*: and immediately she was made straight, and glorified God.

¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

¹⁵ The Lord then answered him, and said, **Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead *him* away to watering?**

¹⁶ **And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**

¹⁷ And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

MUSTARD SEED – LEAVEN PARABLES TAUGHT A SECOND TIME

AD 29 JUDEA (?)

LUKE 13:18-21

Luke 13:18 Then said he, **Unto what is the kingdom of God like? and whereunto shall I resemble it?**

¹⁹ **It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.**

²⁰ And again he said, **Whereunto shall I liken the kingdom of God?**

²¹ **It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.**

FEAST OF DEDICATION

(Kislev 25 – Tues., Dec. 18)

AD 29 JERUSALEM

JOHN 10:22-30

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

²³ And Jesus walked in the temple in Solomon's porch.

²⁴ Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

²⁵ Jesus answered them, **I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.**

²⁶ **But ye believe not, because ye are not of my sheep, as I said unto you.**

²⁷ **My sheep hear my voice, and I know them, and they follow me:**

²⁸ **And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

²⁹ **My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.**

³⁰ **I and my Father are one.**

SECOND ATTEMPTED STONING**AD 29 JERUSALEM****JOHN 10:31–39****John 10:31** Then the Jews took up stones again to stone him.³² Jesus answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?**³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.³⁴ Jesus answered them, **Is it not written in your law, I said, Ye are gods?**³⁵ **If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**³⁶ **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?**³⁷ **If I do not the works of my Father, believe me not.**³⁸ **But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.**³⁹ Therefore they sought again to take him: but he escaped out of their hand,

JESUS WITHDRAWS TO PEREA**AD 29 PEREA****JOHN 10:40–42****John 10:40** And went away again beyond Jordan into the place where John at first baptized; and there he abode.⁴¹ And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.⁴² And many believed on him there.

Notes:

VII. CIRCUITOUS JOURNEY THROUGH PERIA TOWARD JERUSALEM

TRAVEL TOWARD JERUSALEM

AD 30 PEREA

LUKE 13:22

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

THE STRAIGHT GATE

AD 30 PEREA

LUKE 13:23–30

Luke 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

²⁴ **Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.**

²⁵ **When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:**

²⁶ **Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.**

²⁷ **But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.**

²⁸ **There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.**

²⁹ **And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.**

³⁰ **And, behold, there are last which shall be first, and there are first which shall be last.**

JESUS WARNED OF “THAT FOX” HEROD ANTIPAS

AD 30 PEREA

LUKE 13:31–33

Luke 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

³² And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.**

³³ **Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.**

JESUS’ FIRST LAMENT OVER JERUSALEM

AD 30 PEREA

LUKE 13:34–35

Luke 13:34 **O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!**

³⁵ **Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.**

MAN WITH DROPSY HEALED BY JESUS ON SABBATH

AD 30 PEREA

LUKE 14:1–6

Luke 14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

² And, behold, there was a certain man before him which had the dropsy.

Luke 14:3 And Jesus answering spake unto the lawyers and Pharisees, saying, **Is it lawful to heal on the sabbath day?**

⁴ And they held their peace. And he took *him*, and healed him, and let him go;

⁵ And answered them, saying, **Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?**

⁶ And they could not answer him again to these things.

PARABLE OF THE GREAT SUPPER AND THE AMBITIOUS GUESTS

AD 30 PEREA

LUKE 14:7–24

Luke 14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

⁸ **When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;**

⁹ **And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.**

¹⁰ **But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**

¹¹ **For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

¹² Then said he also to him that bade him, **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.**

¹³ **But when thou makest a feast, call the poor, the maimed, the lame, the blind:**

¹⁴ **And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**

¹⁵ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

¹⁶ Then said he unto him, **A certain man made a great supper, and bade many:**

¹⁷ **And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.**

¹⁸ **And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.**

¹⁹ **And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**

²⁰ **And another said, I have married a wife, and therefore I cannot come.**

²¹ **So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.**

²² **And the servant said, Lord, it is done as thou hast commanded, and yet there is room.**

²³ **And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.**

²⁴ **For I say unto you, That none of those men which were bidden shall taste of my supper.**

COST OF DISCIPLESHIP

AD 30 PEREA

LUKE 14:25–35

Luke 14:25 And there went great multitudes with him: and he turned, and said unto them,

²⁶ **If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.**

²⁷ **And whosoever doth not bear his cross, and come after me, cannot be my disciple.**

²⁸ **For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?**

²⁹ **Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,**

³⁰ **Saying, This man began to build, and was not able to finish.**

³¹ **Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?**

³² **Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.**

Luke 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

³⁴ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

³⁵ It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

PARABLE OF THE LOST SHEEP

AD 30 PEREA

LUKE 15:1-7

Luke 15:1-7 Then drew near unto him all the publicans and sinners for to hear him.

² And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

³ And he spake this parable unto them, saying,

⁴ What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

⁵ And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

⁶ And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

⁷ I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

PARABLE OF THE LOST COIN

AD 30 PEREA

LUKE 15:8-10

Luke 15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

⁹ And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

¹⁰ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

PARABLE OF THE PRODIGAL SON AND LOVING FATHER

AD 30 PEREA

LUKE 15:11-32

Luke 15:11 And he said, A certain man had two sons:

¹² And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

¹³ And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

¹⁴ And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

¹⁵ And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

¹⁶ And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

¹⁷ And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

¹⁸ I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

¹⁹ And am no more worthy to be called thy son: make me as one of thy hired servants.

²⁰ And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

²¹ And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

²² But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

²³ And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

²⁴ For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

²⁵ Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

²⁶ And he called one of the servants, and asked what these things meant.

Luke 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

²⁸ And he was angry, and would not go in: therefore came his father out, and intreated him.

²⁹ And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

³⁰ But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

³¹ And he said unto him, Son, thou art ever with me, and all that I have is thine.

³² It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

PARABLE OF THE UNJUST STEWARD

AD 30 PEREA

LUKE 16:1–13

Luke 16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

² And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

³ Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

⁴ I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

⁵ So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

⁶ And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

⁷ Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

⁸ And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

⁹ And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

¹⁰ He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

¹² And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

¹³ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

PHARISEES COVETOUS

AD 30 PEREA

LUKE 16:14–18

Luke 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

¹⁵ And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

¹⁶ The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

¹⁷ And it is easier for heaven and earth to pass, than one tittle of the law to fail.

¹⁸ Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

THE RICH MAN AND LAZARUS

AD 30 PEREA

LUKE 16:19–31

Luke 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

²⁰ And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

²¹ And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

²² And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

²³ And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

²⁴ And 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.

²⁵ But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

²⁶ And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would* come from thence.

²⁷ Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

²⁸ For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

²⁹ Abraham saith unto him, They have Moses and the prophets; let them hear them.

³⁰ And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

³¹ And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

DISCOURSE ON FORGIVENESS, FAITH AND DUTY

AD 30 PEREA

LUKE 17:1–10

Luke 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

² It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

³ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

⁴ And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

⁵ And the apostles said unto the Lord, Increase our faith.

⁶ And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

⁷ But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

⁸ And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

⁹ Doth he thank that servant because he did the things that were commanded him? I trow not.

¹⁰ So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

LAZARUS RAISED FROM THE DEAD

AD 30 BETHANY

JOHN 11:1–46

John 11:1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

² (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

³ Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

⁴ When Jesus heard *that*, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**

John 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

⁶ When he had heard therefore that he was sick, he abode two days still in the same place where he was.

⁷ Then after that saith he to *his* disciples, **Let us go into Judaea again.**

⁸ *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

⁹ Jesus answered, **Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.**

¹⁰ **But if a man walk in the night, he stumbleth, because there is no light in him.**

¹¹ These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**

¹² Then said his disciples, Lord, if he sleep, he shall do well.

¹³ Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

¹⁴ Then said Jesus unto them plainly, **Lazarus is dead.**

¹⁵ **And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.**

¹⁶ Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

¹⁷ Then when Jesus came, he found that he had *lain* in the grave four days already.

¹⁸ Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

¹⁹ And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

²⁰ Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

²¹ Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

²² But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

²³ Jesus saith unto her, **Thy brother shall rise again.**

²⁴ Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

²⁵ Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

²⁶ **And whosoever liveth and believeth in me shall never die. Believest thou this?**

²⁷ She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

²⁸ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

²⁹ As soon as she heard *that*, she arose quickly, and came unto him.

³⁰ Now Jesus was not yet come into the town, but was in that place where Martha met him.

³¹ The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

³² Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

³³ When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

³⁴ And said, **Where have ye laid him?** They said unto him, Lord, come and see.

³⁵ Jesus wept.

³⁶ Then said the Jews, Behold how he loved him!

³⁷ And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

³⁸ Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

³⁹ Jesus said, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

⁴⁰ Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?**

⁴¹ Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, **Father, I thank thee that thou hast heard me.**

⁴² **And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.**

⁴³ And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth.**

⁴⁴ And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.**

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

⁴⁶ But some of them went their ways to the Pharisees, and told them what things Jesus had done.

CAIAPHAS AND RELIGIOUS LEADERS CONSPIRE TO KILL JESUS**AD 30 JERUSALEM****JOHN 11:47-53**

John 11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles.

⁴⁸ If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

⁴⁹ And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

⁵⁰ Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

⁵² And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

⁵³ Then from that day forth they took counsel together for to put him to death.

JESUS WITHDRAWS**AD 30 EPHRAIM****JOHN 11:54**

John 11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

Notes:

VIII. THE FINAL JOURNEY TO JERUSALEM VIA GALILEE, SAMARIA AND PEREA

TEN LEPERS HEALED

AD 30 GALILEE

LUKE 17:11–19

Luke 17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

¹² And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

¹³ And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

¹⁴ And when he saw *them*, he said unto them, **Go shew yourselves unto the priests.** And it came to pass, that, as they went, they were cleansed.

¹⁵ And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

¹⁶ And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

¹⁷ And Jesus answering said, **Were there not ten cleansed? but where *are* the nine?**

¹⁸ **There are not found that returned to give glory to God, save this stranger.**

¹⁹ And he said unto him, **Arise, go thy way: thy faith hath made thee whole.**

THE KINGDOM IS WITHIN

AD 30 GALILEE (? – En Route to Jerusalem)

LUKE 17:20–37

Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation:**

²¹ **Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

²² And he said unto the disciples, **The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.**

²³ **And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.**

²⁴ **For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.**

²⁵ **But first must he suffer many things, and be rejected of this generation.**

²⁶ **And as it was in the days of Noe, so shall it be also in the days of the Son of man.**

²⁷ **They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.**

²⁸ **Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;**

²⁹ **But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.**

³⁰ **Even thus shall it be in the day when the Son of man is revealed.**

³¹ **In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.**

³² **Remember Lot's wife.**

³³ **Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.**

³⁴ **I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.**

³⁵ **Two *women* shall be grinding together; the one shall be taken, and the other left.**

³⁶ **Two *men* shall be in the field; the one shall be taken, and the other left.**

³⁷ And they answered and said unto him, Where, Lord? And he said unto them, **Wheresoever the body *is*, thither will the eagles be gathered together.**

PARABLE OF THE PERSISTENT WIDOW

AD 30 GALILEE (?)

LUKE 18:1–8

Luke 18:1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

² Saying, **There was in a city a judge, which feared not God, neither regarded man:**

Luke 18:3 And there was a widow in that city; and she came unto him, saying, **Avenge me of mine adversary.**
⁴ **And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;**
⁵ **Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**
⁶ And the Lord said, **Hear what the unjust judge saith.**
⁷ **And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**
⁸ **I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?**

PARABLE OF THE PHARISEE AND PUBLICAN

AD 30 GALILEE (?)

LUKE 18:9–14

Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
¹⁰ **Two men went up into the temple to pray; the one a Pharisee, and the other a publican.**
¹¹ **The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.**
¹² **I fast twice in the week, I give tithes of all that I possess.**
¹³ **And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.**
¹⁴ **I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

FROM GALILEE INTO PEREA

AD 30 PEREA

MATTHEW 19:1–2; MARK 10:1²⁰

MATTHEW 19

19:1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
² And great multitudes followed him;
 and he healed them there.

MARK 10

10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

DIVORCE ISSUE TAUGHT

AD 30 PEREA

MATTHEW 19:3–12; MARK 10:2–12

MATTHEW 19

19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
⁴ And he answered and said unto them, **Have ye not read, that he which made *them* at the beginning made them male and female,**
⁵ **And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?**
^{6a} **Wherefore they are no more twain, but one flesh.**

MARK 10

10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.
³ And he answered and said unto them, **What did Moses command you?**
⁴ And they said, Moses suffered to write a bill of divorcement, and to put *her* away.
^{5a} And Jesus answered and said unto them, ...
⁶ **But from the beginning of the creation God made them male and female.**
⁷ **For this cause shall a man leave his father and mother, and cleave to his wife;**
⁸ **And they twain shall be one flesh: so then they are no more twain, but one flesh.**

MATTHEW 19

- ^{6b} **What therefore God hath joined together, let not man put asunder.**
- ⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
- ⁸ He saith unto them,
Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
- ⁹ **And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.**
- ¹⁰ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.
- ¹¹ But he said unto them, **All *men* cannot receive this saying, save *they* to whom it is given.**
- ¹² **For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.**

MARK 10

- ⁹ **What therefore God hath joined together, let not man put asunder.**
- ^{5b} ... **For the hardness of your heart he wrote you this precept.**
- ¹⁰ And in the house his disciples asked him again of the same *matter*.
- ¹¹ And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her.**
- ¹² **And if a woman shall put away her husband, and be married to another, she committeth adultery.**

JESUS BLESSES LITTLE CHILDREN

AD 30 PEREA

MATTHEW 19:13–15; MARK 10:13–16; LUKE 18:15–17

MATTHEW 19

19:13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

^{14a} But

Jesus said,
Suffer little children, c. to come unto me: b. and forbid them not, d. for of such is the kingdom of heaven

¹⁵ And he laid *his* hands on them, and departed thence.

MARK 10

10:13 And they brought young children to him, that he should touch them:

and *his* disciples rebuked those that brought *them*.

¹⁴ But when Jesus saw *it*, he was much displeased, and said unto them,
Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

¹⁵ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

¹⁶ And he took them up in his arms, put *his* hands upon them, and blessed them.

LUKE 18

18:15 And they brought unto him also infants, that he would touch them:

but when *his* disciples saw *it*, they rebuked them.

¹⁶ But

Jesus called them *unto him*, and said,
Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

¹⁷ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

RICH YOUNG RULER

AD 30 PEREA

MATTHEW 19:16–26; MARK 10:17–27; LUKE 18:18–27

MATTHEW 19

19:16 And, behold, one came

and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

¹⁷ And he said unto him,

Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

¹⁸ He saith unto him, Which? Jesus said

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

¹⁹ **Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.**

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

²¹ Jesus said unto him,

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come

and follow me.

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

²³ Then said Jesus unto his disciples, **Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.**

^{24a} **And again I say unto you, It is easier for a camel to go through the eye of a needle,**

MARK 10

10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do

that I may inherit eternal life?

¹⁸ And Jesus said unto him,

Why callest thou me good? there is none good but one, that is, God.

^{19a} **Thou knowest the commandments,**

c. Do not kill, b. Do not commit adultery, d. Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

²⁰ And he answered and said unto him, Master, all these have I observed from my youth.

²¹ Then Jesus beholding him loved him, and said unto him,

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

²² And he was sad at that saying, and went away grieved: for he had great possessions.

²³ And Jesus looked round about,

and saith unto his disciples,

How hardly shall they that have riches enter into the kingdom of God!

²⁴ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them that trust in riches to enter into the kingdom of God!**

^{25a} **It is easier for a camel to go through the eye of a needle,**

LUKE 18

18:18 And a certain ruler

asked him, saying, Good Master, what shall I do to inherit eternal life?

¹⁹ And Jesus said unto him,

Why callest thou me good? none is good, save one, that is, God.

^{20a} **Thou knowest the commandments,**

c. Do not kill, b. Do not commit adultery, d. Do not steal, Do not bear false witness,

Honour thy father and thy mother.

²¹ And he said, All these have I kept from my youth up.

²² Now when Jesus heard these things,

he said unto him,

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come,

follow me.

²³ And when he heard this, he was very sorrowful: for he was very rich.

²⁴ And when Jesus saw that he was very sorrowful, he said,

How hardly shall they that have riches enter into the kingdom of God!

^{25a} **For it is easier for a camel to go through a needle's eye,**

MATTHEW 19	MARK 10	LUKE 18
<p>^{24b} than for a rich man to enter into the kingdom of God.</p> <p>²⁵ When his disciples heard <i>it</i>, they were exceedingly amazed, saying, Who then can be saved?</p> <p>²⁶ But Jesus beheld <i>them</i>, and said unto them, With men this is impossible;</p> <p>but with God all things are possible.</p>	<p>^{25b} than for a rich man to enter into the kingdom of God.</p> <p>²⁶ And they were astonished out of measure, saying among themselves, Who then can be saved?</p> <p>²⁷ And Jesus looking upon them saith, With men <i>it is</i> impossible, but not with God: for with God all things are possible.</p>	<p>^{25b} than for a rich man to enter into the kingdom of God.</p> <p>²⁶ And they that heard <i>it</i> said, Who then can be saved?</p> <p>²⁷ And he said, The things which are impossible with men are possible with God.</p>

ONE-HUNDRED FOLD REWARD

AD 30 PEREA

MATTHEW 19:27–30; MARK 10:28–31; LUKE 18:28–30

MATTHEW 19	MARK 10	LUKE 18
<p>19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?</p> <p>²⁸ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.</p> <p>²⁹ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold,</p> <p style="text-align: center;">and</p> <p>shall inherit everlasting life.</p> <p>³⁰ But many <i>that are</i> first shall be last; and the last <i>shall be</i> first.</p>	<p>10:28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.</p> <p>²⁹ And Jesus answered and said, Verily I say unto you,</p> <p>There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,</p> <p>³⁰ But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.</p> <p>³¹ But many <i>that are</i> first shall be last; and the last <i>first</i>.</p>	<p>18:28 Then Peter said, Lo, we have left all, and followed thee.</p> <p>^{29a} And he said unto them, Verily I say unto you,</p> <p>There is no man that hath left house,</p> <p>c. or brethren,</p> <p>b. or parents,</p> <p>d. or wife, or children,</p> <p>for the kingdom of God's sake,</p> <p>³⁰ Who shall not receive manifold more in this present time,</p> <p style="text-align: center;">and</p> <p>in the world to come life everlasting.</p>

PARABLE OF THE LABORERS

AD 30 PEREA

MATTHEW 20:1–16

Matthew 20:1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

² And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

³ And he went out about the third hour, and saw others standing idle in the marketplace,

⁴ And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

⁵ Again he went out about the sixth and ninth hour, and did likewise.

⁶ And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Matthew 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.
⁸ So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
⁹ And when they came that *were hired* about the eleventh hour, they received every man a penny.
¹⁰ But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
¹¹ And when they had received *it*, they murmured against the goodman of the house,
¹² Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
¹³ But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
¹⁴ Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.
¹⁵ Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
¹⁶ So the last shall be first, and the first last: for many be called, but few chosen.

PASSION PREDICTED – THIRD TIME

AD 30 PEREA

MATTHEW 20:17–19; MARK 10:32–34; LUKE 18:31–34

MATTHEW 20	MARK 10	LUKE 18
<p>20:17 And Jesus going up to Jerusalem</p> <p>took the twelve disciples apart in the way, and said unto them,</p> <p>¹⁸ Behold, we go up to Jerusalem;</p> <p>and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,</p> <p>¹⁹ And shall deliver him to the Gentiles to mock,</p> <p>and to scourge, and to crucify him: and the third day he shall rise again.</p>	<p>10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,</p> <p>³³ Saying, Behold, we go up to Jerusalem;</p> <p>and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:</p> <p>^{34a} And they shall mock him,</p> <p>c. and shall spit upon him,</p> <p>b. and shall scourge him,</p> <p>d. and shall kill him:</p> <p>and the third day he shall rise again.</p>	<p>18:31 Then he took <i>unto him</i> the twelve, and said unto them,</p> <p>Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.</p> <p>³² For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:</p> <p>³³ And they shall scourge him, and put him to death: and the third day he shall rise again.</p> <p>³⁴ And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.</p>

AMBITIOUS MOTHER OF JAMES AND JOHN

AD 30 PEREA

MATTHEW 20:20–28; MARK 10:35–45

MATTHEW 20	MARK 10
<p>20:20a Then came to him the mother of Zebedee's children with her sons, worshipping <i>him</i>,</p>	<p>10:35a And James and John, the sons of Zebedee, come unto him,</p>

MATTHEW 20

^{20b} and desiring a certain thing of him.
²¹ And he said unto her,
What wilt thou?
 She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
²² But Jesus answered and said, **Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?**
 They say unto him, We are able.
²³ And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.**
²⁴ And when the ten heard *it*, they were moved with indignation against the two brethren.
²⁵ But Jesus called them *unto him*, and said,
Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
²⁶ **But it shall not be so among you: but whosoever will be great among you, let him be your minister;**
²⁷ **And whosoever will be chief among you, let him be your servant:**
²⁸ **Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

MARK 10

^{35b} saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
³⁶ And he said unto them,
What would ye that I should do for you?
³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
³⁸ But Jesus said unto them, **Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**
³⁹ And they said unto him, We can.
 And Jesus said unto them, **Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**
⁴⁰ **But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**
⁴¹ And when the ten heard *it*, they began to be much displeased with James and John.
⁴² But Jesus called them *to him*, and saith unto them,
Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
⁴³ **But so shall it not be among you: but whosoever will be great among you, shall be your minister:**
⁴⁴ **And whosoever of you will be the chiefest, shall be servant of all.**
⁴⁵ **For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

HEALING OF TWO BLIND MEN (BARTIMAEUS)

AD 30 JERICHO

MATTHEW 20:29–34; MARK 10:46–52; LUKE 18:35–43

MATTHEW 20

20:29 And as they departed from Jericho,
 a great multitude followed him.
^{30a} And, behold, two blind men sitting by the way side,
b. when they heard that Jesus passed by,
 cried out, saying,
d. O Lord, *thou* Son of David.
c. Have mercy on us,
^{31a} And the multitude rebuked them, because they should hold their peace: but they cried the more, saying,

MARK 10

10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people,
 blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
⁴⁷ And when he heard that it was Jesus of Nazareth,
 he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.
^{48a} And many charged him that he should hold his peace: but he cried the more a great deal,

LUKE 18

18:35 And it came to pass, that as he was come nigh unto Jericho,
 a certain blind man sat by the way side begging:
³⁶ And hearing the multitude pass by, he asked what it meant.
³⁷ And they told him, that Jesus of Nazareth passeth by.
³⁸ And he cried, saying, Jesus, *thou* Son of David, have mercy on me.
^{39a} And they which went before rebuked him, that he should hold his peace: but he cried so much the more,

MATTHEW 20	MARK 10	LUKE 18
<p>c. <i>thou</i> Son of David. b. Have mercy on us, O Lord, ³² And Jesus stood still, and called them,</p> <p>and said, What will ye that I shall do unto you? ³³ They say unto him, Lord, that our eyes may be opened. ³⁴ So Jesus had compassion <i>on them</i>, and touched their eyes:</p> <p>and immediately their eyes received sight, and they followed him.</p>	<p>^{48b} <i>Thou</i> Son of David, have mercy on me. ⁴⁹ And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. ⁵⁰ And he, casting away his garment, rose, and came to Jesus. ⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.</p> <p>⁵² And Jesus said unto him,</p> <p>Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.</p>	<p>^{39b} <i>Thou</i> Son of David, have mercy on me. ⁴⁰ And Jesus stood, and commanded him to be brought unto him: and</p> <p>when he was come near, he asked him, ⁴¹ Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p> <p>⁴² And Jesus said unto him, Receive thy sight: thy faith hath saved thee. ⁴³ And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw <i>it</i>, gave praise unto God.</p>

ZACCHAEUS THE CHIEF TAX COLLECTOR CONVERTED

AD 30 JERICHO

LUKE 19:1–10

Luke 19:1 And *Jesus* entered and passed through Jericho.

² And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

³ And he sought to see *Jesus* who he was; and could not for the press, because he was little of stature.

⁴ And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

⁵ And when *Jesus* came to the place, he looked up, and saw him, and said unto him, **Zacchaeus, make haste, and come down; for to day I must abide at thy house.**

⁶ And he made haste, and came down, and received him joyfully.

⁷ And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

⁸ And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

⁹ And *Jesus* said unto him, **This day is salvation come to this house, forsomuch as he also is a son of Abraham.**

¹⁰ **For the Son of man is come to seek and to save that which was lost.**

THE PARABLE OF THE POUNDS

AD 30 JERICHO

LUKE 19:11–28

Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

¹² He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

¹³ **And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.**

¹⁴ **But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.**

¹⁵ **And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.**

Luke 19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

¹⁷ And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

¹⁸ And the second came, saying, Lord, thy pound hath gained five pounds.

¹⁹ And he said likewise to him, Be thou also over five cities.

²⁰ And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

²¹ For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

²² And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

²³ Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

²⁴ And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

²⁵ (And they said unto him, Lord, he hath ten pounds.)

²⁶ For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

²⁷ But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

²⁸ And when he had thus spoken, he went before, ascending up to Jerusalem.

THE LAST PASSOVER AT HAND

AD 30 NEAR BETHANY

JOHN 11:55–57

John 11:55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

⁵⁶ Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

⁵⁷ Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

SIX DAYS PRIOR TO THE LAST PASSOVER SATURDAY, MARCH 30 – A SABBATH

AD 30 BETHANY

JOHN 12:1a

John 12:1a Then Jesus six days before the passover came to Bethany, ...

SUPPER AT THE HOME OF SIMON THE LEPER – MARY OF BETHANY ANOINTS JESUS

AD 30 BETHANY

MATTHEW 26:6–13; MARK 14:3–9; JOHN 12:1–8²²

MATTHEW 26

26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

⁷ There came unto him a woman having an alabaster box of very precious ointment,

and poured it on his head, as he sat *at meat*.

MARK 14

14:3a And being in Bethany in the house of Simon the leper,

c. there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

b. as he sat at meat,

JOHN 12

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

² There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

^{3a} Then took Mary a pound of ointment of spikenard, very costly,

MATTHEW 26	MARK 14	JOHN 12
<p>⁸ But when his disciples saw <i>it</i>, they had indignation, saying,</p>	<p>⁴ And there were some that had indignation within themselves, and said,</p>	<p>^{3b} and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.</p>
<p>To what purpose <i>is</i> this waste? ⁹ For this ointment might have been sold for much, and given to the poor.</p>	<p>Why was this waste of the ointment made? ⁵ For it might have been sold for more than three hundred pence, and have been given to the poor.</p>	<p>⁴ Then saith one of his disciples, Judas Iscariot, Simon's <i>son</i>, which should betray him,</p>
<p>¹⁰ When Jesus understood <i>it</i>, he said unto them,</p>	<p>And they murmured against her.</p>	<p>⁵ Why was not this ointment sold for three hundred pence, and given to the poor?</p>
<p>Why trouble ye the woman? for she hath wrought a good work upon me. ¹¹ For ye have the poor always with you;</p>	<p>⁶ And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.</p>	<p>⁶ This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.</p>
<p>but me ye have not always.</p>	<p>⁷ For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p>	<p>^{7a} Then said Jesus, Let her alone:</p>
<p>^{12a} For in that she hath poured this ointment on my body, c. for my burial. b. she did <i>it</i></p>	<p>⁸ She hath done what she could: she is come aforehand to anoint my body to the burying.</p>	<p>⁸ For the poor always ye have with you;</p>
<p>¹³ Verily I say unto you Wheresoever this gospel shall be preached in the whole world, <i>there</i> shall also this, that this woman hath done, be told for a memorial of her.</p>	<p>⁹ Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, <i>this</i> also that she hath done shall be spoken of for a memorial of her.</p>	<p>but me ye have not always.</p>
		<p>^{7b} against the day of my burying hath she kept this.</p>

JEWS COME TO SEE JESUS AND ALSO LAZARUS

AD 30 BETHANY

JOHN 12:9-11

John 12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

¹⁰ But the chief priests consulted that they might put Lazarus also to death;

¹¹ Because that by reason of him many of the Jews went away, and believed on Jesus.

IX. THE LORD'S FINAL DAYS AT JERUSALEM

TRIUMPHAL ENTRY INTO JERUSALEM

FIRST DAY OF THE WEEK (SUNDAY, MARCH 31)

AD 30 JERUSALEM

MAT. 21:1–11; MARK 11:1–11a; LUKE 19:29–40; JOHN 12:12–19

MATTHEW 21

21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
² Saying unto them, **Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.**
³ **And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.**
⁶ And the disciples went, and did as Jesus commanded them,

^{7a} And brought the ass, and the colt,

MARK 11

11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
² And saith unto them, **Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.**
³ **And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.**
⁴ And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
⁵ And certain of them that stood there said unto them, What do ye, loosing the colt?
⁶ And they said unto them even as Jesus had commanded: and they let them go.
^{7a} And they brought the colt to Jesus,

LUKE 19

19:29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,
³⁰ Saying, **Go ye into the village over against you in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.**
³¹ **And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.**
³² And they that were sent went their way, and found even as he had said unto them.
³³ And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
³⁴ And they said, The Lord hath need of him.
^{35a} And they brought him to Jesus:

JOHN 12

12:12a On the next day ...

^{14a} And Jesus, when he had found a young ass,

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
<p>^{21:10} And when he was come into Jerusalem, all the city was moved, saying, Who is this? ¹¹ And the multitude said, This is Jesus the prophet of Nazareth of Galilee.</p>	<p>^{11:11a} And Jesus entered into Jerusalem, ...</p>	<p>³⁹ And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. ⁴⁰ And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.</p>	<p>^{17b} his grave, and raised him from the dead, bare record. ¹⁸ For this cause the people also met him, for that they heard that he had done this miracle. ¹⁹ The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.</p>

JESUS' SECOND LAMENT OVER JERUSALEM

AD 30 JERUSALEM

LUKE 19:41-44

Luke 19:41 And when he was come near, he beheld the city, and wept over it,

⁴² Saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.**

⁴³ **For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,**

⁴⁴ **And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.**

THE TEMPLE "MEASURED"

AD 30 JERUSALEM

MARK 11:11a

Mark 11:11a And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, ...

JESUS RETIRES FOR THE EVENING SECOND DAY OF THE WEEK – MONDAY, APRIL 1

AD 30 BETHANY

MARK 11:11b

Mark 11:11b ... and now the eventide was come, he went out unto Bethany with the twelve.

THE BARREN FIG TREE CURSED
MATTHEW 21:18–19; MARK 11:12–14

AD 30 MT. OF OLIVES

MATTHEW 21

21:18 Now in the morning as he returned into the city, he hungered.
¹⁹ And when he saw a fig tree in the way, he came to it,

and found nothing thereon, but leaves only,

and said unto it,
Let no fruit grow on thee henceforward for ever.

And presently the fig tree withered away.

MARK 11

11:12 And on the morrow, when they were come from Bethany, he was hungry:
¹³ And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.
¹⁴ And Jesus answered and said unto it,
No man eat fruit of thee hereafter for ever.
And his disciples heard *it*.

SECOND CLEANSING OF THE TEMPLE

AD 30 JERUSALEM

MATTHEW 21:12–13; MARK 11:15–18; LUKE 19:45–48

MATTHEW 21

21:12
And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

¹³ And said unto them,
It is written, My house shall be called

the house of prayer; but ye have made it a den of thieves.

MARK 11

11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
¹⁶ And would not suffer that any man should carry *any* vessel through the temple.
¹⁷ And he taught, saying unto them,
Is it not written, My house shall be called
of all nations
the house of prayer? but ye have made it a den of thieves.

¹⁸ And the scribes and chief priests

heard *it*, and sought how they might destroy him: for they feared him,

because all the people was astonished at his doctrine.

LUKE 19

19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

⁴⁶ Saying unto them,
It is written, My house

is the house of prayer: but ye have made it a den of thieves.
⁴⁷ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people

sought to destroy him,

⁴⁸ And could not find what they might do:
for all the people were very attentive to hear him.

THE BLIND AND THE LAME HEALED

AD 30 THE TEMPLE

MATTHEW 21:14–16

Matthew 21:14 And the blind and the lame came to him in the temple; and he healed them.
¹⁵ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,
¹⁶ And said unto him, Hearest thou what these say? And Jesus saith unto them, **Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?**

**JESUS RETIRES FOR THE EVENING
THIRD DAY OF WEEK, TUESDAY, APRIL 2**

AD 30 BETHANY

MATTHEW 21:17; MARK 11:19

MATTHEW 21

21:17 And he left them,
and went out of the city
into Bethany; and he lodged there.

MARK 11

11:19 And when even was come,
he went out of the city.

THE BARREN FIG TREE WITHERED AWAY – A LESSON IN FAITH

AD 30 MT. OF OLIVES

MATTHEW 21:20–22; MARK 11:20–24

MATTHEW 21

^{19c} ... And presently the fig tree withered away.
21:20 And when the disciples saw *it*, they marvelled,

saying,

How soon is the fig tree withered away!

²¹ Jesus answered and said unto them,

**Verily I say unto you,
If ye have faith, and doubt not, ye shall not only do
this *which is done* to the fig tree,
but also if ye shall say unto this mountain, Be thou
removed, and be thou cast into the sea;**

it shall be done.

²² **And all things, whatsoever ye shall ask in prayer,
believing, ye shall receive.**

MARK 11

11:20 And in the morning, as they passed by, they saw the
fig tree dried up from the roots.

²¹ And Peter calling to remembrance
saith unto him,
Master, behold,
the fig tree which thou cursedst is withered away.

²² And Jesus answering saith unto them,

Have faith in God.

²³ **For verily I say unto you,**

**That whosoever shall say unto this mountain, Be thou
removed, and be thou cast into the sea;
and shall not doubt in his heart, but shall believe that
those things which he saith shall come to pass;
he shall have whatsoever he saith.**

²⁴ **Therefore I say unto you,
What things soever ye desire, when ye pray,
believe that ye receive *them*, and ye shall have *them*.**

FORGIVE IN ORDER TO RECEIVE FORGIVENESS

AD 30 MT. OF OLIVES

MARK 11:25–26

Mark 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in
heaven may forgive you your trespasses.

²⁶ **But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

JESUS' AUTHORITY CHALLENGED

AD 30 TEMPLE

MATTHEW 21:23–27; MARK 11:27–33; LUKE 20:1–8

MATTHEW 21

21:23a And
when he was come into the temple,
c. as he was teaching,
b. the chief priests and the elders of
the people came unto him

MARK 11

11:27 And they come again to
Jerusalem: and
as he was walking in the temple,
there come to him the chief priests,
and the scribes, and the elders,

LUKE 20

20:1a And it came to pass,
that on one of those days,
c. in the temple,
b. as he taught the people
d. and preached the gospel,
the chief priests and the scribes
came upon *him* with the elders,

MATTHEW 21	MARK 11	LUKE 20
<p>23d. and said, By what authority doest thou these things? and who gave thee this authority? ²⁴ And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. ²⁵ The baptism of John, whence was it? from heaven, or of men?</p> <p>And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? ²⁶ But if we shall say, Of men; we fear the people; for all hold John as a prophet. ²⁷ And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.</p>	<p>²⁸ And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? ²⁹ And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. ³⁰ The baptism of John, was it from heaven, or of men? answer me. ³¹ And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³² But if we shall say, Of men; they feared the people: for all <i>men</i> counted John, that he was a prophet indeed. ³³ And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.</p>	<p>² And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? ³ And he answered and said unto them, I will also ask you one thing; and answer me:</p> <p>⁴ The baptism of John, was it from heaven, or of men?</p> <p>⁵ And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? ⁶ But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. ⁷ And they answered, that they could not tell whence <i>it was</i>. ⁸ And Jesus said unto them, Neither tell I you by what authority I do these things.</p>

PARABLES IN RESPONSE – (1) PARABLE OF THE TWO SONS

AD 30 TEMPLE

MATTHEW 21:28–32

Matthew 21:28 But what think ye? **A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.**

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

³⁰ **And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.**

³¹ **Whether of them twain did the will of his father?** They say unto him, The first. Jesus saith unto them, **Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.**

³² **For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.**

(2) PARABLE OF THE WICKED HUSBANDMEN

AD 30 TEMPLE

MATTHEW 21:33–46; MARK 12:1–12; LUKE 20:9–19

MATTHEW 21	MARK 12	LUKE 20
<p>21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:</p>	<p>12:1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.</p>	<p>20:9 Then began he to speak to the people this parable; A certain man planted a vineyard,</p> <p>and let it forth to husbandmen, and went into a far country for a long time.</p>

MATTHEW 21

³⁴ **And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.**

^{35a} **And the husbandmen took his servants, and beat one,**

c. and stoned another.

b. and killed another,

³⁶ **Again, he sent other servants more than the first: and they did unto them likewise.**

³⁷ **But last of all he sent unto them his son, saying, They will reverence my son.**

³⁸ **But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.**

³⁹ **And they caught him, and cast him out of the vineyard, and slew him.**

⁴⁰ **When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?**

⁴¹ They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

^{42a} Jesus saith unto them, **Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner:**

MARK 12

² **And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.**

³ **And they caught him, and beat him, and sent him away empty.**

⁴ **And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.**

⁵ **And again he sent another; and him they killed,**

and many others;

beating some, and killing some.

⁶ **Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.**

⁷ **But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.**

⁸ **And they took him, and killed him, and cast him out of the vineyard.**

⁹ **What shall therefore the lord of the vineyard do?**

he will come and destroy the husbandmen, and will give the vineyard unto others.

¹⁰ **And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:**

LUKE 20

¹⁰ **And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.**

¹¹ **And again he sent another servant: and they beat him also,**

and entreated him shamefully, and sent him away empty.

¹² **And again he sent a third: and they wounded him also, and cast him out.**

¹³ **Then said the lord of the vineyard, What shall I do? I will send my beloved son:**

it may be they will reverence him when they see him.

¹⁴ **But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.**

¹⁵ **So they cast him out of the vineyard, and killed him.**

What therefore shall the lord of the vineyard do unto them?

¹⁶ **He shall come and destroy these husbandmen, and shall give the vineyard to others.** And when they heard *it*, they said, God forbid.

¹⁷ **And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?**

MATTHEW 21	MARK 12	LUKE 12
<p>^{42b} this is the Lord's doing, and it is marvellous in our eyes?</p> <p>⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.</p> <p>⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p> <p>⁴⁵ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.</p> <p>⁴⁶ But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.</p>	<p>¹¹ This was the Lord's doing, and it is marvellous in our eyes?</p> <p>^{12b} for they knew that he had spoken the parable against them:</p> <p>a. And they sought to lay hold on him, but feared the people:</p> <p>c. and they left him, and went their way.</p>	<p>¹⁸ Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.</p> <p>^{19b} for they perceived that he had spoken this parable against them.</p> <p>a. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people:</p>

(3) PARABLE OF THE WEDDING GARMENT (MARRIAGE OF KING'S SON)

AD 30 TEMPLE

MATTHEW 22:1-14

Matthew 22:1 And Jesus answered and spake unto them again by parables, and said,

- ² **The kingdom of heaven is like unto a certain king, which made a marriage for his son,**
- ³ **And sent forth his servants to call them that were bidden to the wedding: and they would not come.**
- ⁴ **Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.**
- ⁵ **But they made light of it, and went their ways, one to his farm, another to his merchandise:**
- ⁶ **And the remnant took his servants, and entreated them spitefully, and slew them.**
- ⁷ **But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.**
- ⁸ **Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.**
- ⁹ **Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.**
- ¹⁰ **So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.**
- ¹¹ **And when the king came in to see the guests, he saw there a man which had not on a wedding garment:**
- ¹² **And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.**
- ¹³ **Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.**
- ¹⁴ **For many are called, but few are chosen.**

THE HERODIAN'S & PHARISEE'S UNANSWERABLE QUESTION: PAY TRIBUTE TO CAESAR OR NOT?

AD 30 TEMPLE

MATTHEW 22:15-22; MARK 12:13-17; LUKE 20:20-26

MATTHEW 22	MARK 12	LUKE 20
<p>22:15 Then went the Pharisees, and took counsel how they might entangle him in <i>his</i> talk.</p>	<p>12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in <i>his</i> words.</p>	<p>20:20a And they watched <i>him</i>, and sent forth spies, which should feign themselves just men, that they might take hold of his words,</p>

MATTHEW 22	MARK 12	LUKE 20
<p>^{16a} And they sent out unto him their disciples with the Herodians,</p> <p>saying, Master, we know that thou art true, c. neither carest thou for any <i>man</i>: for thou regardest not the person of men. b. and teachest the way of God in truth, ¹⁷ Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? ¹⁸</p> <p>But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? ¹⁹ Shew me the tribute money. And they brought unto him a penny. ²⁰ And he saith unto them, Whose is this image and superscription? ²¹ They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. ²² When they had heard <i>these words</i>, they marvelled,</p> <p>and left him, and went their way.</p>	<p>¹⁴ And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:</p> <p>Is it lawful to give tribute to Caesar, or not? ¹⁵ Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. ¹⁶ And they brought <i>it</i>. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. ¹⁷ And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's.</p> <p>And they marvelled at him.</p>	<p>^{20b} that so they might deliver him unto the power and authority of the governor.</p> <p>²¹ And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of <i>any</i>, but teachest the way of God truly:</p> <p>²² Is it lawful for us to give tribute unto Caesar, or no? ²³ But he perceived their craftiness, and said unto them, Why tempt ye me? ²⁴ Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. ²⁵ And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. ²⁶ And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.</p>

THE SADDUCEES' UNANSWERABLE QUESTION: THE RESURRECTION TRAP

AD 30 TEMPLE

MATTHEW 22:23-33; MARK 12:18-27; LUKE 20:27-40

MATTHEW 22	MARK 12	LUKE 20
<p>22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, ²⁴ Saying, Master, Moses said, If a man die,</p> <p>having no children, his brother shall marry his wife, and raise up seed unto his brother. ²⁵ Now there were with us seven brethren: and he first, when he had married a wife deceased, and, having no issue, left his wife unto his brother:</p>	<p>12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, ¹⁹ Master, Moses wrote unto us, If a man's brother die, and leave <i>his wife behind him</i>, and leave no children, that his brother should take his wife, and raise up seed unto his brother. ²⁰ Now there were seven brethren: and the first took a wife, and dying left no seed.</p>	<p>20:27 Then came to <i>him</i> certain of the Sadducees, which deny that there is any resurrection; and they asked him, ²⁸ Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. ²⁹ There were therefore seven brethren: and the first took a wife, and died without children.</p>

MATTHEW 22	MARK 12	LUKE 20
<p>²⁶ Likewise the second also, and the third, unto the seventh.</p>	<p>²¹ And the second took her, and died, neither left he any seed: and the third likewise. ²² And the seven had her, and left no seed:</p>	<p>³⁰ And the second took her to wife, and he died childless. ³¹ And the third took her; and in like manner the seven also: and they left no children, and died.</p>
<p>²⁷ And last of all the woman died also. ²⁸ Therefore in the resurrection</p>	<p>last of all the woman died also. ²³ In the resurrection therefore,</p>	<p>³² Last of all the woman died also. ³³ Therefore in the resurrection</p>
<p>whose wife shall she be of the seven? for they all had her.</p>	<p>when they shall rise, whose wife shall she be of them? for the seven had her to wife.</p>	<p>whose wife of them is she? for seven had her to wife.</p>
<p>²⁹ Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.</p>	<p>²⁴ And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?</p>	<p>³⁴ And Jesus answering said unto them,</p>
<p>³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.</p>	<p>²⁵ For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.</p>	<p>The children of this world marry, and are given in marriage:</p>
<p>³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, ³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.</p>	<p>²⁶ And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? ²⁷ He is not the God of the dead, but the God of the living: ye therefore do greatly err.</p>	<p>³⁵ But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:</p>
<p>³³ And when the multitude heard <i>this</i>, they were astonished at his doctrine.</p>	<p>³⁶ Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.</p>	<p>³⁶ Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.</p>
<p>MATTHEW 22 22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵ Then one of them, <i>which was</i> a lawyer, asked <i>him a question</i>, tempting him, and saying,</p>	<p>MARK 12 12:28a And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,</p>	<p>³⁷ Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. ³⁸ For he is not a God of the dead, but of the living: for all live unto him.</p>
<p>³⁹ And when the multitude heard <i>this</i>, they were astonished at his doctrine.</p>	<p>³⁹ Then certain of the scribes answering said, Master, thou hast well said. ⁴⁰ And after that they durst not ask him any <i>question at all</i>.</p>	<p>³⁹ Then certain of the scribes answering said, Master, thou hast well said. ⁴⁰ And after that they durst not ask him any <i>question at all</i>.</p>

THE SCRIBE'S GREAT QUESTION: WHICH IS THE GREAT COMMANDMENT?

Ad 30 TEMPLE

MATTHEW 22:34–40; MARK 12:28–34

MATTHEW 22

MARK 12

22:34 But when the Pharisees had heard that he had put the
Sadducees to silence, they were gathered together.

³⁵ Then one of them, *which was* a lawyer,

asked *him a question*, tempting him, and saying,

12:28a And one of the scribes came, and having heard them
reasoning together, and perceiving that he had answered
them well,
asked him,

MATTHEW 22	MARK 12
<p>³⁶ Master, which <i>is</i> the great commandment in the law? ³⁷ Jesus said unto him,</p> <p>Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>³⁸ This is the first and great commandment. ³⁹ And the second <i>is</i> like unto it, Thou shalt love thy neighbour as thyself.</p> <p>⁴⁰ On these two commandments hang all the law and the prophets.</p>	<p>^{28b} Which is the first commandment of all? ²⁹ And Jesus answered him, The first of all the commandments <i>is</i>, Hear, O Israel; The Lord our God is one Lord: ³⁰ And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: <i>this is</i> the first commandment. ³¹ And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p> <p>³² And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: ³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt offerings and sacrifices. ³⁴ And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him <i>any question</i>.</p>

JESUS' GREAT QUESTION: HOW IS THE CHRIST DAVID'S SON?

AD 30 TEMPLE

MATTHEW 22:41–46; MARK 12:35–37; LUKE 20:41–44

MATTHEW 22	MARK 12	LUKE 20
<p>22:41 While the Pharisees were gathered together, Jesus asked them, ⁴² Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son</i> of David. ⁴³ He saith unto them,</p> <p>How then doth David in spirit</p> <p>call him Lord, saying, ⁴⁴ The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? ⁴⁵ If David then call him Lord, how is he his son?</p> <p>⁴⁶ And no man was able to answer him a word, neither durst any <i>man</i> from that day forth ask him any more <i>questions</i>.</p>	<p>12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? ³⁶ For David himself said by the Holy Ghost,</p> <p>The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. ³⁷ David therefore himself calleth him Lord; and whence is he <i>then</i> his son? And the common people heard him gladly.</p>	<p>20:41 And he said unto them, How say they that Christ is David's son? ⁴² And David himself saith in the book of Psalms,</p> <p>The LORD said unto my Lord, Sit thou on my right hand, ⁴³ Till I make thine enemies thy footstool. ⁴⁴ David therefore calleth him Lord, how is he then his son?</p>

SEVEN WOES UPON THE PHARISEES

AD 30 TEMPLE

MATTHEW 23:1–36; MARK 12:38–40; LUKE 20:45–47

MATTHEW 23

23:1 Then spake Jesus to the multitude, and to his disciples, ^{2a} Saying,

^{2b} **The scribes and the Pharisees sit in Moses' seat:**

³ **All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.**

⁴ **For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.**

⁵ **But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**

^{7a} **And greetings in the markets,**

^{6b} **and the chief seats in the synagogues,**

^{6a} **And love the uppermost rooms at feasts,**

^{7b} **and to be called of men, Rabbi, Rabbi.**

⁸ **But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.**

⁹ **And call no *man* your father upon the earth: for one is your Father, which is in heaven.**

¹⁰ **Neither be ye called masters: for one is your Master, *even* Christ.**

¹¹ **But he that is greatest among you shall be your servant.**

¹² **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

¹³ **But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.**

^{14a} **Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer:**

MARK 12

12:38a And he said unto them in his doctrine,

Beware of the scribes,

^{38b} **which love to go in long clothing, and *love* salutations in the marketplaces,**

³⁹ **And the chief seats in the synagogues, and the uppermost rooms at feasts:**

^{40a} **Which devour widows' houses, and for a pretence make long prayers:**

LUKE 20

20:45 Then in the audience of all the people he said unto his disciples,

^{46a} **Beware of the scribes,**

^{46b}

which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

^{47a} **Which devour widows' houses, and for a shew make long prayers:**

MATTHEW 23

^{14b} therefore ye shall receive the greater damnation.

MARK 12

^{40b} these shall receive greater damnation.

LUKE 20

^{47b} the same shall receive greater damnation.

Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

¹⁶ Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

¹⁷ Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

¹⁹ Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

²⁰ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

²¹ And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

²² And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

²³ Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

²⁴ Ye blind guides, which strain at a gnat, and swallow a camel.

²⁵ Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

²⁶ Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

²⁷ Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

²⁸ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

²⁹ Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

³⁰ And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

³¹ Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

³² Fill ye up then the measure of your fathers.

³³ Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

³⁶ Verily I say unto you, All these things shall come upon this generation.

JESUS' THIRD LAMENT OVER JERUSALEM

AD 30 TEMPLE

MATTHEW 23:37–39

Matthew 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

³⁸ Behold, your house is left unto you desolate.

³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

THE WIDOW'S TWO MITES

AD 30 TEMPLE

MARK 12:41-44; LUKE 21:1-4²³

MARK 12

LUKE 21

12:41 And Jesus sat over against the treasury,
and beheld how the people cast money into the treasury:
and many that were rich cast in much.
⁴² And there came a certain poor widow, and she threw in
two mites, which make a farthing.
⁴³ And he called *unto him* his disciples,
and saith unto them,
**Verily I say unto you, That this poor widow hath
cast more in,
than all they which have cast into the treasury:
⁴⁴ For all *they* did cast in of their abundance;**

**but she of her want did cast in
all that she had, *even* all her living.**

21:1 And he looked up,
and saw the rich men casting their gifts into the treasury.
² And he saw also a certain poor widow casting in thither
two mites.
³ and he said,
**Of a truth I say unto you, that this poor widow hath
cast in more
than they all:
⁴ For all these have of their abundance
cast in unto the offerings of God:
but she of her penury hath cast in
all the living that she had.**

CERTAIN GREEKS SEEK JESUS: "EXCEPT A CORN OF WHEAT FALL INTO THE GROUND AND DIE"

AD 30 TEMPLE

JOHN 12:20-36

John 12:20 And there were certain Greeks among them that came up to worship at the feast:
²¹ The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
²² Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
²³ And Jesus answered them, saying, **The hour is come, that the Son of man should be glorified.**
²⁴ **Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it
bringeth forth much fruit.**
²⁵ **He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.**
²⁶ **If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him
will my Father honour.**
²⁷ **Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this
hour.**
²⁸ **Father, glorify thy name.** Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
²⁹ The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.
³⁰ Jesus answered and said, **This voice came not because of me, but for your sakes.**
³¹ **Now is the judgment of this world: now shall the prince of this world be cast out.**
³² **And I, if I be lifted up from the earth, will draw all *men* unto me.**
³³ This he said, signifying what death he should die.
³⁴ The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of
man must be lifted up? who is this Son of man?
³⁵ Then Jesus said unto them, **Yet a little while is the light with you. Walk while ye have the light, lest darkness come
upon you: for he that walketh in darkness knoweth not whither he goeth.**
³⁶ **While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed,
and did hide himself from them.

UNBELIEF OF THE JEWS AND THEIR REJECTION OF JESUS

AD 30 JERUSALEM

JOHN 12:37-43

John 12:37 But though he had done so many miracles before them, yet they believed not on him:
³⁸ That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to
whom hath the arm of the Lord been revealed?

John 12:39 Therefore they could not believe, because that Esaias said again,

⁴⁰ He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

⁴¹ These things said Esaias, when he saw his glory, and spake of him.

⁴² Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

⁴³ For they loved the praise of men more than the praise of God.

DESTRUCTION OF THE TEMPLE FORETOLD AND JESUS' SECOND COMING PREDICTED

AD 30 MT. OF OLIVES

MATTHEW 24:1–31; MARK 13:1–27; LUKE 21:5–28

MATTHEW 24

24:1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

² And Jesus said unto them,
See ye not all these things? verily I say unto you,

There shall not be left here one stone upon another, that shall not be thrown down.

³ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

⁴ And Jesus answered and said unto them,

Take heed that no man deceive you.

⁵ **For many shall come in my name, saying, I am Christ; and shall deceive many.**

⁶ **And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.**

^{7a} **For nation shall rise against nation, and kingdom against kingdom: and there shall be c. earthquakes, in divers places.**

MARK 13

13:1 And as he went out of the temple,

one of his disciples saith unto him, Master, see what manner of stones

and what buildings *are here!*

² And Jesus answering said unto him,
Seest thou these great buildings?

there shall not be left one stone upon another, that shall not be thrown down.

³ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, ⁴ Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

⁵ And Jesus answering them began to say,

Take heed lest any *man* deceive you:

⁶ **For many shall come in my name, saying, I am *Christ*; and shall deceive many.**

⁷ **And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet.***

^{8a} **For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places,**

LUKE 21

21:5 And as some spake of the temple, how it was adorned with goodly stones and gifts,

he said,

⁶ **As for these things which ye behold,**

the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

⁷ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

⁸ And he said,

Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*;

and the time draweth near: go ye not therefore after them.

⁹ **But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is not by and by.***

¹⁰ Then said he unto them,

Nation shall rise against nation, and kingdom against kingdom:

^{11a} **And great earthquakes shall be in divers places,**

MATTHEW 24

**7b. famines,
and pestilences,
and**

⁸ **All these *are*
the beginning of sorrows.**

¹⁰ **And then shall many be offended,
and shall betray
one
another, and**

shall hate one another.

⁹ **Then shall they deliver you up
to be afflicted,
and shall kill you:
and ye shall be hated of all nations
for my name's sake.**

¹¹ **And many false prophets shall rise,
and shall deceive many.**

¹² **And because iniquity shall abound,
the love of many shall wax cold.**

¹³ **But he that shall endure unto the
end, the same shall be saved.**

¹⁴ **And this gospel of the kingdom
shall be preached in all the world
for a witness unto all nations;
and then shall the end come.**

MARK 13

^{8b} **and there shall be famines
and troubles:**

**these *are*
the beginnings of sorrows.**

⁹ **But take heed to yourselves:
for they shall**

**deliver you up to councils;
and in the synagogues
ye shall be beaten:**

**and ye shall be brought before
rulers and kings for my sake,**

**for a testimony
against them.**

¹¹ **But when they shall lead *you*, and
deliver you up, take
no thought beforehand what ye shall
speak, neither do ye premeditate:**

**but whatsoever shall be given you in
that hour, that speak ye: for it is not
ye that speak, but the Holy Ghost.**

¹² **Now the brother shall betray the
brother to death,
and the father the son; and**

**children shall rise up against *their*
parents, and**

shall cause them to be put to death.

¹³ **And ye shall be hated of all *men*
for my name's sake:**

**but he that shall endure unto the
end, the same shall be saved.**

¹⁰ **And the gospel
must first be published among
all nations.**

LUKE 21

^{11b} **and famines,
and pestilences;
and fearful sights and great signs
shall there be from heaven.**

¹² **But before all these,
they shall lay their
hands on you, and persecute *you*,
delivering *you* up to
the synagogues,**

**and into prisons,
being brought before
kings and rulers for my name's sake.**

¹³ **And it shall turn to you
for a testimony.**

¹⁴ **Settle *it* therefore
in your hearts, not to
meditate before what ye shall answer:**

¹⁵ **For I will give you a mouth and
wisdom, which all your adversaries
shall not be able to gainsay nor resist.**

^{16a} **And ye shall be betrayed both by
c. brethren,
b. parents, and
d. and kinsfolks, and friends;**

and *some* of you

shall they cause to be put to death.

¹⁷ **And ye shall be hated of all *men*
for my name's sake.**

¹⁸ **But there shall not an hair of your
head perish.**

¹⁹ **In your patience possess ye your
souls.**

MATTHEW 24	MARK 13	LUKE 21
<p>¹⁵ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)</p>	<p>¹⁴ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)</p>	<p>²⁰ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p>
<p>¹⁶ Then let them which be in Judaea flee into the mountains:</p>	<p>then let them that be in Judaea flee to the mountains:</p>	<p>²¹ Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.</p>
<p>¹⁷ Let him which is on the housetop not come down</p>	<p>¹⁵ And let him that is on the housetop not go down</p>	
<p>to take any thing out of his house:</p>	<p>into the house, neither enter <i>therein</i>, to take any thing out of his house:</p>	
<p>¹⁸ Neither let him which is in the field return back to take his clothes.</p>	<p>¹⁶ And let him that is in the field not turn back again for to take up his garment.</p>	
<p>¹⁹ And woe unto them that are with child, and to them that give suck in those days!</p>	<p>¹⁷ But woe to them that are with child, and to them that give suck in those days!</p>	<p>²² For these be the days of vengeance, that all things which are written may be fulfilled.</p>
<p>²⁰ But pray ye that your flight be not in the winter, neither on the sabbath day:</p>	<p>¹⁸ And pray ye that your flight be not in the winter.</p>	<p>²³ But woe unto them that are with child, and to them that give suck, in those days!</p>
<p>²¹ For then shall be great tribulation,</p>	<p>¹⁹ For <i>in</i> those days shall be affliction,</p>	<p>²³ for there shall be great distress in the land, and wrath upon this people.</p>
<p>such as was not since the beginning of the world to this time, no, nor ever shall be.</p>	<p>such as was not from the beginning of the creation which God created unto this time, neither shall be.</p>	
<p>²² And except those days should be shortened, there should no flesh be saved: but for the elect's sake</p>	<p>²⁰ And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.</p>	<p>²⁴ And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.</p>
<p>those days shall be shortened.</p>	<p>²¹ And then if any man shall say to you, Lo, here <i>is</i> Christ; or, lo, <i>he is</i> there; believe <i>him</i> not:</p>	
<p>²³ Then if any man shall say unto you, Lo, here <i>is</i> Christ, or there; believe <i>it</i> not.</p>	<p>^{22a} For false Christs</p>	
<p>^{24a} For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if <i>it were</i> possible,</p>	<p>and false prophets shall rise, and shall shew signs and wonders, c. <i>if it were</i> possible,</p>	

MATTHEW 24

^{24b} they shall deceive
the very elect.

²⁵ Behold,
I have told you before.

²⁶ Wherefore if they shall say unto
you, Behold, he is in the desert; go
not forth: behold, *he is* in the secret
chambers; believe *it* not.

²⁷ For as the lightning cometh out of
the east, and shineth even unto the
west; so shall also the coming of the
Son of man be.

²⁸ For wheresoever the carcase is,
there will the eagles be gathered
together.

²⁹ Immediately after the tribulation
of those days
shall the sun be darkened, and
the moon shall not give her light,
and the stars shall fall from heaven,
and the powers of the heavens
shall be shaken:

³⁰ And then shall appear the sign of
the Son of man in heaven: and then
shall all the tribes of the earth
mourn,

and they shall see the Son of
man coming in the clouds of heaven
with power and great glory.

³¹ And he shall send his angels
with a great sound of a trumpet,
and they shall gather together
his elect from the four winds,
from
one end of heaven to the other.

MARK 13

22b to seduce,
d. even the elect.

²³ But take ye heed: behold,
I have foretold you all things.

^{24b} after that tribulation,

a. But in those days,
c. the sun shall be darkened, and
the moon shall not give her light,

²⁵ And the stars of heaven shall fall,
and the powers that are in heaven
shall be shaken.

²⁶ And then shall they see the Son of
man coming in the clouds
with great power and glory.

²⁷ And then shall he send his angels,

and shall gather together
his elect from the four winds,
from the uttermost part of the earth
to the uttermost part of heaven.

LUKE 21

²⁵ And there shall be signs in the sun,
and in the moon, and in the stars;
and upon the earth distress of
nations, with perplexity; the sea and
the waves roaring;

^{26a} Men's hearts failing them for fear,
and for looking after those things
which are coming on the earth:

^{26b} for the powers of heaven
shall be shaken.

²⁷ And then shall they see the Son of
man coming in a cloud
with power and great glory.

²⁸ And when these things begin to
come to pass, then look up, and lift
up your heads; for your redemption
draweth nigh.

PARABLE OF THE FIG TREE

AD 30 MT. OF OLIVES

MAT. 24:32–36; MARK 13:28–32; LUKE 21:29–33

MATTHEW 24

24:32 Now learn a parable of the fig tree;

When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
³³ So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
³⁵ Heaven and earth shall pass away, but my words shall not pass away.
³⁶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

MARK 13

13:28 Now learn a parable of the fig tree;

When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
³⁰ Verily I say unto you, that this generation shall not pass, till all these things be done.
³¹ Heaven and earth shall pass away: but my words shall not pass away.
³² But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

LUKE 21

21:29 And he spake to them a parable; Behold the fig tree, and all the trees;
³⁰ When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
³¹ So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
³² Verily I say unto you, This generation shall not pass away, till all be fulfilled.
³³ Heaven and earth shall pass away: but my words shall not pass away.

“TAKEN” BY NOAH’S FLOOD

AD 30 MT. OF OLIVES

MATTHEW 24:37–41

Matthew 24:37 But as the days of Noe were, so shall also the coming of the Son of man be.
³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
³⁹ And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
⁴⁰ Then shall two be in the field; the one shall be taken, and the other left.
⁴¹ Two women shall be grinding at the mill; the one shall be taken, and the other left.

WATCHFULNESS URGED

AD 30 MT. OF OLIVES

MATTHEW 24:42–44; MARK 13:33–37; LUKE 21:34–36

MATTHEW 24

MARK 13

13:33a Take ye heed,

^{33b} watch and pray:

LUKE 21

21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
³⁵ For as a snare shall it come on all them that dwell on the face of the whole earth.
³⁶ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

MATTHEW 24	MARK 13	LUKE 21
<p>24:42 Watch therefore: for ye know not what hour your Lord doth come.</p> <p>43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.</p> <p>44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.</p>	<p>33c for ye know not when the time is.</p> <p>34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.</p> <p>35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning:</p> <p>36 Lest coming suddenly he find you sleeping.</p> <p>37 And what I say unto you I say unto all, Watch.</p>	

FOUR "WATCH" PARABLES:

(1) THE PARABLE OF THE WISE AND EVIL SERVANTS

AD 30 MT. OF OLIVES

MATTHEW 24:45-51

Matthew 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

(2) PARABLE OF THE TEN VIRGINS

AD 30 MT. OF OLIVES

MATTHEW 25:1-13

Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to us.
¹² But he answered and said, Verily I say unto you, I know you not.
¹³ Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

(3) PARABLE OF THE TALENTS

AD 30 MT. OF OLIVES

MATTHEW 25:14–30

Matthew 25:14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
¹⁵ And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
¹⁶ Then he that had received the five talents went and traded with the same, and made *them* other five talents.
¹⁷ And likewise he that *had received* two, he also gained other two.
¹⁸ But he that had received one went and digged in the earth, and hid his lord's money.
¹⁹ After a long time the lord of those servants cometh, and reckoneth with them.
²⁰ And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
²¹ His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
²² He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
²³ His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
²⁴ Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
²⁵ And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.
²⁶ His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
²⁷ Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.
²⁸ Take therefore the talent from him, and give *it* unto him which hath ten talents.
²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
³⁰ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth

(4) PARABLE OF THE SHEEP AND THE GOATS

AD 30 MT. OF OLIVES

MATTHEW 25:31–46

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
³³ And he shall set the sheep on his right hand, but the goats on the left.
³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?
³⁸ When saw we *thee* a stranger, and took thee in? or naked, and clothed *thee?*
³⁹ Or when saw we thee sick, or in prison, and came unto thee?

Mat. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.
⁴¹ Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
⁴³ I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.

JESUS' DAILY ROUTINE

AD 30 NEAR JERUSALEM

LUKE 21:37

Luke 21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

SANHEDRIN CONSPIRE TO KILL JESUS

AD 30 JERUSALEM

MATTHEW 26:1-5; MARK 14:1-2; LUKE 22:1-2²²

MATTHEW 26	MARK 14	LUKE 22
<p>26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ² Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. ³ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, ⁴ And consulted that they might take Jesus by subtilty, and kill <i>him</i>. ⁵ But they said, Not on the feast <i>day</i>, lest there be an uproar among the people.</p>	<p>14:1 After two days was <i>the feast of</i> the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put <i>him</i> to death. ² But they said, Not on the feast <i>day</i>, lest there be an uproar of the people.</p>	<p>22:1 Now the feast of unleavened bread drew nigh, which is called the Passover. ² And the chief priests and scribes sought how they might kill him; for they feared the people.</p>

THE BETRAYAL COMPACT WITH JUDAS

AD 30 JERUSALEM

MATTHEW 26:14-16; MARK 14:10-11; LUKE 22:3-6

MATTHEW 26	MARK 14	LUKE 22
<p>26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,</p>	<p>14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.</p>	<p>22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. ⁴ And he went his way, and communed with the chief priests and captains, how he might betray him unto them.</p>

MATTHEW 26	MARK 14	LUKE 22
<p>¹⁵ And said <i>unto them</i>, What will ye give me, and I will deliver him unto you?</p> <p>And they covenanted with him for thirty pieces of silver.</p> <p>¹⁶ And from that time he sought opportunity to betray him.</p>	<p>¹¹ And when they heard <i>it</i>, they were glad, and promised to give him money.</p> <p>And he sought how he might conveniently betray him.</p>	<p>⁵ And they were glad, and covenanted to give him money.</p> <p>⁶ And he promised, and sought opportunity to betray him unto them in the absence of the multitude.</p>

**FINAL PUBLIC TEACHINGS BEFORE CRUCIFIXION (?)
FOURTH DAY OF THE WEEK – WEDNESDAY, APRIL 3**

AD 30 THE TEMPLE

LUKE 21:38; JOHN 12:44–50

LUKE 21	JOHN 12
<p>21:38 And all the people came early in the morning to him in the temple, for to hear him.</p>	<p>12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.</p> <p>⁴⁵ And he that seeth me seeth him that sent me.</p> <p>⁴⁶ I am come a light into the world, that whosoever believeth on me should not abide in darkness.</p> <p>⁴⁷ And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.</p> <p>⁴⁸ He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.</p> <p>⁴⁹ For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.</p> <p>⁵⁰ And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.</p>

PREPARATION FOR THE FOURTH AND LAST PASSOVER

FIFTH DAY OF WEEK – THURSDAY, APRIL 4

(NEAR SUNSET AS 14th NISAN BEGINS, JESUS CELEBRATES PASSOVER IN ANTICIPATION)

AD 30 JERUSALEM

MATTHEW 26:17–19; MARK 14:12–16; LUKE 22:7–13

MATTHEW 26	MARK 14	LUKE 22
<p>26:17 Now the first <i>day</i> of the <i>feast of</i> unleavened bread</p> <p>the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?</p>	<p>14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?</p> <p>^{13a} And he sendeth forth two of his disciples, and saith unto them,</p>	<p>22:7 Then came the day of unleavened bread, when the passover must be killed.</p> <p>^{8a} And he sent Peter and John, saying,</p>

MATTHEW 26	MARK 14	LUKE 22
<p>¹⁸ And he said, Go into the city to such a man,</p> <p>and say unto him,</p> <p>The Master saith, My time is at hand;</p> <p>I will keep the passover at thy house with my disciples.</p> <p>¹⁹ And the disciples did as Jesus had appointed them; and they made ready the passover.</p>	<p>^{13b} Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.</p> <p>¹⁴ And wheresoever he shall go in, say ye to the goodman of the house, The Master saith,</p> <p>Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>¹⁵ And he will shew you a large upper room furnished and prepared: there make ready for us.</p> <p>¹⁶ And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.</p>	<p>^{8b} Go and prepare us the passover, that we may eat.</p> <p>⁹ And they said unto him, Where wilt thou that we prepare?</p> <p>¹⁰ And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.</p> <p>¹¹ And ye shall say unto the goodman of the house, The Master saith unto thee,</p> <p>Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>¹² And he shall shew you a large upper room furnished: there make ready.</p> <p>¹³ And they went, and found as he had said unto them: and they made ready the passover.</p>

THE LAST PASSOVER MEAL

AD 30 THE UPPER ROOM

MATTHEW 26:20; MARK 14:17; LUKE 22:14-18

MATTHEW 26	MARK 14	LUKE 22
<p>26:20 Now when the even was come, he sat down with the twelve.</p>	<p>14:17 And in the evening he cometh with the twelve.</p>	<p>22:14 And when the hour was come, he sat down, and the twelve apostles with him.</p> <p>¹⁵ And he said unto them, With desire I have desired to eat this passover with you before I suffer:</p> <p>¹⁶ For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.</p> <p>¹⁷ And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:</p> <p>¹⁸ For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.</p>

AMBITION REPROVED

AD 30 THE UPPER ROOM

LUKE 22:24-30

Luke 22:24 And there was also a strife among them, which of them should be accounted the greatest.

²⁵ And he said unto them, **The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.**

²⁶ **But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.**

Luke 22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

²⁸ **Ye are they which have continued with me in my temptations.**

²⁹ **And I appoint unto you a kingdom, as my Father hath appointed unto me;**

³⁰ **That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.**

JESUS WASHES HIS DISCIPLES' FEET

AD 30 THE UPPER ROOM

JOHN 13:1–20

John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

² And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

³ Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

⁴ He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

⁵ After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

⁶ Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

⁷ Jesus answered and said unto him, **What I do thou knowest not now; but thou shalt know hereafter.**

⁸ Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, **If I wash thee not, thou hast no part with me.**

⁹ Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

¹⁰ Jesus saith to him, **He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.**

¹¹ For he knew who should betray him; therefore said he, Ye are not all clean.

¹² So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you?**

¹³ **Ye call me Master and Lord: and ye say well; for *so* I am.**

¹⁴ **If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.**

¹⁵ **For I have given you an example, that ye should do as I have done to you.**

¹⁶ **Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.**

¹⁷ **If ye know these things, happy are ye if ye do them.**

¹⁸ **I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.**

¹⁹ **Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.**

²⁰ **Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.**

JUDAS IS NAMED AS THE BETRAYER

AD 30 UPPER ROOM

MAT. 26:21–25; MARK 14:18–21; LUKE 22:21–23; JOHN 13:21–29

MATTHEW 26

26:21 And as they did eat, he said,
Verily I say unto you, that one of you shall betray me.

MARK 14

14:18 And as they sat and did eat, Jesus said,
Verily I say unto you, One of you which eateth with me shall betray me.

LUKE 22

22:21 But, behold, the hand of him that betrayeth me is with me on the table.

JOHN 13

13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said,
Verily, verily, I say unto you, that one of you shall betray me.

^{22a} Then the disciples looked one on another, doubting

JUDAS DEPARTS BEFORE THE LORD'S SUPPER

AD 30 THE UPPER ROOM

JOHN 13:30

John 13:30 He then having received the sop went immediately out: and it was night.

A NEW COMMANDMENT – LOVE ONE ANOTHER

AD 30 THE UPPER ROOM

JOHN 13:31–35

John 13:31 Therefore, when he was gone out, Jesus said, **Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**
³² **Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.**
³³ **A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**
³⁴ **By this shall all men know that ye are my disciples, if ye have love one to another.**

THE LORD'S SUPPER INSTITUTED – JESUS' NAZARITE VOW

AD 30 THE UPPER ROOM

MATTHEW 26:26–29; MARK 14:22–25;
 LUKE 22:19–20; I CORINTHIANS 11:23–25²⁴

MATTHEW 26

26:26
 And as they were eating,
 Jesus

took bread,
 and
 blessed *it*,
 and brake *it*, and gave *it* to
 the disciples, and said,
Take, eat; this is my body.

²⁷ And he took the cup,
 and gave
 thanks, and gave *it* to them,
 saying,
Drink ye all of it;

²⁸ **For this
 is my blood
 of the new testament,
 which is shed for many
 for the remission of sins.**

MARK 14

14:22 And as they did eat,
 Jesus

took bread,
 and
 blessed,
 and brake *it*, and gave to
 them, and said,
Take, eat: this is my body.

²³ And he took the cup,
 and when he had given
 thanks, he gave *it* to them:
 and they all drank of it.
²⁴ And he said unto them,
**This
 is my blood
 of the new testament,
 which is shed for many.**

LUKE 22

22:19 And he

took bread,
 and
 gave thanks,
 and brake *it*, and gave unto
 them, saying,
**This is my body
 which is given for you:
 this do in remembrance
 of me.**

²⁰ Likewise
 also the cup
 after supper,
 saying,
**This cup
 is the new testament
 in my blood,
 which is shed for you.**

I CORINTHIANS 11

11:23 For I have received
 of the Lord that which also I
 delivered unto you, That

the Lord Jesus
 the *same* night in which he
 was betrayed
 took bread:
²⁴ And when he had
 given thanks,
 he brake *it*,
 and said,
**Take, eat: this is my body,
 which is broken for you:
 this do in remembrance
 of me.**

²⁵ After the same manner
 also *he took* the cup,
 when he had supped,
 saying,
**This cup
 is the new testament
 in my blood:**

**this do ye,
 as oft as ye drink it,
 in remembrance of me.**

MATTHEW 26	MARK 14	LUKE 22	I CORINTHIANS 11
<p>²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p>²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.</p>		

JESUS AND THE DISCIPLES SING A HYMN AND DEPART TO MT. OLIVET

AD 30 THE UPPER ROOM

MATTHEW 26:30; MARK 14:26

MATTHEW 26	MARK 14
<p>26:30 And when they had sung an hymn, they went out into the mount of Olives.</p>	<p>14:26 And when they had sung an hymn, they went out into the mount of Olives.</p>

DENIAL OF PETER AND DISPERSION OF THE TWELVE FORETOLD

AD 30 JERUSALEM

MAT. 26:31–35; MARK 14:27–31; LUKE 22:31–34; JOHN 13:36–38

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
<p>26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.</p> <p>³² But after I am risen again, I will go before you into Galilee.</p> <p>³³ Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I never be offended.</p>	<p>14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.</p> <p>²⁸ But after that I am risen, I will go before you into Galilee.</p> <p>²⁹ But Peter said unto him, Although all shall be offended, yet <i>will</i> not I.</p>	<p>22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:</p> <p>^{32a} But I have prayed for thee, that thy faith fail not:</p>	<p>13:36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.</p> <p>³⁷ Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.</p>

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
<p>³⁴ Jesus said unto him,</p> <p>Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.</p> <p>³⁵ Peter said unto him, Though I should die with thee, yet will I not deny thee.</p> <p>Likewise also said all the disciples.</p>	<p>³⁰ And Jesus saith unto him,</p> <p>Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.</p> <p>³¹ But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.</p>	<p>^{32b} and when thou art converted, strengthen thy brethren.</p> <p>³³ And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.</p> <p>^{34a} And he said,</p> <p>I tell thee, Peter, c. this day, b. the cock shall not crow before that thou shalt thrice deny that thou knowest me.</p>	<p>³⁸ Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.</p>

BUT NOW TAKE PURSE AND SWORD

AD 30 JERUSALEM

LUKE 22:35-38

Luke 22:35 And he said unto them, **When I sent you without purse, and scrip, and shoes, lacked ye any thing?** And they said, Nothing.

³⁶ Then said he unto them, **But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.**

³⁷ **For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.**

³⁸ And they said, Lord, behold, here *are* two swords. And he said unto them, **It is enough**

JESUS COMFORTS THE APOSTLES AND PROMISES THE COMFORTER

AD 30 JERUSALEM

JOHN 14:1-31

John 14:1 **Let not your heart be troubled: ye believe in God, believe also in me.**

² **In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.**

³ **And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.**

⁴ **And whither I go ye know, and the way ye know.**

⁵ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

⁶ Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

⁷ **If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

⁸ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

⁹ Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?**

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

¹¹ Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

¹² Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

¹³ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

¹⁴ If ye shall ask any thing in my name, I will do *it*.

¹⁵ If ye love me, keep my commandments.

¹⁶ And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

¹⁷ *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

¹⁸ I will not leave you comfortless: I will come to you.

¹⁹ Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

²⁰ At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

²¹ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

²² Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

²³ Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

²⁴ He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

²⁵ These things have I spoken unto you, being *yet* present with you.

²⁶ But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

²⁷ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

²⁸ Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

²⁹ And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

³⁰ Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

³¹ But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

“I AM THE TRUE VINE”
AND THE FAREWELL DISCOURSE TO HIS DISCIPLES

AD 30 KIDRON

JOHN 15:1–16:33

John 15:1 I am the true vine, and my Father is the husbandman.

² Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

³ Now ye are clean through the word which I have spoken unto you.

⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

⁹ As the Father hath loved me, so have I loved you: continue ye in my love.

¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

¹² This is my commandment, That ye love one another, as I have loved you.

¹³ Greater love hath no man than this, that a man lay down his life for his friends.

John 15:14 Ye are my friends, if ye do whatsoever I command you.

¹⁵ Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

¹⁶ Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

¹⁷ These things I command you, that ye love one another.

¹⁸ If the world hate you, ye know that it hated me before *it hated* you.

¹⁹ If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

²⁰ Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

²¹ But all these things will they do unto you for my name's sake, because they know not him that sent me.

²² If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

²³ He that hateth me hateth my Father also.

²⁴ If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

²⁵ But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

²⁶ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

²⁷ And ye also shall bear witness, because ye have been with me from the beginning.

John 16:1 These things have I spoken unto you, that ye should not be offended.

² They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

³ And these things will they do unto you, because they have not known the Father, nor me.

⁴ But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

⁵ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

⁶ But because I have said these things unto you, sorrow hath filled your heart.

⁷ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

⁸ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

⁹ Of sin, because they believe not on me;

¹⁰ Of righteousness, because I go to my Father, and ye see me no more;

¹¹ Of judgment, because the prince of this world is judged.

¹² I have yet many things to say unto you, but ye cannot bear them now.

¹³ Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

¹⁴ He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

¹⁵ All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

¹⁶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

¹⁷ Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

¹⁸ They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

¹⁹ Now Jesus knew that they were desirous to ask him, and said unto them, **Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?**

²⁰ Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

²¹ A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

²² And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

²³ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

²⁴ Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

²⁵ These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

John 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
²⁷ For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
²⁸ I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
²⁹ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
³⁰ Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
³¹ Jesus answered them, **Do ye now believe?**
³² Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
³³ These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

THE INTERCESSORY PRAYER

AD 30 KIDRON

JOHN 17:1–26

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:**
² As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
³ And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
⁴ I have glorified thee on the earth: I have finished the work which thou gavest me to do.
⁵ And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
⁶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
⁷ Now they have known that all things whatsoever thou hast given me are of thee.
⁸ For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.
⁹ I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
¹⁰ And all mine are thine, and thine are mine; and I am glorified in them.
¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.
¹² While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
¹³ And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
¹⁴ I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
¹⁵ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
¹⁶ They are not of the world, even as I am not of the world.
¹⁷ Sanctify them through thy truth: thy word is truth.
¹⁸ As thou hast sent me into the world, even so have I also sent them into the world.
¹⁹ And for their sakes I sanctify myself, that they also might be sanctified through the truth.
²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;
²¹ That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
²² And the glory which thou gavest me I have given them; that they may be one, even as we are one:
²³ I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
²⁴ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
²⁵ O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
²⁶ And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

AGONY IN THE GARDEN OF GETHSEMANE

AD 30 GETHSEMANE

MAT. 26:36–46; MARK 14:32–42; LUKE 22:39–46; JOHN 18:1

MATTHEW 26

26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, **Sit ye here, while I go and pray yonder.**

³⁷ And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

³⁸ Then saith he unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

³⁹ And he went a little further,

and fell on his face, and prayed,

saying,
O my Father,

if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

MARK 14

14:32 And they came to a place which was named Gethsemane: and he saith to his disciples, **Sit ye here, while I shall pray.**

³³ And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

³⁴ And saith unto them, **My soul is exceeding sorrowful unto death: tarry ye here, and watch.**

³⁵ And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

³⁶ And he said, **Abba, Father, all things are possible unto thee;**

take away this cup from me: nevertheless not what I will, but what thou wilt.

LUKE 22

22:39 And he came out, and went, as he was wont,

to the mount of Olives;

and his disciples also followed him.

^{40a} And when he was at the place,

he said unto them,

^{40b} **Pray that ye enter not into temptation.**

⁴¹ And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

⁴² Saying,
Father,

if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

⁴³ And there appeared an angel unto him from heaven, strengthening him.

⁴⁴ And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

JOHN 18

18:1 When Jesus had spoken these words,

he went forth with his disciples over the brook Cedron,

where was a garden, into the which he entered, and his disciples.

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>⁴⁰ And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,</p>	<p>³⁷ And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou?</p>	<p>⁴⁵ And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, ⁴⁶ And said unto them,</p>	
<p>What, could ye not watch with me one hour?</p>	<p>couldest not thou watch one hour?</p>	<p>Why sleep ye?</p>	
<p>⁴¹ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.</p>	<p>³⁸ Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.</p>	<p>rise and pray, lest ye enter into temptation.</p>	
<p>⁴² He went away again the second time, and prayed, saying,</p>	<p>³⁹ And again he went away, and prayed, and spake the same words.</p>		
<p>O my Father, if this cup may not pass away from me, except I drink it, thy will be done.</p>			
<p>⁴³ And he came and found them asleep again: for their eyes were heavy.</p>	<p>⁴⁰ And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.</p>		
<p>⁴⁴ And he left them, and went away again, and prayed the third time, saying the same words.</p>			
<p>⁴⁵ Then cometh he to his disciples,</p>	<p>⁴¹ And he cometh</p>		
<p>and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.</p>	<p>the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.</p>		
<p>⁴⁶ Rise, let us be going: behold, he is at hand that doth betray me.</p>	<p>⁴² Rise up, let us go; lo, he that betrayeth me is at hand.</p>		

JESUS BETRAYED AND ARRESTED

AD 30 GETHSEMANE MAT. 26:47-50; MARK 14:43-46; LUKE 22:47-48; JOHN 18:2-9

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
			<p>18:2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.</p>

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>26:47a And while he yet spake, lo, c. came,</p> <p>b. Judas, one of the twelve, d. and with him a great multitude</p>	<p>14:43 And immediately, while he yet spake, cometh</p> <p>Judas, one of the twelve, and with him a great multitude</p>	<p>22:47a And while he yet spake,</p> <p>c. and he that was called Judas, one of the twelve,</p> <p>b. behold a multitude, d. went before them,</p>	<p>18:3c cometh thither</p> <p>a. Judas then, having received a band <i>of men</i> and officers</p>
<p>with swords and staves, from the chief priests and elders of the people.</p>	<p>with swords and staves, from the chief priests and the scribes and the elders.</p>		<p>d. with lanterns and torches and weapons.</p> <p>b. from the chief priests and Pharisees,</p> <p>⁴ Jesus therefore, knowing all things that should come upon him, went forth, and said unto them,</p>
<p>⁴⁸ Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.</p>	<p>⁴⁴ And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.</p>	<p>^{47e} and drew near unto Jesus to kiss him.</p>	<p>Whom seek ye?</p> <p>⁵ They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i>. And Judas also, which betrayed him, stood with them.</p>
<p>⁴⁹ And forthwith he came to Jesus,</p> <p>and said, Hail, master; and kissed him.</p>	<p>⁴⁵ And as soon as he was come, he goeth straightway to him,</p> <p>and saith, Master, master; and kissed him.</p>	<p>⁴⁸ But Jesus said unto him,</p>	<p>⁶ As soon then as he had said unto them, I am <i>he</i>, they went backward, and fell to the ground.</p> <p>⁷ Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.</p> <p>⁸ Jesus answered, I have told you that I am <i>he</i>: if therefore ye seek me, let these go their way:</p>
<p>^{50a} And Jesus said unto him, Friend, wherefore art thou come?</p>		<p>Judas, betrayest thou the Son of man with a kiss?</p>	<p>⁹ That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.</p>

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>^{50b} Then came they, and laid hands on Jesus, and took him.</p>	<p>⁴⁶ And they laid their hands on him, and took him.</p>		

MALCHUS' EAR CUT OFF AND HEALED

AD 30 GETHSEMANE MAT. 26:51-56; MARK 14:47-52; LUKE 22:49-53; JOHN 18:10-12

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>26:51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.</p> <p>⁵² Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.</p> <p>⁵³ Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?</p> <p>⁵⁴ But how then shall the scriptures be fulfilled, that thus it must be?</p>	<p>14:47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.</p>	<p>22:49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? ⁵⁰ And one of them smote the servant of the high priest, and cut off his right ear.</p> <p>⁵¹ And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.</p>	<p>18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.</p> <p>¹¹ Then said Jesus unto Peter, Put up thy sword into the sheath:</p> <p>the cup which my Father hath given me, shall I not drink it?</p> <p>¹² Then the band and the captain and officers of the Jews took Jesus, and bound him,</p>

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>⁵⁵ In that same hour said Jesus to the multitudes,</p> <p>Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.</p> <p>⁵⁶ But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.</p>	<p>⁴⁸ And Jesus answered and said unto them,</p> <p>Are ye come out, as against a thief, with swords and with staves to take me?</p> <p>⁴⁹ I was daily with you in the temple teaching, and ye took me not:</p> <p>but the scriptures must be fulfilled.</p> <p>⁵⁰ And they all forsook him, and fled.</p> <p>⁵¹ And there followed him a certain young man, having a linen cloth cast about <i>his</i> naked <i>body</i>; and the young men laid hold on him:</p> <p>⁵² And he left the linen cloth, and fled from them naked.</p>	<p>⁵² Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,</p> <p>Be ye come out, as against a thief, with swords and staves?</p> <p>⁵³ When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.</p>	

Notes:

X. JESUS' 6 ILLEGAL TRIALS – 3 RELIGIOUS AND 3 CIVIL

THE FIRST TRIAL BEFORE ANNAS AT NIGHT (JEWISH)

AD 30 JERUSALEM

JOHN 18:12–14, 19–23

John 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

¹³ And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

¹⁴ Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

John 18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

²⁰ Jesus answered him, **I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**

²¹ **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

²² And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

²³ Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

THE SECOND TRIAL BEFORE CAIAPHAS AND THE SANHEDRIN (INFORMAL–JEWISH)

AD 30 JERUSALEM

MAT. 26:57, 59–68; MK. 14:53, 55–65; LK. 22:54a, 63–65; JOHN 18:24

MATTHEW 26

26:57a And they that had laid hold on Jesus led *him* away to Caiaphas the high priest,

where
c. were assembled.

b. the scribes and the elders
26:59 Now the chief priests, and elders,

and all the council, sought false witness against Jesus, to put him to death;

⁶⁰ But found none: yea, though many false witnesses came, yet

found they none. At the last came two false witnesses,

⁶¹ And said, This *fellow* said I am able to destroy the temple of God, and to build it in three days.

MARK 14

14:53 And they led Jesus away to the high priest:

and with him were assembled all the chief priests and the elders and the scribes.

14:55 And the chief priests

and all the council sought for witness against Jesus to put him to death; and found none.

⁵⁶ For many bare false witness against him, but their witness agreed not together.

⁵⁷ And there arose certain, and bare false witness against him, saying,

⁵⁸ We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

LUKE 22

22:54a Then took they him, and led *him*, and brought him into the high priest's house. ...

JOHN 18

18:24 Now Annas had sent him bound unto Caiaphas the high priest.

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>⁶² And the high priest arose, and said unto him, Answerest thou nothing? what <i>is it which</i> these witness against thee? ⁶³ But Jesus held his peace.</p> <p>And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. ⁶⁴ Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.</p> <p>⁶⁵ Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. ⁶⁶ What think ye? They answered and said, He is guilty of death.</p> <p>⁶⁷ Then did they spit in his face, and buffeted him;</p> <p>and others smote <i>him</i> with the palms of their hands,</p> <p>⁶⁸ Saying, Prophecy unto us, thou Christ, Who is he that smote thee?</p>	<p>⁵⁹ But neither so did their witness agree together. ⁶⁰ And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what <i>is it which</i> these witness against thee? ⁶¹ But he held his peace, and answered nothing. Again the high priest asked him, and said unto him,</p> <p>Art thou the Christ, the Son of the Blessed? ⁶² And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.</p> <p>⁶³ Then the high priest rent his clothes, and saith,</p> <p>What need we any further witnesses?</p> <p>⁶⁴ Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.</p> <p>^{65a} And some began to spit on him, c. and to buffet him, b. and to cover his face, e. and the servants did strike him f. with the palms of their hands.</p> <p>d. and to say unto him, Prophecy:</p>	<p>22:63 And the men that held Jesus mocked him,</p> <p>and smote <i>him</i>. ⁶⁴ And when they had blindfolded him, they struck him</p> <p>on the face, and asked him, saying, Prophecy,</p> <p>who is it that smote thee? ⁶⁵ And many other things blasphemously spake they against him.</p>	

PETER AND JOHN FOLLOW JESUS

AD 30 JERUSALEM

MAT. 26:58a; MARK 14:54a,; LUKE 22:54b; JOHN 18:15-16

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>26:58a But Peter followed him afar off</p> <p>unto the high priest's palace,</p> <p>and went in, ...</p>	<p>14:54a And Peter followed him afar off,</p> <p>even into the palace of the high priest: ...</p>	<p>22:54b ... And Peter followed afar off.</p>	<p>18:15 And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. ¹⁶ But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.</p>

PETER'S TRIPLE DENIAL NEAR THE ENEMIES' FIRE

AD 30 JERUSALEM

MT. 26:58b, 69-75; MK 14:54b, 66-72; LK 22:55-62; JN 18:17-18, 25-27²⁵

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>26:58b ... and sat with the servants, to see the end.</p> <p>⁶⁹ Now Peter sat without in the palace: and a damsel came unto him,</p> <p>saying,</p> <p>Thou also wast with Jesus of Galilee. ⁷⁰ But he denied before <i>them</i> all, saying, I know not what thou sayest.</p>	<p>14:54b ... and he sat with the servants, and warmed himself at the fire. ⁶⁶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: ⁶⁷ And when she saw Peter warming himself, she looked upon him, and said,</p> <p>And thou also wast with Jesus of Nazareth. ^{68a} But he denied, saying, I know not, neither understand I what thou sayest.</p>	<p>22:55 And when they had kindled a fire in the midst of the hall, and were set down together,</p> <p>Peter sat down among them.</p> <p>⁵⁶ But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said,</p> <p>This man was also with him. ⁵⁷ And he denied him, saying, Woman, I know him not.</p>	<p>18:18 And the servants and officers stood there, who had made a fire of coals;</p> <p>for it was cold: and they warmed themselves: and Peter stood with them,</p> <p>and warmed himself.</p> <p>^{17b} the damsel that kept the door</p> <p>a. Then saith c. unto Peter, Art not thou also <i>one</i> of this man's disciples?</p> <p>He saith, I am not.</p> <p>^{25a} And Simon Peter stood and warmed himself.</p>

MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>⁷¹ And when he was gone out into the porch,</p> <p>another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth.</p> <p>⁷² And again he denied with an oath,</p> <p>I do not know the man.</p> <p>⁷³ And after a while</p> <p>came unto <i>him</i> they that stood by, and said to Peter, Surely thou also art <i>one</i> of them;</p> <p>for thy speech bewrayeth thee.</p> <p>⁷⁴ Then began he to curse and to swear,</p> <p>saying,</p> <p>I know not the man.</p> <p>And immediately</p> <p>the cock crew.</p> <p>⁷⁵ And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.</p>	<p>^{68b} And he went out into the porch; and the cock crew.</p> <p>⁶⁹ And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them.</p> <p>⁷⁰ And he denied it again.</p> <p>And a little after,</p> <p>they that stood by said again to Peter, Surely thou art <i>one</i> of them: for thou art a Galilaeen, and thy speech agreeth <i>thereto</i>.</p> <p>⁷¹ But he began to curse and to swear,</p> <p>saying,</p> <p>I know not this man of whom ye speak.</p> <p>⁷² And the second time the cock crew.</p> <p>And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.</p>	<p>⁵⁸ And after a little while</p> <p>another saw him, and said, Thou art also of them.</p> <p>And Peter</p> <p>said, Man, I am not.</p> <p>⁵⁹ And about the space of one hour after another</p> <p>confidently affirmed, saying, Of a truth this <i>fellow</i> also was with him:</p> <p>for he is a Galilaeen.</p> <p>⁶⁰ And Peter</p> <p>said, Man, I know not what thou sayest.</p> <p>And immediately, while he yet spake,</p> <p>the cock crew.</p> <p>⁶¹ And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.</p> <p>⁶² And Peter went out, and wept bitterly.</p>	<p>^{25b} They said therefore unto him, Art not thou also <i>one</i> of his disciples? He denied <i>it</i>,</p> <p>and said, I am not.</p> <p>²⁶ One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off,</p> <p>saith, Did not I see thee in the garden with him?</p> <p>²⁷ Peter</p> <p>then denied again:</p> <p>and immediately</p> <p>the cock crew.</p>

THE THIRD TRIAL BEFORE THE SANHEDRIN (FORMAL–JEWISH)

AD 30 JERUSALEM

MATTHEW 27:1; MARK 15:1a, b, c; LUKE 22:66–68

MATTHEW 27	MARK 15	LUKE 22
<p>27:1 When the morning was come, all the chief priests and elders of the people</p> <p>took counsel against Jesus to put him to death:</p>	<p>15:1a And straightway in the morning the chief priests</p> <p>c. with the elders and scribes and the whole council, ...</p> <p>b. held a consultation</p>	<p>22:66a And as soon as it was day, c. and the chief priests b. the elders of the people d. and the scribes</p> <p>came together,</p> <p>and led him into their council, saying, ⁶⁷ Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:</p> <p>⁶⁸ And if I also ask you, ye will not answer me, nor let me go.</p>

JESUS AVOWS HIS DEITY

AD 30 JERUSALEM

LUKE 22:69–71

Luke 22:69 Hereafter shall the Son of man sit on the right hand of the power of God.

⁷⁰ Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am.**

⁷¹ And they said, What need we any further witness? for we ourselves have heard of his own mouth.

JUDAS' REMORSE AND SUICIDE

AD 30 TEMPLE & A FIELD

MATTHEW 27:3–10; ACTS 1:18–19

Matthew 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

⁴ Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

^{5a} And he cast down the pieces of silver in the temple, and departed, ...

MATTHEW 27	ACTS 1
<p>^{5b} ... and went and hanged himself.</p> <p>⁶ And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.</p> <p>⁷ And they took counsel, and bought with them the potter's field, to bury strangers in.</p> <p>⁸ Wherefore that field was called, The field of blood, unto this day.</p> <p>⁹ Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;</p> <p>¹⁰ And gave them for the potter's field, as the Lord appointed me.</p>	<p>1:18b and falling headlong, he burst asunder in the midst, and all his bowels gushed out.</p> <p>^{18a} Now this man purchased a field with the reward of iniquity;</p> <p>¹⁹ And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.</p>

THE FOURTH TRIAL BEFORE PILATE (THE FIRST TIME – ROMAN)

AD 30 JERUSALEM MAT. 27:2, 11–14; MARK 15:1d–5; LUKE 23:1–5; JOHN 18:28–38

MATTHEW 27

27:2 And when they had bound him, they led *him* away,

and delivered him to Pontius Pilate the governor.

27:11a And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?

MARK 15

15:1d ... and bound Jesus, and carried *him* away,

and delivered *him* to Pilate.

15:2a And Pilate asked him, Art thou the King of the Jews?

LUKE 23

23:1 And the whole multitude of them arose,

and led him

unto Pilate.

² And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

^{3a} And Pilate asked him, saying, Art thou the King of the Jews?

JOHN 18

18:28 Then led they Jesus from Caiaphas unto the hall of judgment:

and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

²⁹ Pilate then went out unto them, and said, What accusation bring ye against this man?

³⁰ They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

³¹ Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him,

It is not lawful for us to put any man to death:

³² That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

³³ Then Pilate entered into the judgment hall again, and called Jesus,

and said unto him, Art thou the King of the Jews?

^{34a} Jesus answered him,

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>^{11b} And Jesus said unto him, Thou sayest.</p> <p>¹² And when he was accused of the chief priests and elders, he answered nothing.</p> <p>¹³ Then said Pilate unto him, Hearest thou not how many things they witness against thee?</p> <p>¹⁴ And he answered him to never a word; insomuch that the governor marvelled greatly.</p>	<p>^{15:2b} And he answering said unto him, Thou sayest it.</p> <p>³ And the chief priests accused him of many things: but he answered nothing.</p> <p>⁴ And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.</p> <p>⁵ But Jesus yet answered nothing; so that Pilate marvelled.</p>	<p>^{3b} And he answered him and said, Thou sayest it.</p> <p>⁴ Then said Pilate to the chief priests and <i>to</i> the people, I find no fault in this man.</p>	<p>^{34b} Sayest thou this thing of thyself, or did others tell it thee of me?</p> <p>³⁵ Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</p> <p>³⁶ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p> <p>³⁷ Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.</p> <p>³⁸ Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault <i>at all</i>.</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
		<p>⁵ And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p>	

THE FIFTH TRIAL BEFORE HEROD ANTIPAS THE TETRARCH (JEWISH)

AD 30 JERUSALEM

LUKE 23:6–12

Luke 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

⁷ And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

⁸ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

⁹ Then he questioned with him in many words; but he answered him nothing.

¹⁰ And the chief priests and scribes stood and vehemently accused him.

¹¹ And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

¹² And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

THE SIXTH AND FINAL TRIAL OF JESUS BEFORE PILATE WHO ATTEMPTS HIS RELEASE

AD 30 JERUSALEM

LUKE 23:13–16

Luke 23:13 And Pilate, when he had called together the chief priests and the rulers and the people,

¹⁴ Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

¹⁵ No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

¹⁶ I will therefore chastise him, and release *him*.

PILATE AGAIN ATTEMPTS TO RELEASE JESUS – BARABBAS OR JESUS?

AD 30 JERUSALEM

MAT. 27:15–26a; MARK 15:6–15a; LUKE 23:17–25; JOHN 18:39–40

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>27:15 Now at <i>that</i> feast the governor was wont to release unto the people a prisoner, whom they would.</p> <p>¹⁶ And they had then a notable prisoner, called Barabbas.</p> <p>^{17a} Therefore when they were gathered together,</p>	<p>15:6 Now at <i>that</i> feast he released unto them one prisoner, whomsoever they desired.</p> <p>⁷ And there was <i>one</i> named Barabbas,</p> <p><i>which lay</i> bound with them that had made insurrection</p> <p>with him, who had committed murder in the insurrection.</p>	<p>23:17b at the feast.)</p> <p>a. (For of necessity he must release one unto them</p> <p>¹⁹ (Who for a certain sedition made in the city,</p> <p>and for murder,</p> <p>was cast into prison.)</p>	<p>18:39b at the passover:</p> <p>a. But ye have a custom, that I should release unto you one</p> <p>^{40b} Now Barabbas was a robber.</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>^{17b} Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?</p> <p>¹⁸ For he knew that for envy they had delivered him.</p> <p>¹⁹ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.</p> <p>²⁰ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.</p> <p>²¹ The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.</p> <p>²² Pilate saith unto them, What shall I do then with Jesus which is called Christ?</p> <p><i>They</i> all say unto him, Let him be crucified.</p> <p>^{23a} And the governor said, Why, what evil hath he done?</p>	<p>⁸ And the multitude crying aloud began to desire <i>him to do</i> as he had ever done unto them.</p> <p>⁹ But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?</p> <p>^{10a} For he knew that c. for envy. b. the chief priests had delivered him</p> <p>¹¹ But the chief priests moved the people, that he should rather release Barabbas unto them.</p> <p>¹² And Pilate answered and said again unto them, What will ye then that I shall do <i>unto him</i> whom ye call the King of the Jews?</p> <p>¹³ And they cried out again, Crucify him.</p> <p>^{14a} Then Pilate said unto them, Why, what evil hath he done?</p>	<p>¹⁸ And they cried out all at once, saying, Away with this <i>man</i>, and release unto us Barabbas:</p> <p>²⁰ Pilate therefore, willing to release Jesus, spake again to them.</p> <p>²¹ But they cried, saying, Crucify <i>him</i>, crucify him.</p> <p>^{22a} And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him:</p>	<p>^{39c} will ye therefore that I release unto you the King of the Jews?</p> <p>^{40a} Then cried they all again, saying, Not this man, but Barabbas.</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>^{23b} But they cried out the more, saying, Let him be crucified.</p> <p>²⁴ When Pilate saw that he could prevail nothing, but <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this just person: see ye <i>to it</i>.</p> <p>²⁵ Then answered all the people, and said, His blood <i>be</i> on us, and on our children.</p> <p>^{26a} Then released he Barabbas unto them: ...</p>	<p>^{14b} And they cried out the more exceedingly, Crucify him.</p> <p>^{15a} And <i>so</i> Pilate, willing to content the people,</p> <p>released Barabbas unto them, ...</p>	<p>^{22b} I will therefore chastise him, and let <i>him</i> go.</p> <p>²³ And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.</p> <p>²⁴ And Pilate gave sentence that it should be as they required.</p> <p>²⁵ And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.</p>	

SOLDIERS SCOURGE, MOCK, AND PLACE CROWN OF THORNS ON JESUS' HEAD

AD 30 PRAETORIUM

MAT. 27:26b-30; MARK 15:15b, c, d-19; JOHN 19:1-3

MATTHEW 27	MARK 15	JOHN 19
<p>27:26b ... and when he had scourged Jesus, he delivered <i>him</i> to be crucified.</p> <p>²⁷ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band <i>of soldiers</i>.</p> <p>²⁸ And they stripped him, and put on him a scarlet robe.</p> <p>²⁹ And when they had platted a crown of thorns, they put <i>it</i> upon his head, and a reed in his right hand:</p>	<p>15:15c ... when he had scourged <i>him</i>, b. and delivered Jesus, d. to be crucified.</p> <p>¹⁶ And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.</p> <p>¹⁷ And they clothed him with purple, and platted a crown of thorns, and put it about his <i>head</i>,</p>	<p>19:1 Then Pilate therefore took Jesus, and scourged <i>him</i>.</p> <p>^{2b} and they put on him a purple robe,</p> <p>^{2a} And the soldiers platted a crown of thorns, and put <i>it</i> on his head,</p>

MATTHEW 27	MARK 15	JOHN 19
and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! ³⁰ And they spit upon him, and took the reed, and smote him on the head.	^{18a} And began to salute him, ^{19c} and bowing <i>their</i> knees worshipped him. ^{18b} Hail, King of the Jews! ^{19b} and did spit upon him, ^{19a} And they smote him on the head with a reed,	³ And said, Hail, King of the Jews! and they smote him with their hands.

PILATE'S FINAL ATTEMPT TO FREE JESUS

AD 30 JERUSALEM

JOHN 19:4-15

John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
⁵ Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
⁶ When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
⁷ The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
⁸ When Pilate therefore heard that saying, he was the more afraid;
⁹ And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
¹⁰ Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
¹¹ Jesus answered, **Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**
¹² And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
¹³ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
¹⁴ And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
¹⁵ But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

PILATE'S FINAL SENTENCE

AD 30 JERUSALEM

JOHN 19:16a

John 19:16a Then delivered he him therefore unto them to be crucified. ...

JESUS LED AWAY TO GOLGOTHA

AD 30 PRAETORIUM MATTHEW 27:31; MARK 15:20; LUKE 23:26a; JOHN 19:16b-17a

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify <i>him</i> .	15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.	23:26a And as they led him away, ...	19:16b ... And they took Jesus, and led <i>him</i> away. ^{17a} And he bearing his cross went forth ...

SIMON COMPELLED TO CARRY THE CROSS OF JESUS**AD 30 PRAETORIUM****MATTHEW 27:32; MARK 15:21; LUKE 23:26;****MATTHEW 27**

27:32 And as they came out, they found a man of Cyrene, Simon by name:

him they compelled to bear his cross.

MARK 15

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

LUKE 23

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

WOMEN LAMENT OVER JESUS, THE GREEN TREE**AD 30 NEAR GOLGOTHA****LUKE 23:27-31**

Luke 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

²⁸ But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

²⁹ **For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.**

³⁰ **Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.**

³¹ **For if they do these things in a green tree, what shall be done in the dry?**

Notes:

XI. THE CRUCIFIXION AND BURIAL NISAN 14 – THURSDAY, APRIL 4, AD 30

JESUS ARRIVES AT THE PLACE OF “A SKULL”

AD 30 GOLGOTHA

MAT. 27:33; MARK 15:22; LUKE 23:33a; JOHN 19:17b, c, d

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>27:33 And when they were come unto a place called</p> <p>Golgotha, that is to say, a place of a skull,</p>	<p>15:22 And they bring him unto the place</p> <p>Golgotha, which is, being interpreted, The place of a skull.</p>	<p>23:33a And when they were come to the place, which is called</p> <p>Calvary, ...</p>	<p>19:17b ... went forth into a place d. which is called in the Hebrew Golgotha: c. called <i>the place</i> of a skull,</p>

JESUS REFUSES WINE AND MYRRH

AD 30 GOLGOTHA

MATTHEW 27:34; MARK 15:23²⁴

MATTHEW 27	MARK 15
<p>27:34 They gave him vinegar to drink mingled with gall: and when he had tasted <i>thereof</i>, he would not drink.</p>	<p>15:23 And they gave him to drink wine mingled with myrrh: but he received <i>it</i> not.</p>

FIRST THREE HOURS ON THE CROSS (9 AM – NOON) JESUS NAILED TO THE CROSS BETWEEN TWO THIEVES

AD 30 GOLGOTHA MAT. 27:35a–44; MARK 15:24–32; LUKE 23:32–43; JOHN 19:18–27^{26, 27}

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>27:35a And they crucified him, ^{38a} Then were there c. crucified b. two thieves d. with him, one on the right hand, and another on the left.</p>	<p>15:25 And it was the third hour, and they crucified him. ²⁷ And ^{27b} they crucify two thieves; a. with him c. the one on his right hand, and the other on his left. ²⁸ And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</p>	<p>23:32 And there were also two other, malefactors, led with him to be put to death. ³³ And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.</p>	<p>19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>³⁶ And sitting down they watched him there;</p> <p>³⁷ And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.</p> <p>27:35b and parted his garments,</p> <p>^{35c} casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.</p> <p>³⁹ And they that passed by reviled him, wagging their heads,</p>	<p>²⁶ And the superscription of his accusation was written over, THE KING OF THE JEWS.</p> <p>15:24a And when they had crucified him, they parted his garments,</p> <p>^{24b} casting lots upon them, what every man should take.</p> <p>^{29a} And they that passed by railed on him, wagging their heads,</p>	<p>^{34a} Then said Jesus, Father, forgive them; for they know not what they do.</p> <p>38a And a superscription also was written over him c. THIS IS THE KING OF THE JEWS.</p> <p>b. in letters of Greek, and Latin, and Hebrew,</p> <p>23:34b And they parted his raiment,</p> <p>^{34c} and cast lots.</p> <p>^{35a} And the people stood beholding.</p>	<p>¹⁹ And Pilate wrote a title, and put <i>it</i> on the cross.</p> <p>And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.</p> <p>²⁰ This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.</p> <p>²¹ Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.</p> <p>²² Pilate answered, What I have written I have written.</p> <p>²³ Then the soldiers, when they had crucified Jesus took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.</p> <p>²⁴ They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>⁴⁰ And saying, Thou that destroyest the temple, and buildest <i>it</i> in three days, save thyself. If thou be the Son of God, come down from the cross. ⁴¹ Likewise also the chief priests mocking <i>him</i>, with the scribes and elders, said, ⁴² He saved others; himself he cannot save.</p>	<p>^{29b} and saying, Ah, thou that destroyest the temple, and buildest <i>it</i> in three days, ³⁰ Save thyself, and come down from the cross. ³¹ Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.</p>	<p>^{35b} And the rulers also with them derided <i>him</i>, saying, He saved others;</p>	
<p>If he be the King of Israel, let him now come down from the cross, and we will believe him.</p>	<p>^{32a} Let Christ the King of Israel descend now from the cross, that we may see and believe.</p>	<p>let him save himself, if he be Christ, the chosen of God.</p>	
<p>⁴³ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. ⁴⁴ The thieves also, which were crucified with him, cast the same in his teeth.</p>	<p>^{32b} And they that were crucified with him reviled him.</p>	<p>³⁶ And the soldiers also mocked him, coming to him, and offering him vinegar, ³⁷ And saying, If thou be the king of the Jews, save thyself.</p>	<p>^{19:25} Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the <i>wife</i> of Cleophas, and Mary Magdalene.</p>
		<p>³⁹ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.</p>	<p>²⁶ When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! ²⁷ Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own <i>home</i>.</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
		<p>⁴⁰ But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?</p> <p>⁴¹ And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.</p> <p>⁴² And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.</p> <p>⁴³ And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.</p>	

**LAST THREE HOURS ON THE CROSS – DARKNESS AT FULL MOON! (NOON – 3 PM)
THE LORD JESUS YIELDS UP HIS SPIRIT**

AD 30 GOLGOTHA

MAT. 27:45–50; MARK 15:33–37; LUKE 23:44–45a, 46; ²⁴
JOHN 19:28–30

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.</p> <p>⁴⁶ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?</p> <p>⁴⁷ Some of them that stood there, when they heard <i>that</i>, said, This <i>man</i> calleth for Elias.</p> <p>^{48a} And straightway one of them ran, and took a sponge, and filled <i>it</i> with vinegar,</p>	<p>15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.</p> <p>³⁴ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?</p> <p>³⁵ And some of them that stood by, when they heard <i>it</i>, said, Behold, he calleth Elias.</p> <p>^{36a} And one ran and filled a sponge full of vinegar,</p>	<p>23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.</p> <p>^{45a} And the sun was darkened, ...</p>	<p>19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.</p> <p>^{29a} Now there was set a vessel full of vinegar: and they filled a sponge with vinegar,</p>

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>^{48b} and put <i>it</i> on a reed, and gave him to drink.</p> <p>⁴⁹ The rest said, Let be, let us see whether Elias will come to save him.</p> <p>⁵⁰ Jesus, when he had cried again with a loud voice, yielded up the ghost.</p>	<p>^{36b} and put <i>it</i> on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.</p> <p>³⁷ And Jesus cried with a loud voice, and gave up the ghost.</p>	<p>^{23:46} And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.</p>	<p>^{29b} and put <i>it</i> upon hyssop, and put <i>it</i> to his mouth.</p> <p>³⁰ When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.</p>

PHENOMENA ACCOMPANYING CHRIST'S DEATH

AD 30 JERUSALEM

MAT. 27:51–52a, 54–56; MARK 15:38–41; LUKE 23:45b, 47–49

MATTHEW 27	MARK 15	LUKE 23
<p>27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;</p> <p>^{52a} And the graves were opened; ...</p> <p>^{54a} Now when the centurion, and they that were with him, watching Jesus, saw</p> <p>^{54b} the earthquake, and those things that were done, they feared greatly, saying,</p> <p>Truly this was the Son of God.</p> <p>⁵⁵ And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:</p>	<p>15:38 And the veil of the temple was rent in twain from the top to the bottom.</p> <p>^{39a} And when the centurion, which stood over against him, saw</p> <p>^{39b} that he so cried out, and gave up the ghost,</p> <p>he said,</p> <p>Truly this man was the Son of God.</p> <p>^{40a} There were also women looking on afar off:</p> <p>⁴¹ (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.</p>	<p>23:45b ... and the veil of the temple was rent in the midst.</p> <p>⁴⁷ Now when the centurion saw what was done,</p> <p>he glorified God, saying, Certainly this was a righteous man.</p> <p>⁴⁸ And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.</p> <p>^{49a} And all his acquaintance, and the women d. beholding these things, c. stood afar off, b. that followed him from Galilee,</p>

MATTHEW 27	MARK 15	LUKE 23
⁵⁶ Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.	^{40b} among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;	

THE PIERCING OF JESUS' SIDE

AD 30 GOLGOTHA

JOHN 19:31-37

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

³² Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

³³ But when they came to Jesus, and saw that he was dead already, they brake not his legs:

³⁴ But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

³⁵ And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

³⁶ For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

³⁷ And again another scripture saith, They shall look on him whom they pierced.

JESUS' BODY TAKEN DOWN AND BURIED

AD 30 GOLGOTHA

MAT. 27:57-60; MARK 15:42-46; LUKE 23:50-54; JOHN 19:38-42

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
27:57a When the even was come, there came a rich man c. named Joseph, b. of Arimathaea, d. who also himself was Jesus' disciple: ^{58a} He went to Pilate, and begged the body of Jesus.	15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, ^{43a} Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, ^{43b} came, and went in boldly unto Pilate, and craved the body of Jesus. ^{44a} And Pilate marvelled if he were already dead: and calling <i>unto him</i> the centurion,	23:50 And, behold, <i>there was</i> a man named Joseph, ^{51b} <i>he was</i> of Arimathaea, a city of the Jews: ^{50b} a counsellor; ^{51c} who also himself waited for the kingdom of God. ^{50c} <i>and he was</i> a good man, and a just: ^{51a} (The same had not consented to the counsel and deed of them;) ⁵² This <i>man</i> went unto Pilate, and begged the body of Jesus.	19:38a And after this Joseph of Arimathaea, ^{38b} being a disciple of Jesus, but secretly for fear of the Jews, ^{38c} besought Pilate that he might take away the body of Jesus:

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
<p>^{58b} Then Pilate commanded the body to be delivered.</p> <p>⁵⁹ And when Joseph had taken the body, he wrapped it in a clean linen cloth,</p> <p>^{60a} And laid it in his own new tomb, which he had hewn out in the rock:</p> <p>^{60b} and he rolled a great stone to the door of the sepulchre, and departed.</p>	<p>^{44b} he asked him whether he had been any while dead.</p> <p>⁴⁵ And when he knew <i>it</i> of the centurion, he gave the body to Joseph.</p> <p>^{46a} And he bought fine linen, and took him down, and wrapped him in the linen,</p> <p>^{46b} and laid him in a sepulchre which was hewn out of a rock,</p> <p>^{46c} and rolled a stone unto the door of the sepulchre.</p>	<p>^{53a} And he took it down, and wrapped it in linen,</p> <p>^{53b} and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.</p> <p>⁵⁴ And that day was the preparation, and the sabbath drew on.</p>	<p>^{38d} and Pilate gave <i>him</i> leave. He came therefore, and took the body of Jesus.</p> <p>³⁹ And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound <i>weight</i>.</p> <p>⁴⁰ Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.</p> <p>⁴¹ Now in the place where he was crucified there was a garden; and in the garden a new sepulchre,</p> <p>wherein was never man yet laid.</p> <p>⁴² There laid they Jesus therefore because of the Jews' preparation <i>day</i>; for the sepulchre was nigh at hand.</p>

WOMEN BEHOLD BURIAL

AD 30 THE GARDEN

MATTHEW 27:61; MARK 15:47; LUKE 23:55-56

MATTHEW 27	MARK 15	LUKE 23
<p>27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.</p>	<p>15:47 And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.</p>	<p>23:55a And the women also, which came with him from Galilee, followed after, and beheld the sepulchre,</p>

MATTHEW 27

MARK 15

LUKE 23

^{55b} and how his body was laid.

⁵⁶ And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

TOMB SEALED AND A ROMAN GUARD SET

AD 30 THE GARDEN

MATTHEW 27:62–66

Matthew 27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

⁶³ Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

⁶⁴ Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

⁶⁵ Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Notes:

XII. THE RESURRECTION – NISAN 17 (SUNDAY, APRIL 7) AD 30 AND ASCENSION 40 DAYS AFTERWARD

RESURRECTION MORNING – THE WOMEN PREPARE SPICES

AD 30 JERUSALEM

MARK 16:1

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

AN ANGEL ROLLS AWAY THE STONE BEFORE SUNRISE

AD 30 THE GARDEN

MATTHEW 28:2-4

Matthew 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

³ His countenance was like lightning, and his raiment white as snow:

⁴ And for fear of him the keepers did shake, and became as dead *men*.

WOMEN COME AT SUNRISE WHILE STILL DARK TO ANOINT JESUS' BODY – TOMB IS EMPTY

AD 30 THE GARDEN

MAT. 28:1; MARK 16:2-5a; LUKE 24:1-3; JOHN 20:1²⁸

MATTHEW 28	MARK 16	LUKE 24	JOHN 20
<p>28:1a In the end of the sabbath, c. toward the first <i>day</i> of the week,</p> <p>b. as it began to dawn d. came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>16:2b the first <i>day</i> of the week, a. And very early in the morning d. at the rising of the sun. c. they came</p> <p>unto the sepulchre</p> <p>³ And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? ⁴ And when they looked, they saw that the stone was rolled away:</p> <p>for it was very great. ^{5a} And entering into the sepulchre, ...</p>	<p>24:1 Now</p> <p>upon the first <i>day</i> of the week, very early in the morning,</p> <p>they came</p> <p>unto the sepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p> <p>² And they found the stone rolled away from the sepulchre.</p> <p>³ And they entered in, and found not the body of the Lord Jesus.</p>	<p>20:1a The first <i>day</i> of the week c. early,</p> <p>when it was yet dark, b. cometh Mary Magdalene</p> <p>d. unto the sepulchre,</p> <p>e. and seeth the stone taken away from the sepulchre.</p>

NOT YET AWARE OF HIS RESURRECTION, MARY MAGDALENE LEAVES TO REPORT

AD 30 THE GARDEN

JOHN 20:2

John 20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

WOMEN REMAINING IN TOMB SUDDENLY SEE TWO ANGELS – HE IS RISEN!

AD 30 THE GARDEN

MATTHEW 28:5-8; MARK 16:5b-8; LUKE 24:4-8

MATTHEW 28

28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

⁶ He is not here: for he is risen, as he said.

Come, see the place where the Lord lay.
⁷ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him:

lo, I have told you.
⁸ And they departed quickly from the sepulchre with fear and great joy;

and did run to bring his disciples word.

MARK 16

16:5b ... they saw

a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

⁶ And he saith unto them, Be not affrighted:

Ye seek Jesus of Nazareth, which was crucified:

he is risen; he is not here:

behold the place where they laid him.
⁷ But go your way, tell his disciples and Peter

that he goeth before you into Galilee: there shall ye see him, as he said unto you.

⁸ And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

LUKE 24

24:4 And it came to pass, as they were much perplexed thereabout, behold,

two men stood by them

in shining garments:

⁵ And as they were afraid, and bowed down *their* faces to the earth, they said unto them,

Why seek ye the living among the dead?

⁶ He is not here, but is risen:

remember how he spake unto you when he was yet in Galilee,

⁷ Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

⁸ And they remembered his words,

PETER AND JOHN RUN TO THE TOMB AND MARY MAGDALENE FOLLOWS AFTER THEM

AD 30 THE GARDEN

LUKE 24:12; JOHN 20:3-10²⁹

LUKE 24

24:12 Then arose Peter,
and ran unto the sepulchre;

and stooping down,
he beheld the linen clothes laid by themselves,

and departed,
wondering in himself at that which was come to pass.

JOHN 20

20:3 Peter therefore went forth,
and that other disciple,
and came to the sepulchre.

⁴ So they ran both together: and the other disciple did
outrun Peter, and came first to the sepulchre.

⁵ And he stooping down, *and looking in*, saw the linen
clothes lying; yet went he not in.

⁶ Then cometh Simon Peter following him,
and
went into the sepulchre,
and seeth the linen clothes lie,

⁷ And the napkin, that was about his head, not lying with
the linen clothes, but wrapped together in a place by itself.

⁸ Then went in also that other disciple, which came first to
the sepulchre, and he saw, and believed.

⁹ For as yet they knew not the scripture, that he must rise
again from the dead.

¹⁰ Then the disciples went away again unto their own home.

MARY MAGDALENE ARRIVES AT TOMB AFTER PETER & JOHN DEPART – JESUS APPEARS TO HER

AD 30 THE GARDEN

MARK 16:9; JOHN 20:11–17

MARK 16

16:9
Now when *Jesus* was risen early the first *day* of the week,
he appeared first to Mary Magdalene,
out of whom he had cast seven devils.

JOHN 20

20:11 But Mary stood without at the sepulchre weeping:
and as she wept, she stooped down, *and looked* into the
sepulchre,

¹² And seeth two angels in white sitting, the one at the head,
and the other at the feet, where the body of *Jesus* had lain.

¹³ And they say unto her, Woman, why weepest thou? She
saith unto them, Because they have taken away my Lord,
and I know not where they have laid him.

¹⁴ And when she had thus said, she turned herself back,
and saw *Jesus* standing,
and knew not that it was *Jesus*.

¹⁵ *Jesus* saith unto her, **Woman, why weepest thou? whom
seekest thou?** She, supposing him to be the gardener,
saith unto him, Sir, if thou have borne him hence, tell me
where thou hast laid him, and I will take him away.

¹⁶ *Jesus* saith unto her, **Mary.** She turned herself, and saith
unto him, Rabboni; which is to say, Master.

¹⁷ *Jesus* saith unto her, **Touch me not; for I am not yet
ascended to my Father: but go to my brethren, and say
unto them, I ascend unto my Father, and your Father;
and to my God, and your God.**

JESUS APPEARS TO THE OTHER WOMEN
AD 30 JERUSALEM**MATTHEW 28:9–10**

Matthew 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, **All hail.** And they came and held him by the feet, and worshipped him.

¹⁰ Then said Jesus unto them, **Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.**

MARY MAGDALENE REPORTS TO THE ELEVEN – HE’S ALIVE!**AD 30 JERUSALEM****MARK 16:10–11; JOHN 20:18****MARK 16**

16:10 And she went and told them that had been with him, as they mourned and wept.

¹¹ And they, when they had heard that he was alive, and had been seen of her, believed not.

JOHN 20

20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

THE OTHER WOMEN ARRIVE AND CONFIRM MARY’S REPORT**AD 30 JERUSALEM****LUKE 24:9–11²⁹**

Luke 24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

¹⁰ It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

¹¹ And their words seemed to them as idle tales, and they believed them not.

GUARDS REPORT TO THE PRIEST**AD 30 JERUSALEM****MATTHEW 28:11–15**

Matthew 28:11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

¹² And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

¹³ Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

¹⁴ And if this come to the governor’s ears, we will persuade him, and secure you.

¹⁵ So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

RAISED SAINTS SEEN IN JERUSALEM**AD 30 JERUSALEM****MATTHEW 27:52b–53**

Matthew 27:52b ... and many bodies of the saints which slept arose,

⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

JESUS APPEARS TO PETER**AD 30 JERUSALEM****I COR. 15:5a; Cp. LUKE 24:34**

1 Corinthians 15:5a And that he was seen of Cephas, ...

JESUS APPEARS TO TWO DISCIPLES ON THE ROAD TO EMMAUS

AD 30 NEAR EMMAUS

MARK 16:12; LUKE 24:13–32

Luke 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

¹⁴ And they talked together of all these things which had happened.

MARK 16

16:12 After that

he appeared in another form unto two of them,
as they walked, and went into the country.

LUKE 24

24:15 And it came to pass, that,
while they communed *together* and reasoned,
Jesus himself drew near, and went with them.

Luke 24:16 But their eyes were holden that they should not know him.

¹⁷ And he said unto them, **What manner of communications are these that ye have one to another, as ye walk, and are sad?**

¹⁸ And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

¹⁹ And he said unto them, **What things?** And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

²⁰ And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

²¹ But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

²² Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

²³ And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

²⁴ And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

²⁵ Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:**

²⁶ **Ought not Christ to have suffered these things, and to enter into his glory?**

²⁷ And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

²⁸ And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

²⁹ But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

³⁰ And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

³¹ And their eyes were opened, and they knew him; and he vanished out of their sight.

³² And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

THE TWO DISCIPLES REPORT TO THE ELEVEN

AD 30 JERUSALEM

MARK 16:13; LUKE 24:33–35

MARK 16

16:13 And they went and told *it* unto the residue:

neither believed they them.

LUKE 24

24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

³⁴ Saying, The Lord is risen indeed, and hath appeared to Simon.

³⁵ And they told what things *were done* in the way, and how he was known of them in breaking of bread.

JESUS APPEARS TO TEN APOSTLES – “RECEIVE YE THE HOLY GHOST”

AD 30 JERUSALEM MARK 16:14; LUKE 24:36–48; JOHN 20:19–24; Cp. I COR. 15:5b³⁰

MARK 16

16:14a Afterward he appeared unto the eleven as they sat at meat,

16:14b ... and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

LUKE 24

24:36 And as they thus spake, Jesus himself stood in the midst of them,

and saith unto them,

Peace be unto you.

³⁷ But they were terrified and affrighted, and supposed that they had seen a spirit.

³⁸ And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts?**

³⁹ **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.**

⁴⁰ And when he had thus spoken, he shewed them *his* hands and *his* feet.

⁴¹ And while they yet believed not for joy, and wondered, he said unto them, **Have ye here any meat?**

⁴² And they gave him a piece of a broiled fish, and of an honeycomb.

⁴³ And he took *it*, and did eat before them.

⁴⁴ And he said unto them,

These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

⁴⁵ Then opened he their understanding, that they might understand the scriptures,

⁴⁶ And said unto them,

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

JOHN 20

20:19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews,

came Jesus and stood in the midst,

and saith unto them,

Peace be unto you.

²⁰ And when he had so said, he shewed unto them *his* hands

and his side.

Then were the disciples glad, when they saw the Lord.

MARK 16	LUKE 24	JOHN 20
	<p>⁴⁷ And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.</p> <p>⁴⁸ And ye are witnesses of these things.</p>	<p>²¹ Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.</p> <p>²² And when he had said this, he breathed on <i>them</i>, and saith unto them, Receive ye the Holy Ghost:</p> <p>²³ Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.</p> <p>²⁴ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.</p>

THOMAS DOUBTS THE TEN APOSTLES

AD 30 JERUSALEM

JOHN 20:25

John 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

JESUS APPEARS TO THE ELEVEN APOSTLES – SUNDAY, NISAN 24 – APRIL 14

AD 30 JERUSALEM

JOHN 20:26–29³⁰

John 20:26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.**

²⁷ Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.**

²⁸ And Thomas answered and said unto him, My Lord and my God.

²⁹ Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

JESUS APPEARS TO SEVEN BY THE SEA

AD 30 SEA OF GALILEE

JOHN 21:1–14

John 21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

² There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

³ Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

⁴ But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

⁵ Then Jesus saith unto them, **Children, have ye any meat?** They answered him, No.

- John 21:6** And he said unto them, **Cast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude of fishes.
- ⁷ Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.
- ⁸ And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
- ⁹ As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
- ¹⁰ Jesus saith unto them, **Bring of the fish which ye have now caught.**
- ¹¹ Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
- ¹² Jesus saith unto them, **Come and dine.** And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
- ¹³ Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
- ¹⁴ This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

THE LORD RESTORES PETER

AD 30 SEA OF GALILEE

JOHN 21:15–23

- John 21:15** So when they had dined, Jesus saith to Simon Peter, **Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my lambs.**
- ¹⁶ He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my sheep.**
- ¹⁷ He saith unto him the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.**
- ¹⁸ **Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.**
- ¹⁹ This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, **Follow me.**
- ²⁰ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
- ²¹ Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?
- ²² Jesus saith unto him, **If I will that he tarry till I come, what is that to thee? follow thou me.**
- ²³ Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

OUR LORD APPEARS TO 500 ON A MOUNTAIN – THE GREAT COMMISSION

AD 30 GALILEE

MATTHEW 28:16–20; MARK 16:15–18; I. COR. 15:6

MATTHEW 28

28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

¹⁷ And when they saw him, they worshipped him: but some doubted.

¹⁸ And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

MARK 16

16:15a And he said unto them,

I COR. 15

15:6 After that,

he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

MATTHEW 28	MARK 16	I COR. 15
<p>¹⁹ Go ye therefore,</p> <p>and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:</p> <p>^{20a} Teaching them to observe all things whatsoever I have commanded you:</p> <p>^{20b} and, lo, I am with you always, even unto the end of the world. Amen.</p>	<p>^{15b} Go ye into all the world, and preach the gospel to every creature.</p> <p>¹⁶ He that believeth and is baptized shall be saved; but he that believeth not shall be damned.</p> <p>¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</p> <p>¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.</p>	

THE RESURRECTED JESUS APPEARS TO JAMES

AD 30 ???

I COR. 15:7a

1 Corinthians 15:7a After that, he was seen of James; ...

JESUS APPEARS TO ALL THE APOSTLES AND GIVES THEM A FURTHER COMMISSION IN PREPARATION FOR HIS ASCENSION

AD 30 JERUSALEM

LUKE 24:49; ACTS 1:3-8; I COR. 15:7b

LUKE 24	ACTS 1	I COR. 15
<p>24:49 And, behold, I send the promise of my Father upon you:</p> <p>but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</p>	<p>1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:</p> <p>^{4a} And, being assembled together with <i>them</i>, commanded them</p> <p>c. but wait for the promise of the Father, which, saith he, ye have heard of me.</p> <p>b. that they should not depart from Jerusalem,</p>	<p>15:7b ... he was seen of James; then of all the apostles.</p>

LUKE 24	ACTS 1	I COR. 15
	<p>⁵ For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</p> <p>⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?</p> <p>⁷ And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.</p> <p>⁸ But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.</p>	

**THE ASCENSION OF CHRIST – 40th DAY AFTER THE RESURRECTION (INCLUSIVE)
THURSDAY, IYAR 26 – MAY 16**

AD 30 MT. OF OLIVES

MARK 16:19–20; LUKE 24:50–53; ACTS 1:9–12

MARK 16	LUKE 24	ACTS 1
<p>16:19 So then after the Lord had spoken unto them,</p> <p>he was received up</p> <p>into heaven, and sat on the right hand of God.</p>	<p>24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.</p> <p>⁵¹ And it came to pass, while he blessed them,</p> <p>he was parted from them, and carried up</p> <p>into heaven.</p> <p>⁵² And they worshipped him, and returned to Jerusalem with great joy:</p>	<p>1:9 And when he had spoken these things, while they beheld,</p> <p>he was taken up; and a cloud received him out of their sight.</p> <p>¹⁰ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;</p> <p>¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.</p> <p>¹² Then returned they unto Jerusalem</p> <p>from the mount called Olivet, which is from Jerusalem a sabbath day's journey.</p>

MARK 16	LUKE 24	ACTS 1
<p>²⁰ And they went forth, and preached every where, the Lord working with <i>them</i>, and confirming the word with signs following. Amen.</p>	<p>⁵³ And were continually in the temple, praising and blessing God. Amen.</p>	

THE PURPOSE AND THE CONCLUSION OF JOHN'S GOSPEL

AD 30

JOHN 20:30–31; 21:24–25

John 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

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

John 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

²⁵ And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Notes:

THE CRUCIFIXION WEEK																	
Western Time		Sunday		Monday		Tuesday		Wednesday		Thursday			Friday		Saturday		Sunday
Jewish Time	Night	Daylite	Night	Daylite	Night	Daylite	Night	Daylite	Night	†	†	Night	Daylite	Night	Daylite	Night	Daylite
	6pm	6am	6pm	6am	6pm	6am	6pm	6am	6pm	9	3	6pm	6am	6pm	6am	6pm	6am
Day of 1st Month	Sunday		Monday		Tuesday		Wednesday		Thursday			Friday		Saturday		Sunday	
	10		11		12		13		14			15		16		17	
	Day after the anointing by Mary of Bethany during supper at Simon the Leper's Joh.12:1, 12 — Triumphal entry-laments Jerusalem — Passover Lamb chosen - tested for 4 days 10th-14th Exo.12:3		Curses fig tree — Cleanses Temple for the second time		Fig tree dead — Jesus' Authority challenged — Lamb of God examined & found spotless Mat.22:15-46 — Scribes, Elders Chief Priest, plot to kill Jesus. — Satan enters Judas		The "silent" day Disciples make Passover preparations Mar.14:12-16, Luk.22:7-13		After sunset as the 14th begins Mar.14:12-16, Luk.22:7-13 Eat Passover and Last supper, Judas' betrayal cp. Num.9:6-13 — the "Preparation" Mat. 27:62 Mar. 15:42 Luk. 23:54 Joh.13:1-2, 18:28, 19:14, 31 — Jesus arrested, 6 illegal trials, found innocent — Crucified ----- Lamb without blemish slain Lev. 23:5 Exo. 12			High Sabbath A Holy Convocation Joh.19:31 — 1st day of the feast of unleavened bread Lev.23:6-8			Regular weekly Sabbath (cp. Mat.28:1 Lit. = sabbaths as "sabbath" is plural in the Greek)		Jesus the firstfruits of the Resurrection I Cor.15:20-23 — Day of Firstfruits Lev. 23:9-14 — 17th of Nisan Noah (Gen. 8:4, cp. Exo. 12:2, 13:4) and Israel (Num. 33:3-8) emerged out of the waters of death (Rom.6:3-4) Also, Mordecai was raised up over his enemy and dressed in royal attire Est 3:12, 4:16, 5:1.4.8, 6:1.8 7:1, 8:1-2

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

(Matthew 12:40, cp. Jonah 1:17; Esther 4:16; I Samuel 30:12)

CALENDAR OF THE CRUCIFIXION MONTH

Based on the Calendar Conversion computer program designed by the
Harvard Center for Astrophysics.

The ephemeris generator for this software was developed from
Jean Meeus' *Astronomical Formulae for Calculators*.

His algorithms are the standard formula used by astronomers today.

Nisan 1

Nisan 14 - 15



Crescent
New Moon

Full Moon

Note: Nisan 14 is **Thursday**, April 4th Gregorian (6 April, Julian).
The actual first sighting of the new moon may be c.17 to c.24 hours
(lunar translation period) after the conjunction calculation date
and thus be as much as 2 days later.
A Friday crucifixion violates: Mat. 12:40, 27:63; Mark 8:31 & Luke 24:21.

NISAN 30 AD – Note: the 14th is a Thursday

SUN	MON	TUE	WED	THUR	FRI	SAT
					01 Mar 24 J Mar 22 G	02 Mar 25 J Mar 23 G
03 Mar 26 J Mar 24 G	04 Mar 27 J Mar 25 G	05 Mar 28 J Mar 26 G	06 Mar 29 J Mar 27 G	07 Mar 30 J Mar 28 G	08 Mar 31 J Mar 29 G	09 Apr 1 J Mar 30 G
10 Apr 2 J Mar 31 G	11 Apr 3 J Apr 1 G	12 Apr 4 J Apr 2 G	13 Apr 5 J Apr 3 G	14 Apr 6 J Apr 4 G	15 Apr 7 J Apr 5 G	16 Apr 8 J Apr 6 G
17 Apr 9 J Apr 7 G	18 Apr 10 J Apr 8 G	19 Apr 11 J Apr 9 G	20 Apr 12 J Apr 10 G	21 Apr 13 J Apr 11 G	22 Apr 14 J Apr 12 G	23 Apr 15 J Apr 13 G
24 Apr 16 J Apr 14 G	25 Apr 17 J Apr 15 G	26 Apr 18 J Apr 16 G	27 Apr 19 J Apr 17 G	28 Apr 20 J Apr 18 G	29 Apr 21 J Apr 19 G	30 Apr 22 J Apr 20 G

THE PASSOVER, CRUCIFIXION & RESURRECTION										
Western										
Time	Thursday		Friday		Saturday		Sunday			
	Night	Daylite	Night	† †	Night	Daylite	Night	Daylite	Night	
Jewish	6pm	6am	6pm	9 3	6pm	6am	6pm	6am	6pm	
Time	Thursday		Friday		Saturday		Sunday			
Day of 1st Month	14		15		16		17			
	Eat Passover Last supper, Judas' betrayal		High Sabbath A Holy Convocation Joh.19:31 — 1st day of the feast of unleaven bread Lev.23:6-8		Regular weekly Sabbath cp. Mat.28:1 where "sabbath" is plural in the Greek		Jesus the first fruit of the Resurrection I Cor.15:20-23 — Day of first fruits Lev. 23:9-14			
<p>For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Mat. 12:40</p> <p>Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Mat. 27:63</p> <p>And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. Mark 8:31</p> <p>we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Luk. 24:21</p>			<p>From the yellow above, we can see that a Friday crucifixion yields only part of that daylight period plus a full one on Saturday and just two nights. This violates all four Scriptures on the left.</p>							

THE PASSOVER, CRUCIFIXION & RESURRECTION												
Western												
Time	Thursday		Friday		Saturday		Sunday					
	Night	† †	Night	Daylite	Night	Daylite	Night	Daylite	Night			
Jewish	6pm	9 3	6pm	6am	6pm	6am	6pm	6am	6pm			
Time	Thursday		Friday		Saturday		Sunday					
Day of 1st Month	14		15		16		17					
	<p>A Thursday crucifixion yields part of that daylight period plus a full one on both Friday & Saturday (the yellow) as well as those same 3 nights. This honors the four Scriptures Mat. 12:40, Mat 27:63 Mark 8:31 Luke 24:21</p>		<p>Eat Passover Last supper, Judas' betrayal cp. Num.9:6-13 — the "Preparation" Mat. 27:62 Mar. 15:42 Luk. 23:54 Joh.13:1-2, 18:28, 19:14, 31 — Jesus arrested, 6 illegal trials, found innocent — Crucified</p>		<p>High Sabbath A Holy Convocation Joh.19:31 — 1st day of the feast of unleaven bread Lev.23:6-8</p> <p>For as Jonas was 3 days and 3 nights in the whale's belly; so shall the Son of man be 3 days and 3 nights in the heart of the earth. (Matthew 12:40, cp. Jonah 1:17 Esther 4:16; 1 Samuel 30:12)</p>		<p>Regular weekly Sabbath cp. Mat.28:1 where "sabbath" is plural in the Greek</p>		<p>Jesus the first fruit of the Resurrection I Cor.15:20-23 — Day of first fruits Lev. 23:9-14 — 17th of Nisan Noah (Gen 8:4, cp. Exo.12:2, 13:4) and Israel (Num.33:3-8) emerged from the waters of</p>			

NISAN 1, AD 30
 = Julian Period: March 24, AD 30, Julian Day = 1732097.75
 = Gregorian: March 22, AD 30 – **Friday**
 = Olympiad: 202, year 1

When new moon crescent is first visible and new month is declared at sunset in Jerusalem.

Month	Hebrew day of week	Sabbaths	Gregorian Astral calculation of the Sun-Moon Conjunction date and time for New Moons					Julian Day Number
			Weekday	Month	Day	Year	Time	
01 - Nisan	Fri	02 – 09 – 16 – 23 – 30	Wed	Mar	20	AD 30	20:06	1732096
02 - Iyar	Sun	07 – 14 – 21 – 28	Fri	Apr	19	AD 30	11:56	1732126
03 - Sivan	Tues	05 – 12 – 19 – 26	Sun	May	19	AD 30	03:32	1732156
04 - Tammuz	Wed	04 – 11 – 18 – 25	Mon	Jun	17	AD 30	18:05	1732185
05 - Ab	Fri	02 – 09 – 16 – 23	Wed	Jul	17	AD 30	07:08	1732215
06 - Elul	Sat	01 – 08 – 15 – 22 – 29	Thur	Aug	15	AD 30	18:46	1732244
07 - Tishri	Mon	06 – 13 – 20 – 27	Sat	Sep	14	AD 30	05:33	1732274
08 - Heshvan	Tue	05 – 12 – 19 – 26	Sun	Oct	13	AD 30	16:10	1732303
09 - Kislelev	Thurs	03 – 10 – 17 – 24	Tue	Nov	12	AD 30	03:01	1732333
10 - Tebeth	Fri	02 – 09 – 16 – 23	Wed	Dec	11	AD 30	14:04	1732362
11 - Shebat	Sun	07 – 14 – 21 – 28	Fri	Jan	10	AD 31	01:12	1732392
12 - Adar	Mon	06 – 13 – 20 – 27	Sat	Feb	08	AD 31	12:31	1732421

CALENDAR OF THE CRUCIFIXION MONTH

Based on the above data which was taken from a calendar conversion computer program designed by the Harvard Center for Astrophysics. The ephemeris generator for this software was developed from Jean Meeus' *Astronomical Formulae for Calculators*. It is the standard formula used by astronomers today. The entire "Time" column of the top chart has been changed by making use of NASA's data for new moons at Greenwich and then adjusted to Jerusalem time (+ 2hr, 20min). Also, Heshvan 1 has been corrected to read October 13 instead of October 1 in the "day" column.

NISAN (ABIB) 30 AD						
SUN	MON	TUE	WED	THUR	FRI	SAT
					01	02
03	04	05	06	07	08	09
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Note: 14 Nisan converts to Thursday, April 4th Gregorian calendar (6 April, Julian); further, the actual first sighting of the new moon may be c. 17 to c. 24 hours (i.e., the lunar translation period) after the astral conjunction calculation date and thus be as much as two days later. A Friday crucifixion would violate four Scriptures: Matthew 12:40, 27:63; Mark 8:31 and Luke 24:21.

And Pilate wrote a title, and put it on the cross. And the writing was,
 JESUS OF NAZARETH THE KING OF THE JEWS.: (John 19:19)

These words were written in Greek, Latin, and Hebrew (vs 20). In New Testament Greek,¹ Jesus of Nazareth the King of the Jews reads:

Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων²

The Greek definite article ὁ ("the")³ precedes βασιλεὺς (king) in all four gospel accounts. Therefore, the Hebrew should also display the definite article.

Still, it cannot be overstressed that Pilate is not translating from Greek to Hebrew or even to Latin. He is simply "writing" – thus the inscription is neither required to follow a strict word-for-word rendering nor grammatical rules of translation. As the sign has not been preserved to our day, we do not know the precise Hebrew wording which, unlike English, reads from right to left. Nevertheless, this author sets forth the compelling probability that Pilate wrote the Hebrew as shown below:

Jews the of	king the even	Nazareth of	Jesus
הַיְהוּדִים	וּמֶלֶךְ	הַנְּצֵרִי	יֵשׁוּעַ
H	W	H	Y

If we consider all four gospel readings and place a *waw* (ו, English = "and", "even", or "now") before the third word (מֶלֶךְ = melek = king), the entire accusation in Hebrew would have thus read: "This is Jesus of Nazareth *even* the king of the Jews" (Yehshua HaNatseri vMelech HaYehudim). Now in Hebrew, Jehovah, the principle name of God, is written יהוה (English = YHWH, called the tetragrammaton). Reading the above John 19:19 passage from right to left and noting the first letter in each word (displayed in red), we find the acrostic יהוה!⁴ No small wonder the Jewish chief priests protested so vehemently for Pilate to remove "The King of the Jews" (John 19:21). By so doing, the full force of the inscription – that Jesus is YHWH come in the flesh – would be removed.

Earlier, these same Jewish leaders had offended and even threatened Pilate when, having at least thrice declared Messiah Jesus innocent of all charges, he sought to release Christ (John 19:12–13). Pilate's superscription was his revenge, and he refused to relent: "what I have written I have written" (John 19:22). Wittingly or not, Pilate testified to the truth, and the acrostic could not have gone unnoticed by the Jewish leadership. Accordingly, God overruled and had the truth regarding the person of His son proclaimed – Zechariah 9:9 was thus fulfilled.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy **King** cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Oh Israel, repent!

¹ The Greek of the New Testament is the language which was commonly used in the Greek-speaking world from the time of Alexander the Great (c.330 BC) to about AD 500. It is called *koine* or common Greek in distinction from the classical Greek of the world of letters. God's written revelation of His Son was thus given in the language of the people, not in that of the scholar. All that follows represents original research by the author.

² F.H.A. Scrivener's *Textus Receptus* (1881).

³ Pronounced "hah" due to the rough breathing symbol that resembles a small "e" above the omicron.

⁴ Words 1, 2, and 4 are incontrovertible. Only the form of the third word, "king", is at issue. The Hebrew word מֶלֶךְ (*melek*) sometimes stands alone and is translated "king" or "the king". However, it is often rendered הַמֶּלֶךְ (pronounced hahmelek, ה = "the") to indicate the presence of the definite article or the prepositional form לַמֶּלֶךְ (*lahmelek*). The word "king" first appears in Genesis 14:8, and וּמֶלֶךְ ("and the king of") is one of the forms recorded in this verse. Numerous examples of variant spellings may be found in 1 Ki.1. In Mat. 25:40 "and the king" is written as וְהַמֶּלֶךְ in the Hebrew New Testament translation. Note that it also begins with the ו (a "*waw*", pronounced "vav") – the third letter in YHWH (to which English vowels were supposedly added for pronunciation purposes to form the word "JeHoVaH" – the Hebrew "Y" is pronounced like the English "J" and the "W" like our "V").

CONCLUSION

In the Preface, the author noted that nearly all the Harmonies available today utilized versions that had been translated from the corrupt "critical" Greek text which was systematized, perpetuated, and popularized by the Romish spiritualists, B. F. Westcott and F. J. A. Hort (page iii), both of whom were ordained Anglican priests and professors at Cambridge University. Moreover, the problem was compounded in that the few Harmonies found to hold to the original Greek text (*Textus Receptus* or the "Traditional Text") as reflected in the Authorized Version were usually too cluttered with footnotes and these, more often than not, reflected faulty modern theories which dishonor the person of our Lord and the clear content of His Word.

As heretofore stated, imposing these theories and/or contextual oversights on the Gospel has, all too often, yielded a chronological arrangement of the events in the life of Christ Jesus which neither depicts the correct sequence nor synchronously aligns Matthew, Mark, Luke, and John.

To ameliorate this unhappy circumstance, the proposition was offered that a Harmony of the four Gospels, independent of modern speculative theories of textual criticism, could be constructed based solely upon the internal content of the historic Greek New Testament text (Preface, page iii). Toward that end, a detailed nine page compendium cataloging in chronological order the events in the life of Christ Jesus was first organized to serve not only as a quick reference source, but also as a guide and blueprint for the construction of the Harmony (pages 1–9). In point of fact, the Compendium is the very soul of the endeavor.

Indeed, the stated objectives further promised that the emerging Harmony would be uncluttered and free of distracting footnotes reflecting personal judgments based upon faithless conjectures such as supposed "scribal errors" in the God-given Text or the hypothetical presumed "Synoptic problem", that have developed over the years arising from the disciplines of either Higher or Lower Textual Criticism (page iv). A "standard" Harmony of the Gospels was pledged, one that would be

faithful to the historic Text of the true Church and that the resulting presentation would be scholarly, yet easy to understand.

Furthermore, that a computer word processor would be employed in order to greatly facilitate the placing of key words in a given Gospel narrative alongside the same wording in the other Gospel accounts which would produce optimal direct comparison between the columns of Scripture. The resulting red letter "analytical" Harmony was to exhibit significant improvements over previous works thereby rendering the final product as both original and unique.

This author submits that the entire fabric of this presentation exhibits all of these objectives. Indeed, that this may well be the first Harmony ever constructed which had the capacity to utilize the computer and in fact so did. Although still time consuming, this powerful new tool made the precise shifting and aligning of the several Gospel narratives a realistic and obtainable goal. Above all else, it is this greatly enhanced "analytical" feature that recommends this endeavor as absolutely *sui generis*.

Many examples abound within the Harmony text which could be cited as demonstrating this feature; however the "rich young ruler" (pages 120–121), Peter's thrice denial of Christ (pages 154–155), and the harmonization of the four accounts of the Resurrection (pages 185–188) will suffice as clear illustrations of the usefulness of this technique. Although "possible" to achieve without this technology, such simply was not practicable in the past.

Finally, a systematic, unified chronological Harmony of the four Gospels, totally independent of all modern theories of textual criticism and other liberal speculations, has been constructed based solely upon the internal content of the historic Greek text of the New Testament. Thus the major proposition offered on page iii in the Preface has been satisfied in the body of this text. The author therefore submits that he has faithfully fulfilled all that was promised his reader.

SOLA SCRIPTURA

APPENDIX A: THE SYNOPTIC PROBLEM

Because the first three Gospel accounts contain so much material in common that they may be arranged as a synopsis, they have been labeled the Synoptic Gospels. Over the years much has been written regarding the relationship of the Gospel of Mark to the accounts of Matthew and Luke. Thus, it is essential at the onset to address New Testament critical hypotheses which are deemed by many to directly bear upon Harmony considerations. This is especially necessary due to the status which these conjectures have attained within academia. New Testament criticism alleges that:

1. Matthew and Luke used practically all of Mark in preparing their respective Gospel accounts,
2. Matthew and Luke recorded nearly identical matter for much that is not found in Mark; therefore they both used a second source in common (i.e., "Q" for the German word "*quelle*" meaning "source"),
3. "Matthew and Luke make improvements in many places". "Matthew smoothes ... introduces words he prefers", etc., and/or
4. Mark wrote his gospel under the influence of Simon Peter, etc.

The above commonly appear in Biblical literature and have come to be known as part and parcel of the so-called "Synoptic problem".¹

¹ Eta Linnemann, *Is There A Synoptic Problem?*, (Grand Rapids, MI: Baker Book House, 1992), pp. 9–15, 24–27. Over the years, the current author has studied several refutations to the Synoptic problem and other historical-critical theological propositions. Nevertheless, this appendix heavily draws upon Linnemann who was formerly a proponent of the two-source solution of the Synoptic problem and taught historical-critical theology at the University level. A student of Rudolf Bultmann and Ernst Fuchs, Linnemann is uniquely competent, knowledgeable, and authoritative. She is extremely clear, concise, thorough and easy for the layman to follow. Her book is replete with charts, graphs, and tables which walk the reader through technical studies relevant to historical, form, and redaction critical hypotheses. Upon her subsequent conversion, she broke with higher-critical scholarship and has written this and *Historical Criticism of the Bible* rebuking its abuse of Scripture. She was lecturer and honorary professor of New Testament at Philipps University, Marburg, West

This hypothesis asserts that the similarities and differences between the Gospels of Matthew, Mark, and Luke present a conundrum that may only be resolved by assuming a literary relationship among them. Thus, to the adherents of this position, the various evangelists must have copied from each other or consulted the same written source(s) or both – that the Gospels are the result of interdependence among the three "Synoptic" writers. Indeed, the claim is even made by many that Matthew and Luke handled Mark "critically" (i.e., as text critics). The seductive nature of this snare is so subtle that even the greatest Greek authority America has yet produced, the Baptist scholar A.T. Robertson, was enmeshed in its vortex.²

The first two speculations cited above compose the supposed solution to the Synoptic problem, the "two-source" theory. This (or indeed any other)³ solution is the cornerstone of New Testament criticism. It represents one of the long-established certainties in that discipline. Remove it and "Humpty Dumpty" falls.

This author's examination into the writing of several leading proponents, however, surprisingly yielded nothing of scientific reasoning or logic by way of proof. Apart from pagan nature myths (such as any version, organic or otherwise, of the "theory" of evolution, the Big Bang, much of the Special Theory of Relativity, etc.), true empirical science involves a methodical process in which consideration of all relevant data is made in order to hopefully arrive at establishing some truth. Here one begins a study, encounters a problem ("an observed phenomenon"),⁴ and a solution is sought.

Germany and is now teaching at a Bible institute in Batu, Indonesia.

² A.T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), pp. vii, 255–256.

³ Richard N. Soulen, *Handbook of Biblical Criticism*, 2nd ed., (Atlanta, GA: John Knox Press, 1981), p. 75. Among other hypothetical solutions is the "four document hypothesis" which purports that the Gospel writers used four common sources in order to bring their accounts into final form. These supposedly were "M", Mark, "Q", & "L".

⁴ This is the first statement in the Scientific Method. See any standard reference under that title.

However in the field of so-called Theological Science, nothing of this was found. Rather a conjecture was put forth as to the origin of the Gospels and, as we shall see, even this was not advanced by a theologian or exegetical specialist but by a philosopher/poet.

As Eta Linnemann reports in her recent book *Is There A Synoptic Problem?*, instead of scientific methodology this author finds extravagant assertions and where proofs should be offered, there is usually nothing more than circular reasoning.¹ Moreover, these scholars assume from the outset that literary dependence exists. Other possibilities either receive no consideration or they are groundlessly cast aside by merely labeling them with the accusation that they are "uncritical". Anyone preferring to base his trust in the testimony of the Holy Scriptures is immediately denounced and dismissed as "unscientific".

Of course, as time has passed the hypothesis has undergone scrutiny which has resulted in contentions over various points. This has resulted in some changes but, as with the hypothesis of evolution, these changes can in no way challenge the validity of the basic fundamental concept.

The extent to which the hypothesis has already been accepted is in itself a built in "safeguard" within the structure that will not permit such a challenge. Argumentation only brings about minor adjustments which lead to further strengthening of the concept. Relevant to this line, Linnemann says:²

A few conceptions arise independently of others. Most, however, build on earlier conceptions and depend on those foundations, entirely or in part, for support. Some are constructed for the sole purpose of stabilizing earlier, fringe conceptions. Others plug gaps. Still others lead from, or make corrections in, earlier positions. The construction, which in the early stages was loose, becomes increasingly tightly knit together and closed. Views on the outside, which are not interlocked with accepted conceptions perish in oblivion.

¹ Linnemann, *Is There A Synoptic Problem?*, *op. cit.*, p. 10.

² Eta Linnemann, *Historical Criticism of the Bible*, (Grand Rapids, MI: Baker Book House, 1990), pp. 132-134.

Independent investigation, however, reveals that nearly all the early founders of what has come to be known as "Theological Science" were philosophers, not theologians. A cursory study of the men involved will disclose that the discipline did not arise from commitment to the Word of God, but from those seeking justification for the rebellious counter Christian life-style of their choosing. Thus, scientific theology's roots are embedded in the soil of skepticism, not science.

Since most of its leaders were philosophers, the discipline of philosophy furnished the fundamental components (as is true with the hypothesis of Evolution) for Biblical criticism. Basic philosophical principles, established without resorting to the Scriptures, are then forced upon the actual Biblical data in an attempt at harmonization which in turn becomes a never ending endeavor.

For the most part, today's "scientific" Biblical exegesis continues along guidelines drawn up by philosophers; hence due to its inception, scientific theology lacks the means to engage its subject in an objective manner. As its birth parents, philosophy along with bad theology dominate the study. Significantly, God's Word warns:

Beware lest any man spoil you through **philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Col. 2:8).

But the Church has failed to heed the warning.

Linnemann reports that, from the onset, the student is not exposed to the facts so that he may draw his own conclusions but is presented with four hypotheses from which to choose:

- (1) the Gospels all stem from a proto-gospel, a single original gospel no longer in existence;
- (2) the Gospels stem from an earlier collection of writings;
- (3) the Gospels owe their existence to various oral traditions that comprised a proto-gospel;
- (4) the Gospels are the result of interdependence among the Synoptic writers.³

³ Linnemann, *Is There A Synoptic Problem?*, *op. cit.*, p. 10.

It is the fourth hypothesis that receives special emphasis. Indeed, it is a hypothesis totally devoid of anything other than appeal to the natural mind.

From the beginning, the student is told that the similarities and differences in the first three Gospels present a problem – the "Synoptic problem". As the similarities include wording and sentence structure, a literary-critical problem is alleged. The student is then informed that these literary interrelationships among the Gospels of Matthew, Mark, and Luke demand clarification. Thereupon he is taught (brain-washed) that the two-source hypothesis formerly described is the best solution. In the final analysis, the authority and status of the "science" silence questions and/or objections.

It was not until after World War II and the world-wide acceptance of historical-critical theology that the two-source hypothesis gained general international recognition. By the 1960's, its pundits had proclaimed the two-source hypothesis to have surpassed even theory status. It was said to have "proven" itself to the extent that it was to be accepted as certain fact. Of course neither the student nor the general public is ever told that the two-source theory did not result from thorough study of the Biblical data, but rather merely represented a transitional phase in the course of a continuing discussion. Neither are they informed that the ongoing discussion has (or is) paid little attention to its subject matter.

Linnemann further attests that Historical-critical theology, which from the onset places the opinions and views of philosophers above the Word of God, has yet to produce an impartial investigation into the Synoptic problem.¹ Neither the supernatural hand of God nor even His Providential care is allowed within these esoteric deliberations; yet the alleged literary dependence is never proven. Incongruously, the members of this academy invariably cite Karl Lachmann (AD 1793–1851) for their "proofs"; yet Lachmann himself stated that it was obvious that Matthew and Luke did not copy from the Gospel of Mark".²

¹ Linnemann, *Is There A Synoptic Problem?*, *op. cit.*, p. 11.

² H. H. Stoldt, *History and Criticism of the Marcan Hypothesis*, (Macon, GA: Mercer University Press, 1980), page 148; also see: Linnemann, *Is There A Synoptic*

The historic position of the Church and the claims found within the Scriptures themselves had always been that they were penned by eyewitnesses or at least based on eyewitness reports. This view began to decline in academic circles when the philosopher/poet Gotthold Ephraim Lessing (AD 1729–1781) set forth his presuppositions as to the origin of these three Gospels. Although he suppressed the fact that he was an avowed enemy of the Christian faith, Lessing's assumptions were the groundbreaking effort regarding the Synoptic problem. By his own admission, Lessing preferred the *search* for truth over the truth itself. Scripture warns us of such men in the last days:

Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was (2 Tim. 3:7–9).

Lessing set forth his conception in an essay written in 1778 but published posthumously in 1784. The title of his essay, "New Hypotheses concerning the Evangelists regarded as merely human Historians",³ should serve as ample evidence and warning to alert the Christian as to Lessing's world-view and frame of reference relevant to Scripture as well as the bias from which his conjecture sprang. Why should any conservative, fundamental, believer subscribe to

Problem?, *op. cit.*, pp. 10 and 48. The internal evidence clearly demonstrates the untenableness of the false assertion that Matthew and Luke copied from Mark. For example, compare Mat.8:16, Mar.1:32–34, and Luk.4:40–41 (Harmony, page 35); Mat.12:1, Mar.2:23, and Luk.6:1 (Harmony, p. 42); Mat.10:1–4, Mar.3:16–19, & Luk.6:14–16 (Harmony, p. 45); Mat.12:25–27, Mar.3:23–26, and Luk.11:17–19 (Harmony, p. 55); Mat.13:8, Mar.4:8, and Luk.8:8 (Harmony, p. 59); etc. Indeed, these examples make it obvious that not only would they both have failed to copy Mark's text in its proper sequence (at the very same verse[s]!), Luke must be seen as extremely inept (especially for a physician) as he customarily "fails" to approximate the wording as "true" to the "original" as does Matthew the tax collector. Many other examples could be cited. The unconvinced we leave to God.

³ "New Hypotheses concerning the Evangelists regarded as merely human Historians", *Lessing's Theological Writings*, trans. by Henry Chadwick, (Stanford, CA: Stanford University Press, 1957), pp. 65–81; as cited by Linnemann, *Is There A Synoptic Problem?*, *op. cit.*, p. 12 and pp. 26–27, 40–42.

the conjectures of a hypothesis springing from such poisoned headwaters?

In a questionable personal reinterpretation of Eusebius (*Historia ecclesiae*, 3, 24, 6.), Lessing speculated that Matthew, Mark, and Luke – rather than being original authors of events with which they had eyewitness knowledge and/or led by revelation and inspiration of the Spirit of God – were mere translators of an original Aramaic gospel of the Nazarenes, "which each one made as best he could". Over time others have elaborated countless corollaries from it, such as:

- (1) The original text of the Gospel is no longer extant (the Muslims yet reproach the Church with this claim),
- (2) In view of the differences between Matthew, Mark and Luke, the original text of the Gospels¹ cannot be reconstructed,
- (3) As the extant Gospels furnish imprecise, inept, arbitrary translations of the original, they are unable to furnish a reliable tradition,
- (4) As they are only the literary remains of the original gospel, they are not to be regarded as independently valid tradition,
- (5) As the relationship between the gospels is literary, the writers were not eyewitnesses and hearers of that which Jesus said and did,
- (6) The Synoptic problem is established as a literary-critical problem.²

If the reader has entertained any doubts as to the seriousness of the issue before now, let him again read over these – especially the fifth proposition – and meditate. To reiterate, the result of the two-source hypothesis is that similarities among the Gospels became explained purely as the consequence of literary dependence whereas the differences were seen as the result of Matthew's and Luke's free wheeling editing of Mark. This view caused Matthew and Luke to lose historical value among these scholars to the extent that they came to be held as merely "theologically

interesting". Yet does not Mark's unique detail that before the cock would crow "twice" Peter would thrice deny the Lord expose as totally false the assertion that he was merely a "source" from which Matthew and Luke drew (Mar.14:30, 72)? Perhaps one of the two could have overlooked or even chosen to edit out this minor fact, – but both!

Thus it may be seen that in attempting to garner fame, praise and reputation from mere men, through the years philosophers and theologians have striven to outdo one another in seeking to further that poet's intuitive surmising. By so doing they fulfill God's prophesy:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (2 Tim.4:3–4).

Indeed, all historical-critical theologians since Johann Jakob Griesbach (1745–1812, the first theologian to devotedly attach himself to Lessing) have followed him in regarding the interrelationships of the Gospels as a literary-critical problem. Subsequently, they have not allowed the Gospels to speak as either direct or indirect independent witnesses to a set of events contained therein.

Moreover, a pattern has emerged among the successors.³ One begins with the hypothesis of one's predecessor, accepting it in part and replacing the objectionable portion with his own innovation. The subject matter of the Gospels itself never enters the deliberations. Thus, science's "progress" is not based upon prayerful consideration of the Scriptures, but rather on criticism of the opinion of one's predecessors on the basis of one's own preconceived view.

Consequently, since the mid-1960's, Synoptic study began undergoing significant change. Rainer Riesner reports that the majority still clings to the old two-source hypothesis, "but for many it has lost a good deal of its self-evidentness".⁴ He goes on to report a re-emergence of the "Griesbach hypothesis", adding: "Virtually every imaginable solution to the Synoptic

¹ The God-given Text of the Gospels does not need to be reconstructed; it has been faithfully preserved by God as He often promised in Scripture. It is found in the text of the Greek Received Text (*Textus Receptus*).

² Linnemann, *Is There A Synoptic Problem?*, *op. cit.*, p. 27, cp. pp. 155–176.

³ *Ibid.*, p. 30.

⁴ Rainer Riesner, "Wie sicher ist die Zwei-Quellen-Theorie?", *Theologische Beiträge* 8.2 (1977): 53–54.

problem, no matter how marginal its merits, currently finds advocates". Riesner numbers at least twenty-two such competing hypotheses.

Nevertheless, the Holy Writ itself clearly and unmistakably bears witness as to the nature and circumstances attendant to its origin and how God used the various writers, viz:

Now these be the last words of David. David ... the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue. (2 Sam. 23:1-2)

All this, said David, the LORD made me understand in writing *by his hand upon me*, ... (1 Ch. 28:19)

All scripture is given by inspiration of God, ... (2 Tim. 3:16)

... no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:20-21)

But after all, is this issue of any real importance to the Christian? A complete answer is beyond the scope of that which is intended in this brief treatment; nevertheless, it must be seen that faith in God's Word is greatly undermined among those influenced by this deception. When one accepts as fact the unwarranted assumption that Matthew and Luke depended on other written sources and do not contain actual eyewitness testimony of what they experienced, the three-fold witness of the Synoptics is reduced to but one. This falls short of the Biblical requirement which calls for two, three or more to establish truth (Deut.17:6-7, 19:15 and John 8:17-18). To the unprejudiced reader, it should be quite obvious that the evangelists are independent witnesses whose works complement and confirm one another.

Indeed, the determination to ignore this painfully apparent fact is so ingrained by those within the discipline of Synoptic criticism that the historic information passed down to us by the early church fathers is rejected as untrustworthy because it testifies against the higher criticism hypotheses. By so doing they continue along Griesbach's path of arbitrarily declaring as "sheer fabrication" and "worthless fables" all such early tradition contrary to his hypothesis. Yet for us this is all the more instructive as it gives us incontrovertible proof as to how unscientific "scientific" theology actually is.

Historical Church tradition (data from as far back as the second century when some were still alive who could declare what was spurious) was declared a lie by a "scientist" at the end of the eighteenth century! Griesbach's rejection has so completely discredited the tradition that its claim to truth has been totally negated; no longer is it taken seriously by historical-critical theology!¹ Moreover, the entire dating scheme of New Testament "science" as it relates to ordering the events in the Gospels is wholly a permutation of the two-source theory.² If this hypothesis falls, all the dates associated with it likewise fail.

Further, if one assumes literary dependence, then every thought and verse becomes, at best, no more than a paraphrase and, at worse, a falsification of what was originally stated.³ The Gospels of Matthew and Luke become no more than the result of arbitrary reworking of the Marcan original. Instead of seeing the Sacred Writ as the revelation of our Creator and Redeemer, the authority of God's Word is undermined by the systematic exercise of a critical predisposition to reduce it to literary-theological construction.

Conversely, if the Synoptics are three God-guided independent reports of an event, then the differences in parallel passages are nothing more than what one would expect when eyewitnesses are involved. Minor apparent discrepancies and supplementary words are seen as additional information resulting from each writer having tailored the narrative (under the inspiration and guidance of the Holy Spirit) for differing emphases and purposes. Indeed, it is well known that each Gospel account was written with a main particular purpose in view.

Matthew presents our Lord as the King, Mark as the Father's true servant, and Luke presents Him as the perfect man – as the "son of man" (John, as the ruler of heaven come down to earth). Taken together, these four are portraits in words of the various aspects Christ's finished work would accomplish, and they are represented as well as anticipated in Scripture by the

¹ Linnemann, *Is There A Synoptic Problem?*, *op. cit.*, p. 28.

² *Ibid.*, p. 38.

³ *Ibid.*, p. 15.

four faces of the four "living creatures" or cherubim: the lion, ox, man, and eagle (see Ezk. 1:10, 10:14, 15 and 22; Rev. 4:7).

What then! Are we actually to suppose that Matthew and Luke have been among the most wicked plagiarizers of all time for they neither once cite nor credit Mark or poor "Q". How unprofessional, unscholarly, petty, and ungenerous! Small wonder modern scholarship doubts their ungracious and ungrateful testimonies. Nay! Rather, wicked is the conjecture that Matthew and Luke proceeded in such a high-handed manner. Oh Christian, repent!

Finally, there are the inscriptions called colophons that are usually placed at the end of a book or manuscript which normally contain the name of the owner (or scribe) and an attempt at dating the writing. Dr. Wilbur N. Pickering¹ states that 16–18% of the 3,000+ extant NT manuscripts (c.500) belong to the Byzantine² (*Textus Receptus*) sub-group designated as f³⁵. Dr. Pickering has 54 manuscripts (as of 2009) of the f³⁵ sub-group that contain the 4 Gospels and says that c.95% of these have colophons. About 1,800 of the extant MSS-mss contain the Gospels (some are fragments), and Dr. Pickering extrapolates that 50% have colophons!

Thus, approximately 50% of the 500 f³⁵ manuscripts of the Gospel of John have "published 32 years after the ascension of Christ" in the colophons and: 30 + 32 = 62 AD, rather than 85–95! For 50% of the f³⁵ mss to have this information implies that the tradition is ancient, and Pickering has further shown that the f³⁵ sub-family goes back to at least the 3rd century AD.

These colophons also record that Luke was "published 15 years after Christ's ascension" (30 + 15 = 45 AD, not c.60). The same sources have Matthew "published (ἐξέδοθη = "given out") eight years after the ascension" (30 + 8 = 38 AD, rather than c.50)! The colophons also say that Mark was "published 10 years after the ascension" and 30 + 10 = 40 AD, not c.68 AD!

¹ Dr. Pickering shared this with me via telephone & e-mail 4-20-2009. Born in Brazil of missionary parents, he has worked 40+ years in linguistics including Wycliffe Bible Translators. He received his Th.M. in Greek Exegesis from Dallas Theological Seminary and both M.A. as well as Ph.D. in Linguistics from the University of Toronto.

² Critics put the N.T. manuscripts into 4 artificial families: the Alexandrian, Byzantine, Western, and Caesarean.

Now 40 AD for Mark's Gospel is two years *after* Matthew, not before as the text critics would have it. Thus, not only were the four authors of the Gospel accounts of Christ Jesus eyewitnesses of the events, many others were still alive when the Gospels appeared. This would include most of the over 500 who actually saw Him after His resurrection.

The f³⁵ sub-group of the Byzantine family is without equal in the MS tradition – about 500 of all the 3,000+ extant manuscripts are f³⁵. Since the f³⁵ mss come from a large diverse geographic region – Jerusalem, Sinai, Trikala, Mt. Athos, Constantinople, and Rome – the likelihood that they do not represent the main line of transmission is nil. Thus, beyond any reasonable doubt, the f³⁵ Gospel colophons must be seen as valid ancient witnesses and their dates taken as absolutely legitimate. As they testify that Mark was written two years after Matthew, the so-called "Synoptic problem" is forever slain. The critics merely have theories: we have the facts, and facts are stubborn things.

The Gospels, as well as the other books of the Bible, are clearly written as to be self-evident that the authors are portrayed as first-hand witnesses and/or direct receivers of divine revelation. By the very demand of Scripture, nothing less would suffice as a legitimate and legal testimony. Countless hours of wasted research will continue by the academy in search of a final resolution, but such will never come forth because the "problem" is not a genuine problem. The "problem" did not arise from painstaking study of the internal data; it is an artificial, synthetic contrivance that has been foisted upon the Synoptic Gospels from without.

Moreover, not only does this writer find the Synoptic problem un-provable, he concludes the problem does not exist. Thus it is that this author categorically rejects as spurious and vacuous not only the entire Synoptic problem, but all other such myths which over the years have arisen from the fancies of men's imaginations and are contrary to the simplicity found in the Holy Writ. For these and other reasons, such deliberations are nowhere to be found within the confines of this study: "... yea, let God be true, but every man a liar ..." (Rom. 3:4).

APPENDIX B: THE TIME OF THE SAVIOR'S BIRTH & CRUCIFIXION

A significant portion of the following appears dispersed throughout the original published work done by this author as part of his Ph.D. dissertation (see page 210, fn. 2). As this material establishes the chronological bounds (birth & crucifixion) of the physical life of Christ Jesus at His first coming, its inclusion in this discourse is deemed essential for completing the Harmony as well as the Compendium.

The Christian Era began with the birth of Christ Jesus; however, the exact date of this event has given rise to much controversy.

The Holy Scriptures do not record information that will allow us to calculate the precise day of this singular event. As the early Christian church did not celebrate our Lord's birth, the exact date has not been preserved in its festivals. Although this study will show that biblical data does exist that will allow us to narrow His birth day down to two closely approximated "seasons" which are six months apart, it should be obvious that had God wanted the date known and/or celebrated He would have recorded it plainly in Scripture much as He did the precise months and days of the "Feasts of the Lord" as recorded in Leviticus 23.

Of course, as there is also no biblical injunction against setting aside a day to observe the divine birth it would seem we are free to so do at any date we might choose. The following are the facts as best as this author can determine.

1. THE YEAR OF THE SAVIOR'S BIRTH

The Nativity year in use today was established in AD 525 by Pope John I who commissioned Dionysius Exiguus the Little, a Roman abbot, to calculate the dates for Easter. Beginning at 527, he prepared a list that covered 95 years.¹ Not wanting the years of history to be reckoned from the life of a persecutor of the church, Dionysius modified the Alexandrian system of dating which used as its foundation the reign of Diocletian, the Roman Emperor.² Dionysius

¹ Easter dates are governed by the moon and thus vary from year to year on both Julian & Gregorian calendars.

² Thus, 285 had been year one in the Alexandrian part of the Empire, and Anno Diocletian 241 became Dionysius' Anno Domini 525. Before Exiguus, the western part of

calculated the commencement of the Christian Era as being January 1, 754 A.U.C. (*anno urbis conditae* = from the foundation of the city of Rome) and Christ's birth was thought to have been the preceding December 25th.³

Thus 754 A.U.C. (also called YOR = years of Rome: to convert to AD, subtract 753 or 754 for BC years) became AD 1 on Dionysius' calendar. Unfortunately his date, which has secured wide adoption in Christian countries, apparently errs for the birth of Christ actually occurred some four years before AD 1 (i.e., in 4 BC).

Having clarified this, let us examine the most simple, direct way to establish Christ Jesus' birth year. We merely begin at AD 12 when Tiberius was made co-ruler and therefore equal in power with Augustus; especially with regard to the provinces (see page 222 and chart on page 230). Speaking to events in the province of Judea, it was thus natural for Luke to intend AD 12 as Tiberius' first year rather than AD 14 when, upon Augustus' death, he became sole ruler. Now we *inclusively* number forward 15 years to AD 26 – the "15th year of Tiberius". As Christ is c.30 at that time (Luk. 3:1, 23), we now count back 30 years which brings us to 4 BC as the year of our Lord's birth. Let us now see if any other data supports this.

The Scriptures reveal that Jesus' birth occurred very shortly before the death of King Herod the Great (Mat. 2, cp. Luk. 2:21–39). Consequently, Herod's death has been universally relied upon as the most significant and reliable data upon which to fix the year of Christ Jesus' birth. Josephus mentions an eclipse of the moon which occurred shortly before Herod died.⁴

This eclipse is the only one alluded to by Josephus and, as the Lord Jesus was born while Herod was still living (Matthew 2:1–6), it thus serves to fix with "absolute" certainty the time after which the birth of Jesus could not have taken place.⁵ Astronomical calculations locate a

the Roman Empire named their years after the consuls of Rome who held office for that year.

³ The effect of this has been that the foremost attention of the church eventually shifted from Easter to Christmas.

⁴ Flavius Josephus, *Josephus Complete Works*, trans. by William Whiston, (Grand Rapids, MI: Kregel Publications, 1960), *Antiquities of the Jews*, XVII, 6, 4.

⁵ A.T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), p. 262. Whereas the material in this study was originally

partial eclipse of the moon March 10/11 Gregorian (Julian = 12/13) in the year of Rome 750; no eclipse occurred the following year that was visible in Palestine.

Josephus also says that Herod died 37 years after he was declared king by the Romans.¹ According to Jewish reckoning, Herod was proclaimed king in 714 bringing his death (at the age of 70)² to the year from 1 Nisan 750 to 1 Nisan 751 (Josephus normally counts from Nisan to Nisan). Josephus further states that Herod died just *before* a Passover.³

As there was no eclipse in 751,⁴ Herod's death is firmly placed shortly before the Passover in the 750th year (April 9) from the foundation of Rome. Hence, the death of Herod took place between 10 March and 9 April (c. March 30, Greg.) in the year 4 BC. This is four years before the usual period fixed as the beginning of Christian chronology according to the eclipse and the length of his reign.⁵ Thus it would seem 4 years must be counted between the first year of the Christian Era (754) and the birth of Christ: that is, He was born about 750 A.U.C. or 4 BC (see table, page 256). Some erroneously make this difference as much as 5 or 6 years.

Other ancient authorities also testify to a 4 BC birth year (or at least to its near proximity). Around AD 180, Irenaeus penned: "Our Lord was born about the 41st year of the reign of

Augustus".⁶ Tertullian, another early church father, writing about AD 198 stated that Augustus began to reign 41 years before the birth of Christ.⁷ These convert to a 4 BC date (see table, page 230: Augustus = Octavian; he began to reign March 15, 44 BC).

About AD 194 Clement of Alexandria wrote that Jesus was born in the 28th year of the reign of Augustus.⁸ Finegan correctly understands Clement as not meaning 28 years from 44 BC when Augustus succeeded Julius Caesar which would place our Lord's birth in 17 BC but rather 28 years from when Augustus began to reign over Egypt following the death of Anthony and Cleopatra.⁹ The 28th year of the Egyptian reign of Augustus is 3 BC.¹⁰

Julius Africanus (AD c. 160–c. 240) also dated the birth of Christ. His dating method converts to Olympiad 194, year 2 which is 3 BC.¹¹ Africanus' contemporary, Hippolytus of Rome (AD *circa* 170–236), indicates the same date in his *Chronicle*.¹² In a Greek fragment of the *Homilies*, Origen (c. AD 185–c. 254) says that Christ Jesus was born in the 41st year of Caesar Augustus (4 BC).¹³ Eusebius of Caesarea (c. AD

researched from Dr. Robertson years ago, many other publications have since been considered in checking and verifying his findings.

This section of his "Notes on Special Points" (pp. 262–267) is deemed by this author to be among his finest and most incisive. Nevertheless, it is not intended that his statements should be taken as final. As noted in footnote 5 below, a very strong case can be made for 1 or 2 BC as the birth year of our Lord.

¹ Josephus, *Antiquities*, *op. cit.*, XVII, 8, 1.

² Samuel J. Andrews, *The Life of Our Lord upon the Earth*, 4th ed., (New York: Charles Scribner & Co., 1867), p. 1.

³ Josephus, *Antiquities*, *op. cit.*, XVII, 8, 1, cp. 9, 3.

⁴ Robertson, *A Harmony of the Gospels*, *op. cit.*, p. 262.

⁵ However, there was a total lunar eclipse visible at Jerusalem on 7/8 January, 1 BC (Greg.) which some offer as the one referred to by Josephus (Sir Robert Anderson, *The Coming Prince*, Grand Rapids, MI: Kregel Pub., 1882, page 262). Although 4 BC currently receives the majority support among conservatives, the 1 BC date also has had staunch supporters in the past and presently is making somewhat of a comeback. The result has been in placing the Nativity at 1 or 2 BC (continued p. 226).

⁶ Irenaeus, *Against Heresies*, *Anti-Nicene Fathers*, vol. I, Roberts and Donaldson, eds., (Grand Rapids, MI: Eerdmans, 1885), Bk. III, xxi, 3.

⁷ Tertullian, *An Answer to the Jews*, *Ante-Nicene Fathers*, vol. III, Roberts and Donaldson, eds., (Grand Rapids, MI: Eerdmans, 1885), Part I, vii, 8. However, he also gives the Lord's birth as being 28 years "after the death of Cleopatra".

⁸ Clement of Alexandria, *Stromata*, *Anti-Nicene Fathers*, vol. II, Roberts and Donaldson, eds., (Grand Rapids, MI: Eerdmans, 1885), Bk. I, xxi, 145.

⁹ Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 223 (see fn. 3 above, "Tertullian"). The actual year depends on whether accession or non-accession years were being used as well as to which nation's calendar the various ancient writers were referring. Often, the answers to these questions are not obtainable with certainty.

¹⁰ *Ibid.*

¹¹ Julius Africanus, *Anti-Nicene Fathers*, vol. VI, Roberts & Donaldson, eds., (Grand Rapids, MI: Eerdmans, 1885), "Pentabiblos" (Five Books of Chronology) or *Chronographies*, I; Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 225; also see pages 143–144.

¹² Finegan, *Handbook of Biblical Chronology*, *op. cit.*, pp. 225, 228–229 and also 145–147.

¹³ Cited by Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 226.

325) places the Savior's birth in the 42nd year of the reign of Augustus and/or 28 years "after the submission of Egypt and the death of Anthony and Cleopatra" (= 3 BC).¹

In addition to these, Epiphanius (about AD 315–403, born in Palestine, became bishop of Salamis on the island of Cyprus in AD 357) wrote that Jesus was born in the 42nd year of Augustus.² Writing in his *Panarion* or "medicine chest" for the healing of all heresies, Epiphanius mentions a group which he designates as the Alogi (so named *Αλογοι* because they did not receive the Logos proclaimed by John and rejected the books John wrote) and says that they placed Christ's birth in the 40th year of Augustus.³

Finally, we mention Cassiodorus Senator (AD c. 490–585), a Roman monk and historian who in his *Chronica* placed the Savior's birth as occurring in the 41st year of the reign of Augustus.⁴

Despite the slight variations in the preceding sources, they support the aforementioned scriptural requirement that our Lord's birth must be placed within the reign of Herod. Their overall testimony confirms our conclusion that the best date to satisfy both Scripture and the data found in Josephus concerning Herod is 4 BC.

2. THE DAY OF OUR LORD'S BIRTH

The Scriptures do not record information that will allow us to calculate the precise day of this singular event. Moreover, it has long been recognized by the most learned students that the day of our Lord's birth cannot be determined and that the exact date has not been preserved in its festivals. Indeed, within the Christian Church the festival of Christmas was

completely unheard of until the 3rd century AD. In fact, it was not until well into the 4th century that the celebration became widely observed.⁵

When Constantine issued forth his decree of religious tolerance known as the Edict of Milan (AD 313), it suddenly became fashionable to profess Christianity. Overwhelmed by thousands upon thousands of new but unregenerate members, the "Church" soon became the State Church of the Roman Empire. Bringing their traditions and religious holy days with them, these pagans gradually subverted the Church and eventually installed the 25 December birthday of the Egyptian god Horus (Osiris) as being that of our Lord.⁶

The earliest allusion to December 25 (modern reckoning) as the date of the Nativity is by Clement of Alexandria (c. AD 155–220), around the beginning of the third century.⁷ However, Clement is somewhat vague and merely mentions several dates which others have given as the birth day of the Lord. He does not actually give us his view. Further ancient evidence offering December 25th as the Savior's birthday is from as early as Hippolytus⁸ and the Calendar of Furius Dionysius Filocalus (or Philocalus, AD 354) which placed Jesus' birth as Friday, December 25,⁹ AD 1. This day was

¹ Eusebius, *Ecclesiastical History*, 2 Volumes, The Loeb Classical Library, trans. by Kirsopp Lake, (Cambridge, MA: Harvard UP, 1980), vol. 1, v. 2.

² Epiphanius, *Panarion haereses*, 20, 2; and cited by Finegan, *Handbook of Biblical Chronology*, *op. cit.*, pp. 227–228. Epiphanius compiled this work in which he described and attempted to refute no less than 80 heresies, 20 of which were extant before the time of Christ [Elgin S. Moyer, *Who Was Who in Church History*, (Chicago: Moody Press, 1962), p. 134].

³ *Ibid*, *Panarion haereses*, 51, 3, 2; and cited by Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 228.

⁴ Finegan, *Handbook of Biblical Chronology*, *op. cit.*, pp. 229 and 95.

⁵ Alexander Hislop, *The Two Babylons*, (Neptune, NJ: Loizeaux Bros., 1916), p. 93; Andrews, *Life of our Lord*, *op. cit.*, p. 19.

⁶ Andrews, *Life of our Lord*, *op. cit.*, p. 15. Although it is widely accepted by nearly all recent scholars that Christ's birth could not possibly have been on 25 December, such a conclusion has not been without defenders in the not too distant past. Andrews, for example, set forth a strong argument in its favor (continued p. 226).

⁷ Clement, *Stromata*, *op. cit.*, Bk. I, xxi.

⁸ Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, (Grand Rapids, MI: Zondervan Pub., 1977), p. 25. Hoehner also accepts a near 25 December birth (p. 27).

⁹ The main arguments against December 25 as being the Nativity date are: (1) That Mary, being in her 9th month and "great with child" (Luke 3:5), could hardly have undertaken a journey of over 70 miles through a rugged hill region which averages about 3,000 feet above sea-level in the depth of winter. Moreover, Mary's sacrifice at the Temple on the 40th day after the birth is unmistakable evidence that she and Joseph were poor (Luke 2:21–24, cp. Lev. 12:8) and therefore probably did not own a donkey for her to ride upon to Bethlehem (however the gold from the Wise Men would have made such a purchase possible for the trip to Egypt);

(2) Shepherds would not normally be "abiding" with their flocks in the open fields at night in December (*Tebeth*),

officially accepted by the church fathers in AD 440. The date was selected to coincide with the Roman heathen festival of Saturnalia which was held annually to honor the birth of the son of Semiramis, the Babylonian "queen of heaven" (cp. Jer. 7:18, 44:15–30).¹

Known as Isis in Egypt, this "Queen's" son was said to have been born "about the time of the winter solstice".² Observed near that solstice, it was among the many pagan traditions the compromising organized Church absorbed from the ancient Babylonian priesthood.

3. THE COURSE OF ABIJAH (ABIA) – LUKE 1:5

It is the intent of this author to examine the matter before us by depending as nearly as

not only due to the cold but primarily because of the lack of pasturage at that season. It was the custom then as now to bring the flocks out of the field in the month *Bul* (Oct.–Nov.) and house them for the winter (still, see page 208, fn. 9);

(3) Roman authorities would hardly impose a census for the hated, unpopular "foreign" taxation (Luke 2:1) at the most inconvenient, inclement season of the year. To force the subjugated populace to enroll at their respective cities in December would cause great inconvenience and interfere with the habits and pursuits of the Jewish people. A competent Roman administrator would also tend to avoid the annual agricultural festivals such as Passover-Unleavened Bread (which included firstfruits day that marked the beginning of barley harvest) or the Feast of Tabernacles (which was the celebration of the end or completion of the final ingathering of the years harvest) when all the males were commanded by God to go to Jerusalem. Such an interruption during harvest when the men needed to be home reaping their crops would greatly affect their income and thus reduce Rome's tax revenue from the province. Moreover, to enforce the edict of registration for the purpose of imperial taxation in the cold depth of winter would have likewise been resented. Either could have led to open revolt and would hardly have been attempted by such astute rulers as Augustus and the Roman Senate [see Bullinger, *The Companion Bible*, *op. cit.*, Appendix 179, pp. 199–200].

¹ Hislop, *The Two Babylons*, *op. cit.*, pp. 91–103, esp. p. 93. The origin of this may be traced back to Babylon at the time of the Tower of Babel. The Tower was built under the direction of the founder of the world's first kingdom, Nimrod-bar-Cush, the son of Cush ("the black one") and grandson of Ham ("the dark or the sunburned one"). Secular records state that Nimrod (Orion, or Kronos [a corona or crown] "the horned one") married the infamous Semiramis I. She is reputed to have been the foundress of the Babylonian "Mysteries" and the first high priestess of idolatry. Tradition also ascribes the invention of the use of the cross as an instrument of death to this same woman (continued p. 226).

² Sir J. Gardiner Wilkinson, *Manners and Customs of the Ancient Egyptians*, vol. IV, (London: 1841), p. 405.

possible solely upon the testimony of Scripture as well as regarding the correct context of those selfsame passages. In so endeavoring, it is first noted that many workers in the past have given much weight to the Luke 2:8 passage and concluded the impossibility (or at least the high improbability) of the shepherds around Bethlehem being in the field "keeping watch over their flocks by night" as far into winter as the end of December. Thus they have ruled out Christmas day as a possible birthday for our Lord.

Whereas the result of this study concurs that 25 December is neither the date nor season of His birth, Luke 2:8 is viewed as having little or no force in determining the matter one way or the other. Indeed, many strong arguments have been presented in the past which reflect the possibility of shepherds pasturing their animals near Bethlehem even at so late a date (see page 208, fn. 6 and page 208 fn. 9).

The real reason that the Nativity did not transpire on the 25th of December has to do with the circumstances centered upon a statement found in Luke 1:5. Here we read that John the Baptist's father, Zacharias, was a priest of the course of Abia (from Greek, Hebrew = Abijah). Abijah was a descendant of Aaron. By the time of David, Abijah's family had grown and risen to prominence as a "father's house" among the priests. It became the eighth of the 24 divisions (called a course) into which David separated the Aaronic priesthood just prior to his death when he organized the kingdom for his son, Solomon (1 Chron. 24:1, 6, 10). Each course ministered in its turn at the Temple for a week from Sabbath to Sabbath twice during the year.³ The

³ 2 Chron. 23:4 and 8; also see Josephus, *Antiquities*, *op. cit.*, VII, 14, 7. This accounts for 48 weeks of each year (24 courses x 2): what about the other weeks of the year? Whereas there are c.52 weeks in a solar year, the Hebrew lunar-solar year usually has only c.51.

As all the males of Israel were commanded by the Lord to come to Jerusalem during the feasts of Unleavened Bread, Pentecost, and Tabernacles (Deut. 16:16), all 24 courses would be required to serve during those days in order to minister to so great a multitude.

This is indicated by the fact that the priests were all said to be present at Tabernacles when Solomon brought the Ark into the Temple (2 Chron. 5:3, "the 7th month" and vs. 11: they "did not *then* wait by course"). Thus these great feasts must be taken into account when arranging the various times of administration for the 24 courses. Unfortunately, this has largely been over-looked in the past.

first course fell by lot to Jehoiarib, the eighth to Abijah, and so on.

Obviously then, if we knew when the reckoning commenced we could determine the dates of the first and second administrations of the 8th course of Abijah for any given year. Although the Scriptures do not state with absolute certainty when the reckoning began, we conclude that it began on the first Sabbath of the first month of each year. This deduction is based upon the fact that when David organized the kingdom for the youthful Solomon (1 Chron. 23–27), he established a military sentinel to guard the capital city of Jerusalem.

This consisted of 12 changes of the guard (each of which contained 24,000 warriors), one for each month throughout the year beginning at the first month (1 Chron. 27:1, 2 and 15). As there is no other Scripture or any reliable profane data relating to the question,¹ it seems logical that the reckoning of the priesthood would begin at the same time.

The only remaining question withholding us from calculating the approximate time of the Savior's birth is the kind of year that was being used – was it Tishri-to-Tishri or Nisan-to-Nisan? Because much has been written in the

literature of a contradictory nature which has resulted in general confusion regarding the method in which the Scriptures portray the people of the Bible as reckoning time, the answer to this requires some explanation.

a. The Biblical–Hebrew Year

The biblical year is the luni-solar year. It is designated "luni-solar" because this calendar uses the lunar (moon) cycles to determine months and solar (sun) cycles to govern the year.² This was the method used by most of the ancient world. The solar year averages 365.24219879 days or 365 days, 5 hours, 48 minutes, 45.975 seconds.³

The revolution of the moon or the completion of a lunar cycle such as the new or full moon varies slightly in length, but averages 29.530587 days. Thus 12 lunar cycles take only about 354 days (354.367056), approximately 11¼ days less than the length of the solar year. This difference is referred to as the "epact". These facts, of course, are well known and may be checked in any standard reference.

With regard to the biblical Hebrew calendar, Sir Isaac Newton penned:⁴

All nations, before the just length of the solar year was known, reckoned months by the course of the moon; and years by the returns of winter and summer, spring and autumn: (Gen. 1:14, 8:22; Censorinus c.19 and 20; Cicero in Verrem. Geminus c.6.) and in making calendars for their festivals, they reckoned thirty days to a Lunar month, and twelve Lunar months to a year; taking the nearest round numbers: whence came the division of the ecliptic into 360 degrees. So in the time of Noah's flood, when the Moon could not be seen, Noah reckoned thirty days to a month: but if the Moon appeared a day or two before the end of the month, they began the next month with the first day of her appearing: ...

¹ E.W. Bullinger, *The Companion Bible*, (Grand Rapids, MI: Kregel Publications, 1990), Appendix 179, p. 200. Bullinger states that the reckoning commenced on "the 22nd day of Tisri or Ethanim" which was the 8th and last day of the Feast of Tabernacles = the "Great Day of the Feast" (John 7:37); however, he gives no source.

Moreover, after carefully studying and charting his work, it would seem that Bullinger began with a preconceived idea and actually worked backwards from 25 December (which he maintains is the day Mary miraculously conceived Christ, the day on which Jesus was "begotten of the Holy Spirit" and "the Word became flesh") in order to obtain the 22 Tishri date. Not only does Bullinger's scheme feature these "special" days, he has Christ's birth falling on Tishri 15, AD 4 (the first day of the Feast of Tabernacles) thus making his design quite theologically aesthetic. The current author (FNJ) has no theological objection to 25 December as being the day in which Christ Jesus was "begotten", but for this to be an ascertainable fact, authentication by a reliable near contemporaneous source is deemed necessary.

Also see page 226 where Andrews cited the Talmud as saying that at the destruction of the Temple by Titus on the 4th August, 823 (AUC or YOR, i.e., AD 70 on the 10th day of Ab, FNJ), the first class of the priesthood had just entered on its course. Again, when one checks the calendar, it does not seem feasible that the first course could have had either of its administrations begin 10 Ab (the 5th Jewish month); thus for me Andrews' calculations and conclusion cannot be accepted.

² Floyd Nolen Jones, *A Chronology of the Old Testament: A Return to the Basics*, 2007 edition, A Major Revision, (Green Forest, AR: Master Books Pub., 2007), pp. 106–109. This topic is given almost verbatim from Dr. Jones' cited work. All references herein refer to this edition.

³ Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 19. These values may be consulted in any standard Encyclopedia.

⁴ Sir Isaac Newton, *The Chronology of Ancient Kingdoms Amended*, (London: 1728), p. 71.

Newton, the greatest scientist and mathematician the world has yet known, continued:¹

That the Israelites used the Luni-solar year is beyond question. Their months began with their new Moons. Their first month was called Abib, from the earing of Corn in that month. Their Passover was kept upon the fourteenth day of the first month, the Moon being then in the full: and if the Corn was not then ripe enough for offering the first Fruits, the Festival was put off, by adding an intercalary month to the end of the year; and the harvest was got in before the Pentecost, and the other Fruits gathered before the Feast of the seventh month.

This venerable chronologer has, for the most part, correctly and concisely stated the case. However, elaboration on several salient points relevant to Newton's observations still require our attention.

God does declare that one of His main intended purposes for the creation of the sun and moon was so that man could use them for the measuring of time. The sun allowed the setting of days and years; the moon was given to set the feasts or festivals and the months began at each new moon (Gen. 1:14–16; Psa. 104:19; etc.). Indeed, the Hebrew word "month" is derived from the word "moon".

Having noted that the lunar year consists of but about 354 days or approximately $11\frac{1}{4}$ days less than the length of the solar year, the difficulty with merely using a lunar calendar becomes readily apparent. Being shorter than the solar year, the seasons would occur at earlier and earlier dates through the years.

As the Jewish feasts unto the Lord were to be regulated according to the harvest of the various crops (Exo. 34:22, etc.), such a departure from the actual season would be totally impracticable as the feast days would move "backward" each year by nearly 11 days in relation to the solar seasons. If this had been allowed, the commemoration of the Exodus from Egyptian bondage would have "wandered" throughout the four seasons and its agricultural significance would have diminished. However, a specific biblical commandment prevented this:

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt (Exo. 23:15, author's italics).

Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night (Deut. 16:1).

To offset this effect, the lunar calendar is "solarized" among today's Jews by intercalating (inserting or adding) a month. Having been initiated by Hillel II in the fourth century AD, their present day calendar is no longer an *observed* calendar. In order to keep the seasons from drifting from their normal solar positions, an extra month of 29 days (known as either Veadar or Adar II) is added every 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year of a 19-year cycle just before the month of Nisan (Abib).

The modern Hebrew colloquially refers to the 13-month-year as a "pregnant year" and is the Jewish variant of the Gregorian leap year. By the periodic addition of this 13th or leap month 7 times in a 19-year cycle, the correlation of the lunar month with the solar year is assured.

Formerly, a most clever system was adopted. After being exposed to the Babylonians and their astrology and astronomical calculations during the captivity, the following simple expedient whereby an intercalary or 13th month (Veadar) was inserted in the 3rd, 6th, and 8th years of each 8-year cycle in order to keep the seasons from drifting as mentioned above.²

² Sir Robert Anderson, *The Coming Prince*, (Grand Rapids, MI: Kregel Publications, 1882), pp. 103–104. Sir Robert Anderson both quotes and enlarges somewhat on Henry Browne from his *Ordo Saeculorum*, "Chronology of the Holy Scriptures", (London: 1844), p. 473. However the first mention of this approach found by my study was: Julius Africanus, *Anti-Nicene Fathers*, vol. VI, Roberts & Donaldson, eds., (Grand Rapids, MI: Eerdmans, 1885), "Pentabiblos" (Five Books of Chronology) or *Chronographies*, ch. xvi., para. 3, p. 135.

After 3 years of drifting by $11\frac{1}{4}$ days per year, a 30-day-month was inserted. This brought the drift back from $33\frac{3}{4}$ ($3 \times 11\frac{1}{4} = 33\frac{3}{4}$) to only $3\frac{3}{4}$ days ($33\frac{3}{4} - 30 = 3\frac{3}{4}$). To this $3\frac{3}{4}$ -day carryover was added the next cumulative $33\frac{3}{4}$ -day drift over years 4, 5, and 6 so that at the end of year six the calendar had moved against the natural season by $37\frac{1}{2}$ days necessitating a second 30-day intercalation (see the math depiction on page 212).

¹ Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, p. 77.

Year

1	$11\frac{1}{4}$	days drift of lunar year from the solar year
2	$11\frac{1}{4}$	
3	$11\frac{1}{4}$	
<hr/>		
	$33\frac{3}{4}$	total days drift after three years
–	30	insert first leap month (Veadar or Adar II)
<hr/>		
	$3\frac{3}{4}$	days of drift remaining
4	$11\frac{1}{4}$	
5	$11\frac{1}{4}$	
6	$11\frac{1}{4}$	
<hr/>		
	$37\frac{1}{2}$	total days drift after six years
–	30	insert second leap month (Veadar or Adar II)
<hr/>		
	$7\frac{1}{2}$	days of drift remaining
7	$11\frac{1}{4}$	
8	$11\frac{1}{4}$	
<hr/>		
	30	total days drift after eight years
–	30	insert third leap month (Veadar or Adar II)
<hr/>		
	0	with no drift (epact) remaining.

All this notwithstanding, the luni-solar biblical year in which the feasts and months were regulated by the revolutions of the moon was adjusted to the solar year, not by astronomical or mathematical calculation, but by direct observation of the state of the crops and the physical appearance of the moon.¹ Thus the months, beginning at the new moon, were lunar but the year, which controlled the condition of the crops, was solar.

It was this latter feature that kept the calendar from drifting. As we shall see, the resulting system was complete, faultless, and self-adjusting. It required neither periodic correction nor intercalation.

This resulted in a $7\frac{1}{2}$ -day carryover ($37\frac{1}{2} - 30 = 7\frac{1}{2}$) to which was added the drift for years seven and eight or $22\frac{1}{2}$ days for a total of precisely 30 days ($2 \times 11\frac{1}{4} = 22\frac{1}{2} + 7\frac{1}{2} = 30$). Thus after the third intercalation of a 30-day-month, the days of drift were for all practical purposes reduced to zero.

Of course, as noted earlier, the actual lunar-solar discrepancy is not exactly one-fourth day; hence, further adjustments would eventually be needed. Still this adroit yet unadorned solution nearly perfectly accommodated the difficulty after every eight-year cycle. As the maximum drift was but $37\frac{1}{2}$ days, the season would not have been unduly affected. Its use seems to have terminated at some unknown date after Julius Africanus (c.AD 200–245) yet prior to Hillel II (c.AD 350).

¹ Babylonian Talmud: Seder Mo'ed, Massiktoth Pesachim 3a: "New Moon was fixed by direct observation, not calculation, and communities at a distance from Jerusalem were informed by bonfires"; and Mas. Rosh HaShana 20a: "...it is a religious duty to sanctify [the new moon] on...actual observation".

The Israelites would know when each new moon would appear; for experience would have taught man from the earliest days that it would occur the second or third day after they observed the old or "dark" moon. Biblical proof of this assertion may be seen in that David and Jonathan *knew* that the following day would be a new moon (1 Sam. 20:5 & 18). Experience would also teach them that the new moon could only be seen at sunset, near the sun as the sun travels toward the north.²

Obviously, weather conditions would be a constant threat to a calendar based upon observation and could complicate its precision. The advantage of using lunar months is that the phases of the moon remain precisely fixed, and the observed calendar is self-correcting. As indicated by the account of the Deluge (Gen. 7:11 & 24; 8:3-4), some method was available by which Noah could still mark the months.

Of course, this recorded data may have been given by revelation to Moses as he wrote of the account over eight centuries after the actual time of the Flood. However, as can be seen in the first quote from Newton (p. 106, and also according to Talmudic tradition) should fog, clouds or a prolonged period of overcast prevent the moon from being seen, the 30th day after the previous new moon was reckoned and the new month began on the morrow.

This may be the case, but such is not necessary. The correction could inherently be made as soon as visibility returned for whether one can actually see the moon on a given day or night does not alter its precise period of revolution. These revolutions remain constant over time and thus allow a precision that is unattainable in a calendar which is calculation dependent.

At the time of the Exodus, God had the Jews change the beginning of their year from Tishri (Autumn, September-October) to Abib (Spring, March-April; Exo. 12:2; 13:4; cp. 9:31 & 23:15) the resulting Hebrew new year began when the crops reached a certain degree of maturity in the spring. Again, their first month was called "Abib" meaning "first ear of ripe grain" or "green ears". Abib was the time marked by the stage of growth of the grain at the beginning of

² Eugene W. Faulstich, *History, Harmony and the Hebrew Kings* (Spencer, IA: Chronology Books, Inc., 1986), p. 42.

its ripening process after the stalks had hardened.¹ The first new moon after the full ripe ear would begin the next year. Fourteen days later they killed the Passover lamb, and shortly thereafter began the harvest.

A little-known yet equally significant factor assisting the Jews in regulating their calendar was that of the presence of the almond tree which was indigenous to the land of Israel. The Hebrew word for almond is "shaked" (שָׁקֵד), which means the "watcher", the "awakener", the "alerter" or "to watch". The tree was so named because it is the first to awaken from the dormant sleep or "death" of winter,² putting forth its conspicuous white or pink blossoms in profusion around February.³

The appearance of these early bright blooms, viewed in stark contrast to the landscape still shrouded by the drab shadow of winter, was the annual clarion announcing the impending arrival of spring. From their first sighting, the Jews would be alerted to observe closely the status of the "corn" (barley, not Indian corn) in the field with relation to the following new moons.

Again, as both these occurrences were dependent upon the sun's light and warmth as related to the tilt of the plane of the ecliptic, the year could not drift. Since plant growth and development are controlled by the sun, the biblical month "Abib" occurs at the same solar season each year.

Accordingly, it should be seen that all the other months are lunar being determined by the first appearing of the new moon, but Abib is solar as its beginning is first determined and governed by the sun. The continual connection of the historical event of the Exodus with the agrarian month Abib by means of the luni-solar year is the Lord's way of reminding Israel that the success of the crops is dependent on the same God who brought them out of the land of Egypt.

¹ Nogah Hareuveni, *Nature in Our Biblical Heritage*, (Israel: Neot Kedumim Ltd., 1980), p. 49.

² Henry S. Gehman, (ed.), *The New Westminster Dictionary of the Bible*, (Phil., PA: The Westminster Press, 1970), p. 29.

³ John H. Walton, *Chronological And Background Charts of The Old Testament*, (Grand Rapids, MI: Zondervan, 1978), p. 17.

Moreover, although in more recent years the Jews have referred to the intercalary 13th month as Veadar, there is no such designation or even the hint of such a concept in Scripture. It is almost certain that the early Hebrews never employed such a concept in their calendar. For example, David's assignment of the monthly captains "who came in and went out month by month throughout all the months of the year" were but 12 (1 Chr. 27:1–15). This is confirmed by Solomon's 12 monthly officers who looked over the king's food supplies "each man his month in a year" (1 Kings 4:7).

Indeed, such was totally unnecessary under the conditions as described in the preceding. After seeing the almonds blossom and waiting for the first new moon after this event in which the barley was also fully ripened, the new year would begin automatically. If by the middle or end of Adar the barley was not at the "Abib" stage of maturity (and thus ripe enough for offering the firstfruits, second quote, page 211), the following new moon would not be declared. Thus the 12th month, called Adar (Esther 3:7, 9:1), would simply become an extended long month rather than adding a 13th.

The almond tree brought forth its fruit in late February or early March⁴ before the time of the Passover on the 14th of Abib (Nisan) and the Feast of Firstfruits which took place on the following Sunday (the 17th, Lev. 23:9–14, cp. 1 Cor. 15:20,23). Thus, the almond blossoms and fruit became natural representations or symbols of spring's resurrection victory of life over the cold bleak death of winter.⁵

b. Nisan or Tishri Years

Most ancient nations used either spring or fall months (i.e., around April 1st or October 1st) as beginning the new year. The majority began

⁴ McClintock and Strong, *Cyclopedia of Biblical Theological & Ecclesiastical Literature*, Vol. I, (Grand Rapids, MI: Baker Book House, 1867), p. 170.

⁵ In keeping with this symbolism, God instructed that the almond tree's nut, bud, and flower be placed on the central shaft and six branches of the golden lampstand (menorah, Exo. 25:31–40, 37:17–24) as prophetic tokens of Messiah's resurrection. As in the instance of Aaron's dead staff (or rod) which brought forth buds, blossoms, and yielded almonds, God demonstrated that authority is based on resurrection power and as it was a resurrection which proved that Aaron was the chosen of the Lord even so the Lord Jesus was authenticated as Messiah by the resurrection (Greek = Christ; Num. 17, cp. Rom. 1:3–4).

their new year at a new moon near the spring or vernal equinox although some adhered to one close to the fall or autumnal equinox.¹

As indicated previously, the beginning of the new year by the various nations may have been determined by astronomical computation, observing the stage of development of the crops, noting the point in time when the days and nights were of equal length, etc. The point is that the new year was regulated by some type of natural phenomena, and not by merely numbering the months and days.

Most are aware that the modern Jews have two calendars, a secular and a sacred (religious) year. The secular year begins in the fall on the first day of the Hebrew month called Tishri whereas the sacred begins six months later in the spring on the first of Abib or Nisan.

Although this may seem strange at first, other modern nations have similar dual calendars. For example, the United States not only observes its normal new year on the first day of January near the winter solstice, it also recognizes a fiscal year which both ends and the new one begins on July 1. At its end, all books are closed and the financial standing of business and government are determined.

From the days of Josephus, Old Testament chronology has been greatly impeded by a vocal minority who have wrongly assumed that secular events such as the coronations of the kings of either or both the Kingdoms of Judah or Israel were dated from autumnal years much as the above Hebrew custom could lead one to conclude. The result has been that Bible students have become confused over the kind of dating to apply to their studies and as no consensus has been thus far established, confusion has reigned. One source uses the Tishri-to-Tishri system, another – the Nisan-to-Nisan. Others use either – often depending on little more than whichever the circumstance required.

The leading modern proponent of autumnal dating, at least so for as the Kingdom of Judah

¹ Still, much variation existed. For example, the ancient Greek new year began at different points in different city states. It began c. July 1 in Athens & Delphi hence some uncertainty is encountered when dating with the Greek Olympiads (Finegan, *Handbook of Biblical Chronology*, *op. cit.*, pp. 57–59, 108–117).

is concerned, has been Dr. Edwin R. Thiele (1895–1986).² However, a recent work has shown Dr. Thiele's logic to have been seriously flawed.³ Indeed, most Biblical chronologers such as Sir Isaac Newton,⁴ Sir Robert Anderson,⁵ Willis Judson Beecher,⁶ K.F. Keil,⁷ E.W. Faulstich,⁸ and the Jewish *Mishna*,⁹ etc., have followed a Nisan-to-Nisan year in their dealings with the Hebrew Kings.

Scripture clearly portrays the undeniable fact that the Judaic monarchy used the Nisan-to-Nisan year for dating the reigns of their kings.¹⁰ For example, the Book of Jeremiah records:

Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him (Jer. 36:22).

The king referred to in the citation above is wicked Jehoiakim, son of Josiah – the very Josiah in question (Jer. 36:1, 9). From the verse, the ninth month ("Chisleu", Zech. 7:1) is obviously a winter month and the ninth month

² Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, (Grand Rapids, MI: Zondervan, 1983), pp. 51–53. For nearly half a century, Thiele's dates have dominated the segment of Bible chronology that deals with the period of the Hebrew Kings to the extent that nearly all Bible commentaries, dictionaries, encyclopedias etc. in the marketplace reflect his views and results. His dates are used and sanctioned by almost every Bible college and seminary, conservative or liberal, on the globe today and, with respect to the period of the Hebrew Kings, the near unanimous consensus of academia is that he has attained the first chair.

³ Jones, *A Chronology of the Old Testament: A Return to the Basics*, 2007 ed., *op. cit.*, pp. 109–137 (pp. 114–143 in editions 2–14).

⁴ Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, p. 296.

⁵ Anderson, *The Coming Prince*, *op. cit.*, pp. 237–240.

⁶ Willis J. Beecher, *The Dated Events of the Old Testament*, (Phil., PA: The Sunday School Times Co, 1907) pp. 11–14.

⁷ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes*, Reprint, (Grand Rapids, MI: Eerdmans Pub. Co., 1986), Vol. III, p. 187.

⁸ Faulstich, *History, Harmony & the Hebrew Kings*, *op. cit.*, pp. 16–18.

⁹ *Babylonian Talmud*, Tract Rosh Hashana ("New Year"), 1.1.

¹⁰ Jones, *A Chronology of the Old Testament: A Return to the Basics*, 2007 ed., *op. cit.*, pp. 116 ff. Much of the following is taken verbatim from this source. The reader is enjoined to check this for a more detailed analysis.

of Jehoiakim's fifth year (36:9) can only fall in the winter season if the year begins on 1 Nisan, not 1 Tishri in which case the ninth month would fall around June.

A second example is also found in Jeremiah:

And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up (Jer. 39:2).

A comparison of the data found in chapter 52 dates the 8th through the 14th verses of chapter 39 as having taken place in the 5th month of the 11th year of the reign of Zedekiah, the ruling monarch of the Kingdom of Judah:

5 So the city was besieged unto the eleventh year of king Zedekiah. 6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. 7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain (Jer. 52:5-7).

12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, 13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: 14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. 15 Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude (Jer. 52:12-15, compare 2 Kings 25:8).

The Jeremiah 39:2 narrative continues without a significant time interruption into chapter 40 for when we come to the forty-first chapter it is but the seventh month (Jer. 41:1). Verses 10 and 12 of chapter 40 reveal that it was the time of gathering the wine and summer fruits. This unmistakably fixes the time of year in question for this ingathering occurs during the Hebrew fifth or sixth month¹ (our August or September)

¹ Walton, *Chronological And Background Charts of The Old Testament*, op. cit., p. 17.

and perfectly fits the context, being confirmed by the time of the burning of the Temple and Nebuzaradan's releasing Jeremiah and giving him food and money (40:5c). For the fifth or sixth month of Zedekiah's reign to fall around the vintage and gathering of summer fruits demands that his years of rule be reckoned from 1 Nisan, not 1 Tishri.

A third example is to be found nearly a century earlier at the time of Hezekiah. The first month of the first year of Hezekiah's rule over the Kingdom of Judah was also the Passover month (2 Chron. 29:3,17; 30:1-5,13,15); thus he was using the Nisan method of reckoning, not the Tishri. Indeed, 2 Sam. 11:1-2 demands that the Nisan year was being used in David's day.²

Our final example is that of the biblical data concerning the building of the Temple. Work on the Temple was begun in the second month of the fourth year of Solomon (1 Kings 6:1, 37), and it was completed in the eighth month of Solomon's eleventh year, having been seven years in building (1 Kings 6:38). Thus, the Temple was seven years and six months in its building. Obviously, if the 2nd month of the 4th year of Solomon's reign was "Zif" (called "Iyyar" since the captivity) and the 8th month of his 11th year was "Bul" (called "Marchesvan" since the captivity), the writer of Kings was reckoning from Nisan – not from Tishri as Professor Thiele claimed (see 1 Ki. 6:1, 37-38, cp. 2 Chr. 3:1-2).³

The biblical principle that by the mouth of two or more witnesses "shall the matter be established" has been met (Deut. 17:6a; 19:15; Mat. 18:16; John 8:17). The cited scriptural examples are conclusively against Dr. Thiele's assertion. It has been established on the authority of the Holy Scriptures that the Judaic kingdom observed the Nisan-to-Nisan regnal system. Thus, the internal biblical data has been shown to reveal that the Hebrew kings were using the Nisan-to-Nisan regnal year near the inception of the monarchy (David and Solomon), near the middle of the monarchy (Hezekiah), and very near its termination (Josiah, Jehoiakim and Zedekiah).

² That is: the year ended at the time kings go to war, which is normally springtime. Bathsheba's bathing at eventide within David's view confirms that it was not fall.

³ Thiele, *The Mysterious Numbers of the Hebrew Kings*, op. cit., p. 51.

As the Scriptures uniformly depict the Hebrews as using a Nisan-to-Nisan year,¹ we therefore conclude that the reckoning commenced in the spring on the first Sabbath after the first day of Nisan (Abib) on the Jewish calendar. Then after all 24 courses had served (taking one half year) the first course would again minister for a week beginning in the autumn.

4. THE COURSE OF ABIJAH & NISAN YEARS

As scriptural as all has been so far, resolving the problem is still limited in that we have no sure way of determining whether Zacharias was ministering at the Temple during the first or second yearly administration of the course of Abijah. We shall therefore give both solutions and examine them as best we can.

a. The Course of Abijah – First Administration

The first Sabbath in Nisan 6 BC was the sixth day of the month (March 25). As all the priests would be serving in the week of Unleavened Bread, the second course would not begin until the following Sabbath (Nisan 20 = April 8th). As a result, Pentecost fell in the 7th week, so the first administration of the 8th course of Abijah in 6 BC² was delayed from 10 Sivan to 17 Sivan (May 27–June 3; Gregorian).

Were this the course during which the angel Gabriel announced the conception of John the Baptist (Luke 1:11–15), Zacharias would have departed to his own home in the hill country of Judah (Luke 1:23) on the 18th of Sivan (Luke 1:39, June 4).³ Consulting Joshua 21 we learn that of the 48 cities assigned to the Levites, 13 were set aside for the priests (21:4, 10–19). Of these, three were located in the Judean hills. They were Hebron, Juttah, and Eshtemoa.

As Scripture does not designate and as Juttah is located between Hebron and Eshtemoa, to

limit the amount of error we will take it as the home of Zacharias. Bearing in mind he was old (Luke 1:7), possibly traveling on foot and that the Judean hill country is very rugged terrain, we estimate the time for Zacharias to travel the 25 or so miles – perhaps rest a bit – unto the conception of John to have been about three to four days: to around Sivan 21 (June 7, 6 BC).

Luke records the begetting of our Lord as six months after the conception of John the Baptist (vv. 1:26, 36). Now the average gestation period for humans is 270–290 days. If we take 280 as the mean, we may solve the simple ratio: if 280 days are 9 months, how many days are in 6 months = 186+.⁴ Thus, we count 186 days from Sivan 21 and approximate the conception day of Christ Jesus as Chisleu 30 (Dec. 9, 6 BC).⁵

Numbering forward another 270–290-day swath from Chisleu 30 brings us to a possible time for the Savior's birth: Elul 2 to 22 (Sept. 3 to 23, 5 BC; see calendar on page 228 ff.) – in the fall at least 8 days before the Feast of Trumpets.⁶ If we again use 280 days as the mean gestation span, Christ Jesus would have been born about September 13, 5 BC.⁷

b. The Course of Abijah – Second Administration

Beginning again at the first Sabbath in Nisan 6 BC (the sixth day of the month = March 25), which was when the first course began its ministrations, we number 24 courses x 7 days each = 167 inclusive days. To this we add 14 more for Passover week and Pentecost. These 181 days brings us to September 21, 6 BC, (Tishri 10) which is the end date of the First Administration of the Course of Abijah.

¹ Jones, *A Chronology of the Old Testament: A Return to the Basics*, 2007 ed., *op. cit.*, p. 106 ff. ("B. The Biblical-Hebrew Year") and p. 116 ff. ("1. The Regnal Year").

² All previous editions erroneously read "5" here. As this is the beginning year for calculating the relevant courses, *all* the dates concerning them had to be recalculated. Made 25 years ago, the oversight has just been discovered.

The calendar on pages 228–229 will assist the reader in following the reckoning of the days (both Hebrew and Gentile) concerning the Lord's birth.

³ Zacharias did not depart Jerusalem on Sivan 4 as Pentecost fell in that week: so his 8th week was delayed 7 days.

⁴ If we simply count ahead 6 Hebrew months (which well may be that intended by Scripture), Chisleu 10 becomes the day of Christ's conception.

⁵ Note, John the Baptist is said to have been born three months later, Luke 1:56, 57. Also note that 19 Chisleu is only c.8 days before December 25; hence, in this scenario it is possible that Christ could have been conceived on Christmas day.

⁶ Had Hebrew months been used (fn. 4 above), the birth swath would have been Ab 23 to Elul 12, (Aug. 25–Sept. 13): farther back from the Feast of Trumpets which always begins on 1 Tishri (Lev. 23:24).

⁷ BC 5 had a "Veadar" (calendar conversion program developed by the Harvard Center for Astrophysics). OT Jews made Adar 59 days in such years. If this Veadar is overlooked, all calculations will be off. Tishri 15, the first day of Tabernacles, fell on October 15 in 5 BC.

To this we must add 49 days to obtain the beginning of the 8th course of the second administration (the first 7 courses at 7 days per course = 49). Next, we add 7 more days which takes us to the end of the 8th course, another 7 for the Feast of Tabernacles during which the priests in all 24 courses had to minister in Jerusalem. This plus the approximate 4 days for Zacharias to return home at the end of the 8th course and conceive John is a 67 day total.

Thus, we start at 9–21, 6 BC (the end of the 1st administration) and go forward the 67 additional days to November 26, 6 BC. Were this the course and administration during which the angel Gabriel announced the conception of John the Baptist (Luke 1:11–15), then 11–26 6 BC is his conception date (Chisleu 16).

Again, Luke indicates that John the Baptist (1:26, 36) is six months (circa 186 days) older than Jesus. Therefore, we number forward 186 days from John's conception (11–26 6 BC = Chisleu 16) and set the conception day of Christ Jesus as May 29, 5 BC (Gregorian, Hebrew is Zif 24).

Numbering forward another 270–290-day swath from Zif 24 brings us to Shebat 28 – Adar 18, BC 4 for the Savior's birth. Using the 280 mean gestation span, we come to March 4, 4 BC as the King's birth date (Adar 8). In this case, the Nativity occurs in the springtime – not summer or winter (see calendar pp. 228–229). Indeed, our Lord could not have been born on Passover, Pentecost or Tabernacles for all the Jewish males were required to be in Jerusalem during those times (Deut. 16:16), but at the Nativity they all had to go "into his own city" (Luk. 2:3).

c. The Course of Abijah — Conclusion

But which of these two scenarios is correct? Those advocating the 1st administration would point out that our Lord was crucified on the 14th of Nisan (April 4th, page 197) and that His ministration spanned 3½ years (see page 224). Going back these 3½ years to the beginning of His ministry – when He was 30 years old – is near 1 October. Going back 30 years from there again places one in the fall.

Simple and engaging as it is, this reasoning is obviously not absolutely conclusive. Moreover, as we shall soon learn, a fall birth presents several very thorny, seemingly fatal problems (see pages 219–221).

Remember that Elizabeth (John the Baptist's mother) was six months along in her pregnancy when her cousin Mary traveled about 100 miles from Nazareth to Juttah(?) to visit her (Luk. 1:36, 39–40). The 1st administration of Abijah would place this 100-mile journey near mid-December. Such winter travel in Israel would be arduous, but not impossible. A 2nd administration trip would have taken place c. 1 June.

As springtime is the lambing season and as Jesus is the "Lamb of God, which taketh away the sin of the world" (John 1:29) it would seem fitting if the Savior were born at this time. Of course, taken by itself such is not at all convincing. Still, all this understanding and biblical insight necessitates a springtime birth.¹ Also observe that both Abijah courses expose the impossibility of a December 25th Nativity.²

Finally, as impressive as the calculations in this section may seem, we remind our reader of the many uncertainties involved. For example, the number of days after the ending of the eighth course of the first administration for John's conception, exactly how many days to allow for the six months of Elizabeth's pregnancy – and thus for the conception day of Christ as well as His actual gestation span, which administration of the course of Abijah to use, etc.

Furthermore, it cannot be overstated that time in Scripture is always based on *observed* time (moon, going down, rising of the sun, crop maturation, etc.) whereas "Gentile" time is the result of calculation (this is why today we rely on aids such as clocks and calendars). Therefore, it must be understood that any astronomical calcula-

¹ Many years of eschatological study has convinced this author that as the Lord fulfilled the first group of feasts given in Leviticus 23 (Passover, First-fruits, Unleavened Bread, and Pentecost) at the first advent. He will fulfill the second group (i.e., Trumpets, Tabernacles along with its accompanying 8th day, and the Day of Atonement with its affliction of soul and mourning) at the second coming when Israel fulfills Atonement Day by looking upon "me whom they have pierced" and *mourn* (Zech. 12:10 and Mat. 24:30). This is another reason to favor a springtime birth over a fall "Tabernacles" date.

² Such would have Mary undertaking a most difficult journey of at least 70 miles over rugged hill country in her ninth month in the depth of winter. She and Joseph would then also have to take the 120 to 200-mile trip from Bethlehem to Egypt with the newborn king almost immediately after having given birth. They would then have to return all the way back to Nazareth during a bitter cold January season (see chronology on pp. 219 ff.).

tion, no matter how carefully it may be obtained and scientific it may seem, may well not yield the actual Hebrew day one is trying to establish in the biblical past. All computer software uses 7 Veadars every 19 years to keep the calendar from drifting but, as already explained, the ancient Jews used a different system (p. 210 ff.).

Thus, without a reliable near contemporaneous written witness (which remains undiscovered as of this writing), the actual day of our Lord's birth cannot be determined. The various unknowns place it beyond the scope of calculation.

5. EVENTS ACCOMPANYING JESUS' BIRTH

Many have attempted to demonstrate from Matthew 2:16 that the visit of the Wise Men (*Magi* = Latin from Greek *Magoi*, plural of *Magos*) and Herod's subsequent slaughter of the infants in Bethlehem occurred when Christ was about two years old.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

To strengthen their thesis, they note that the Lukan account uses the Greek term "*brephos*" (βρεφος, 2:12) which they say is used to pertain to an unborn, newborn, or an infant whereas Matthew uses the words "*paidion*" (παιδιον, 2:8, 9, 11, 13, 14, 20, and 21) and "*pais*" (παις, 2:16) which supposedly designates a child of at least one year of age – a toddler – rather than an infant.¹ They add that the Wise Men came to the house in Matthew's account (2:11) rather than a manger as did the shepherds (Luke 2:16), indicating a different time frame is involved. Thus, they insist, Luke is speaking of the time of Christ's birth whereas Matthew is referring to events about two years after His birth.

However, the distinction is not that precise in the Greek or in the Scriptures.² *Paidion* is used of infants. John the Baptist is said to be a *paidion* when he is but 8 days old (Luke 1:59, 66, 76), as is Jesus when only 40 days old (Luke

2:27; cp. John 16:21; Heb.11:23). Indeed, Luke calls the baby Jesus both *paidion* and *brephos* in successive verses!

2:16 And they came with haste, and found Mary, Joseph and the babe (*brephos*) lying in a manger.
17 And when they (the shepherds) had seen it, they made known abroad the saying which was told them concerning this child (*paidion*).

Furthermore, *brephos* is used of a young child (2 Tim. 3:15; Luke 18:15–17). Moreover, *pais* would fall into the same age group as *paidion* in Mat. 2:16 since the latter term is used nine times in the same context in that chapter.³

To insist that Jesus was no longer an infant because the *Magi* visited Him in a house rather than a stable is imprudent. His parents would have moved into a house as soon as possible. After all, Bethlehem was the city of Joseph's birth (Luke 2:2–3), and he would be known there. Further, the whole tone of Matthew 2:1 ff. is that the *Magi* visited the Christ child soon after His birth. This is seen by their question: "Where is he that *is* born King of the Jews?" They did not say "was" born (past tense) which would have been proper had two years elapsed.

The timing in the Authorized Version is clear that "**When**"⁴ Jesus was born in Bethlehem ... there came wise men from the east to Jerusalem". As far back as c. AD 135, Justin Martyr wrote in support of our thesis saying, "the Magi from Arabia, who as soon as the Child was born came to worship Him", as did Tertullian (c. AD 200) and John Chrysostom (c. AD 386).⁵

Indeed, they were directed to go to Bethlehem as it was the foretold place of the child's birth. Were Jesus two years old when the Wise Men came, they should then have been led to Nazareth not Bethlehem, for that is where he was living at that time (Mat. 2:23; Luke 2:39–40). Yet no mention whatsoever is made of Nazareth

³ *Ibid.*

⁴ William Tyndale's 1534 NT, the 1557 Geneva Bible, the 1380 Wycliffe, the 1539 Great Bible (Cranmer's), the 1595 Bishop's Bible and other pre-King James English versions also read "When" here at Matthew 2:1.

⁵ Justin Martyr, *Dialogue with Trypho*, *Ante-Nicene Fathers*, vol. I, Alexander Roberts and James Donaldson, eds., (Grand Rapids, MI: Eerdmans Pub. Co., 1885), 88; Tertullian, *On Idolatry*, *Ante-Nicene Fathers*, vol. III, ch. ix, p. 65; Chrysostom, *Homily VI*, *Ante-Nicene Fathers*, vol. X, p. 37 Jack Finegan reached the same conclusion: *Handbook of Biblical Chronology*, *op. cit.*, p. 248.

¹ Leslie P. Madison, "Problems of Chronology in the Life of Christ", (unpublished Th.D. dissertation, Dallas Theological Seminary, 1963), pp. 25–27.

² Hoehner, *Chronological Aspects of the Life of Christ*, *op. cit.*, p. 24.

in the verses that follow until after the return from Egypt.

Moreover, the "two years" of Matthew does not demand that Jesus be of that age. Herod's slaughter of children up to two years of age was only to make certain that his infant rival did not escape. This is in keeping with his documented wicked and ruthless character. He already had 3 of his own sons murdered, 45 members of a rival faction slain, his wife's 17-year-old brother drowned in a bath, her 80-year-old grandfather put to death, and even had her falsely accused and executed — all in order to secure the throne for himself.¹

So desperate a man would neither take chances nor have any compunction for slaying additional innocent children to maintain that security. Herod's natural propensity for overkill, inherent in his makeup, is unmistakably demonstrated by the salient fact that his edict did not merely call for the destruction of the male children in Bethlehem. He extended the blood bath as far as Ramah, a village in the tribal allotment of Benjamin some ten miles north of the City of David (Mat. 2:16–18).²

Finally, if Matthew is telling us of a time when Jesus is two years old and living in Nazareth (Matthew 2:23; Luke 2:39), why should God instruct Joseph to flee to Egypt in order to escape Herod? The children were only being slain in the area around Bethlehem. This would hardly seem prudent as in order to reach Egypt from Nazareth they would have to pass through or in close proximity to Herod's domain of Judea.

They would be manifestly safe where they already were, being about 70 miles north of the slaughter. Indeed, the same reasoning applies to the fact that the Wise Men returned to their own country "another way" (Mat. 2:12).

Were they in Nazareth such action would have been unnecessary for they would have been well out of harms way by simply returning back up the "Fertile Crescent" to the "east" as King Herod was in Jerusalem (Mat. 2:3). However,

¹ Gehman, (ed.), *The New Westminster Dictionary of the Bible, op. cit.*, pp. 379–382 (Herod).

² Flavius Josephus, *Josephus Complete Works*, trans. by William Whiston, (Grand Rapids, MI: Kregel Publications, 1960), *Wars of the Jews*, I, 29, 2; *Antiquities, op. cit.*, XVI 11, 7; XVII 3, 2, etc.

such evasive steps would have been judicious had they have been south of Jerusalem in Bethlehem.

Now **when** Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (Mat. 2:1)

Thus, the correct order of events concerning the birth of Christ Jesus is:

1. He was born in Bethlehem – five miles south of Jerusalem (Mat. 2:1). The shepherds came that night (Luke 2:11–16).
2. **When** He was born in Bethlehem, the *Magi* (or Wise Men) came (Mat. 2:1, KJB; compare "having been" or "after" in other versions).

Thus the *Magi* came before Herod's presence the following morning or afternoon and, being warned of God in a dream that night, departed to their own country (singular! thus they are all from the same country, not 3 different ones as tradition relates) from Bethlehem by a route that would by-pass Jerusalem and Herod (Luke 2:12).

He was born in a manger because there was no room for them in the inn due to the taxation (Luk. 2:1-7) and was moved into a house almost certainly on the following day (Mat. 2:7) as word of the birth had not yet reached Jerusalem (a point which will be explained subsequently).

Note: There is no mention of a cave or is the number of the *Magi* given as 3; their names are not given or their races. The number 3 was selected because three gifts were brought (Mat. 2:11), but such reasoning is pure conjecture and constitutes adding to Scripture. This is all based upon Roman Catholic tradition and is unsupported by Scripture.

3. Only a day or so old, they fled to Egypt before news of Jesus' birth could reach Jerusalem.
4. He was circumcised on the 8th day (Luke 2:21), almost certainly while en route to Egypt – as was done to Moses' "firstborn" son, Gershom, on the way to Egypt (Exo. 4:21–25, 2:22, cp. 18:4).
5. Herod dies within 40 days of his edict to slaughter the male children (like Pharaoh's attempt to kill the male babies – again similar to Moses) so that Joseph and Mary returned from Egypt to Jerusalem by the 40th day after Jesus' birth in order to dedicate Jesus at the Temple (Luke 2:22; Lev. 12:26; see Mat. 2:22, and note: "notwithstanding", KJB).
6. Immediately after, they returned to Nazareth (Luke 2:39, cp. 2:4 and Mat. 2:19–23), being warned of God in a dream and not wanting to tarry there for fear of Herod's son, Archelaus.

So Joseph and Mary fled to Egypt very soon after Jesus' birth. Herod died within a few days so that they can return to Jerusalem by the 40th day after the birth for the Temple dedication.

Luke 2:11, 17–18 teach us that the shepherds gave testimony as to the message which the angels had given unto them:

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

These verses tell us that this event was made known throughout all the region. Bethlehem is only about five miles south of Jerusalem. It is inconceivable that two years could have elapsed and such a momentous story had not yet reached Herod or the priests in Jerusalem.

The entire religion of Judaism is founded upon the coming of a Messiah. The whole expectancy of that religious order was looking forward to His appearance. Yet when Herod inquired of all the chief priests and scribes as to where the Messiah should be born, not one of them made mention of the testimony of the shepherds. Rather, they quoted from Micah 5:2:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (Mic. 5:2).

Are we to believe that the rabbi from the synagogue in Bethlehem did not report this message to his superiors in Jerusalem? Are we actually expected to think that in two years no layman had carried this story to the Temple and that so ruthless a despot as Herod had no "ears" to hear of his rival's birth – that he knows nothing of an event which is being told openly and that has occurred under his very nose? The answer is obvious.

This constitutes irrefutable proof that the Wise Men came at Jesus' birth for if *two* years (or even six months) had elapsed, Herod would surely have already heard of the birth. The priest and scribes did not mention the testimony of the shepherds when Herod inquired of them (Mat. 2:1, 4) because the story had not yet had time to travel the five miles to Jerusalem.

This point is greatly strengthened when Luke 1:57–66 and 76 are considered. A similar series of events had occurred only six months earlier at the birth of John the Baptist; namely, a supernatural birth (Luke 1:7, 18), an angel's

presence, and the whole matter being published throughout all the hill country of Judea (Luke 1:65–66). Furthermore, this wonder child was to be the forerunner of the Messiah (Luke 1:76, cp. Mal. 3:1, 6). Moreover, not only was no effort made to keep these happenings "under wrap", they were openly proclaimed abroad.

Lastly, the account of Mary's purification at the Temple in Jerusalem on the 40th day after Jesus' birth (Luke 2:22–39; Lev. 12:2–6) relates that two credible witnesses, Simeon and Anna, gave public testimony as to Jesus' personage. Again, this was all done openly at the Temple.

Could two years (or six months) have passed and *none* of these events come to the attention of Herod, much less to that of the priests and scribes who ministered at the Temple daily? Do not these simple considerations from the Holy Writ instruct all would-be scholars and laity alike as to the actual circumstances attendant to the birth of our Lord?

Indeed, the prophecies foretold Messiah's birth – the birth of the God-King, of Immanuel – that God would become flesh. Thus, the *birth* was the momentous event. There is neither mention nor allusion to His second year anywhere in the Old Testament; hence, no significance whatever can rightly be attached to it.

The openly told stories of John as Messiah's forerunner, the shepherds report of His birth, the coming of the wise men *when* He was born, the flight to Egypt, His circumcision on the 8th day, Simeon's and Anna's testimony at the Temple on the 40th day – these cannot be made to reconcile with a fall Nativity¹ where Herod knows nothing of these events. Indeed, those who offer such never seem to grasp the significance of the openly reported accounts of the above two births or see the dilemma they cause.

Moreover, the reason the Lukan account of the Birth and that in Matthew are so dissimilar is that they are from two different perspectives.

¹ But all the events recorded in Josephus as to Herod's illness, death, funeral procession, & Archelaus' 7 day mourning will fit between the 11 March lunar eclipse and the 9 April 4 BC Passover (*Antiq.* 17.6–17.9; *War* 1.32.1–2.1.3).

As Archelaus was desperate to sail to Rome for Caesar to name him king, time was of the essence. Thus, a spring-time Nativity is absolutely viable. Some have questioned Josephus' account of Herod's death, but he is said to have consulted Nicolaus of Damascus' works as a source (Herod's close friend: he was an eyewitness).

The Holy Spirit directed Matthew to record the events attendant to the birth of Christ Jesus from the husband's point of view. This is obvious for in it we find Joseph as the main personage (second only to Christ). Matthew depicts:

- (1) Joseph's struggle over Mary's pregnancy;
- (2) the angel's appearance giving him encouragement and instructions as to the baby's name (Mat. 1:18–25);
- (3) the dream wherein the angel tells Joseph (not Mary) to flee to Egypt (2:13);
- (4) instructions to him by the angel to return from Egypt (2:19–21); and
- (5) his bringing his family to Nazareth (2:23).

Clearly, Joseph is prominent in Matthew's account revealing that he is recording the Birth from the "father's" viewpoint. Thus the genealogy in Matthew 1:1–17 is Joseph's. It depicts him as a descendant of King David through whom Messiah Jesus (as Joseph's adopted son) obtained the *royal right* to David's throne as prophesied in many Scriptures (2 Sam. 7:4–29; Psa. 89:3–4, 19–37; Luke 1:30–33).

Conversely, Luke records the events relevant to the Birth from the mother's perspective: he features Mary. In Luke we find:

- (1) the angel Gabriel appearing to Mary to explain the impending miraculous conception (1:26–38);
- (2) her reception and commendation from cousin Elisabeth (who had been carrying John the Baptist in her womb six months, Luke 1:31–45);
- (3) Mary's "Magnificat" (Luke 1:46–56);
- (4) her purification and sin offering 40 days after Jesus' birth during His Temple dedication; and
- (5) that Mary "kept" all the events surrounding these days and "pondered" them in "her heart" as is twice recorded in Luke (2:19, 51).

Even at the Passover episode at the Temple in Jesus' 12th year, it was Mary's words that were recorded – not Joseph's (Luke 2:48). Therefore it must be seen that the genealogy preserved in the third chapter of Luke is that of Mary's.

This genealogy shows that although she was maternally of the tribe of Levi (Luke 1:5, cp. vs. 36), she was also of the family of David and thus of the Tribe of Judah but through a different non-kingly lineage than Joseph (cp. Rom. 1:3; Heb. 7:14; Rev. 22:16). Therefore, it is through Mary's egg that Jesus obtained the *legal right* to David's throne, fulfilling many

OT Scriptures that Messiah would be a *physical* descendant of that son of Jesse (several Scriptures demand this in stating that there was a genuine "conception", e.g., Gen. 3:15; Isa. 7:14; Mat. 1:21; Luke 1:31, cp. vs. 36).

Hence, the Matthew and Lukan genealogies are identical in the generations from Abraham to David, but Matthew traces our Lord's ancestry from the royal line through David's son Solomon. However Luke follows the lineage through another of David's sons, Nathan – who did not inherit the throne. Thus the differences between the two Gospel accounts may be appreciated and understood.

The Wise Men (Hebrews whose ancestors had remained in Persia after the Babylonian exile and had not returned under Zerubbabel) were *not* astronomers or astrologers as is often surmised, but were Jewish rabbis or priests who were looking for the promised "Star out of Jacob" (Num. 24:17–19; Esther 1:13).

Moreover, the star was neither the result of a conjunction of the planets nor a comet. Viewed from earth, the sun, moon, stars and planets all move from east to west. Thus, it is scientifically *impossible* for any conjunction to move south from Jerusalem to Bethlehem (Mat. 2:9)! This Scripture demands a miraculous occurrence. It moved, disappeared, reappeared and stood still over the place where Jesus lay. These are the scriptural facts concerning the Lord's birth.

6. TIBERIUS' 15TH – PREPARATION YEAR FOR PUBLIC MINISTRY

Fortunately, there is far less uncertainty about the starting point of Christ's ministry, since it is set forth very clearly in Luke (3:1–3, 21–23) as beginning in the 15th year of the reign of Tiberius Caesar. Tacitus (*circa* AD 55–120) tells us that Tiberius was adopted by Augustus as his son.¹ He reigned jointly as co-regent with Caesar Augustus from AD 12–14, when the latter died.² Velleius Paterculus (c. 19 BC–AD

¹ Cornelius Tacitus, *Annals*, The Loeb Classical Library, (Cambridge, MA: Harvard UP, 1931), Book 1, 3.

² In a brilliant demonstration of his powers of observation, Ussher took Pliny's account of Tiberius' making Lucius Piso prefect of Rome after their two day drinking bout in celebration of Tiberius' promotion and noted that Tacitus said Piso held the position for 20 years. As Piso died in AD 32, Ussher fixed 32 – 20 = AD 12 as the first year of Tiberius' co-regency (*Annals*, §6198, p. 794).

30⁺), a friend of Tiberius',¹ relates in his history that at the request of Augustus, Tiberius was invested with equal authority in all the provinces.² Suetonius also shows that he governed the provinces jointly with Augustus in AD 12.³

Thus in AD 12, Tiberius' power was already equal to that of Augustus in the provinces. As he had become the practical ruler in the provinces, many would well argue that it would be natural for Luke to use the provincial point of view.⁴ Adding 15 years to the first year of Tiberius' reign would bring us to AD 26 (numbering inclusively), when Pilate was procurator of Judea, Herod Antipas was the tetrach of Galilee, with Annas (probably the president of the Sanhedrin) and Caiaphas being the high priests – as Luke relates. Taken together, these historic facts would lead us to determine and establish that John the Baptist began his ministry AD 26. This also sets the year of the baptism of the Lord Jesus Christ (Luke 1:35–36; cp. 3:23).

Note that this date establishes a more direct and absolute method of determining the birth year of Christ. Now beginning at AD 26 and working backward, the year of the birth of the Lord Jesus may be established. Luke 3:23 records that Jesus "began to be about 30" when John baptized Him, which places the Nativity at 4 BC. In determining the length of time covered, one year must be deducted from the total when moving from BC to AD as there is no year zero. However the span remains 30 years as the Jews, although not without exception, commonly numbered inclusively.⁵

This date is also somewhat confirmed by the statement of the Jews (John 2:20), made soon

after Jesus' baptism: "Forty and six years was this temple in building". The rebuilding of the Temple by Herod was begun in the 18th year of his reign which is c. 20 BC.⁶ Although Josephus possibly contradicts himself elsewhere (not uncommon) by mentioning work that was done on the Temple in Herod's 15th year,⁷ he says that the Temple was begun the year that the Emperor came to Syria. Dio Cassius places this visit in 20 BC.⁸ If we presume that the 46 years had elapsed when the remark in John was given, we come again to AD 26.

Again, Matthew 2:1 states that Jesus was born "in the days of Herod the king"; and Luke 1:5 likewise fixes the annunciations to Zacharias and Mary as being "in the days of Herod, king of Judea". Now Josephus states that Herod received the kingship from Mark Antony and Augustus (Octavian) "in the hundred and eighty-fourth Olympiad" when Calvinus was consul for the second time.⁹

The consular date of Calvinus corresponds with the year 40 BC.¹⁰ Josephus indicates that Herod did not actually go from Egypt to Rome until winter,¹¹ thus the date Herod was named king was late in 40 BC (Oly. 185, 1, the year 40 began Oly. 184, 4 but as Greek years began c. July 1 winter would fall during the following Greek year as indicated).¹²

Josephus also states that Herod actually began his reign upon his taking of Jerusalem by force "during the consulship at Rome of Marcus Agrippa and Caninius Gallus, in the hundred and eighty-fifth Olympiad" at which time his rival Antigonus was slain.¹³ The consular date for Agrippa et Gallo is 37 BC (Oly. 185, 4 — extending from c. July 1, 37 to June 30, 36 BC)

¹ Sir William M. Ramsay, *Was Christ Born at Bethlehem?*, 2nd ed., (London: Hodder & Stoughton Pub., 1898), p. 200.

² Velleius Paterculus, *Roman Histories*, The Loeb Classical Library, trans. by F.W. Shipley, (Cambridge, MA: Harvard UP, 1924), Book II, 121, 1.

³ *Lives of the Caesars*, Loeb, Bk. 3, Tiberius, 20-21.

⁴ Charles Merivale, *History of the Romans under the Empire*, 7 Vols., (New York: D. Appleman & Co., 1896), vol. 4, p. 367; Robertson, *A Harmony of the Gospels*, *op. cit.*, p. 264. Ussher, Bengel, Jarvis, Greswell etc. favor the computation from the colleagueship.

⁵ Jones, *A Chronology of the Old Testament: A Return to the Basics*, 15–17th eds., *op. cit.*, p. 119 ff (see "b. The Inclusive Reckoning Question"). See pages 124–126 in editions 2–17).

⁶ Josephus, *Antiquities*, *op. cit.*, XV, 11, 1.

⁷ Josephus, *Wars*, *op. cit.*, I, 21, 1. Many apparent discrepancies in Josephus can be resolved by consulting the table on p. 223 which depicts Herod's regnal years.

⁸ Dio Cassius, *Roman History*, vol. VI, The Loeb Classical Library, trans. by Earnest Cary, (Cambridge, MA: Harvard UP, 2000), Book LIV, p. 299.

⁹ Josephus, *Antiquities*, *op. cit.*, XIV, 14, 5.

¹⁰ Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 230, cp. Finegan's table 38, p. 96.

¹¹ Josephus, *Antiquities*, *op. cit.*, XIV, 14, 2.

¹² Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 230.

¹³ Josephus, *Antiquities*, *op. cit.*, XIV, 16, 4.

which is the year Herod became king in fact by actual residence in Jerusalem.¹

HEROD THE GREAT'S REGNAL YEAR²

BC	Years since being named king at Rome	Years since becoming king in fact by taking Jerusalem	Olympiad
40	1		185, 1
39	2		2
38	3		3
37	4	1	4
36	5	2	186, 1
35	6	3	2
34	7	4	3
33	8	5	4
32	9	6	187, 1
31	10	7	2
30	11	8	3
29	12	9	4
28	13	10	188, 1
27	14	11	2
26	15	12	3
25	16	13	4
24	17	14	189, 1
23	18	15	2
22	19	16	3
21	20	17	4
20	21	18	190, 1
19	22	19	2
18	23	20	3
17	24	21	4
16	25	22	191, 1
15	26	23	2
14	27	24	3
13	28	25	4
12	29	26	192, 1
11	30	27	2
10	31	28	3
9	32	29	4
8	33	30	193, 1
7	34	31	2
6	35	32	3
5	36	33	4
4	37	34	194, 1

Josephus further relates that Herod died "having reigned 34 years, since he had caused Antigonus to be slain and obtained his kingdom; but 37 years since he was made king by the Romans".³ From these two starting points Herod's regnal years have been depicted on the table above. This again fixes his death as BC 4, and disallows 3, 2, or 1 BC as a birth year for Christ, as Herod was alive at that event. It also

¹ Finegan, *Handbook of Biblical Chronology*, *op. cit.*, pp. 230–231, again cp. Finegan's table 38, p. 96. Dio Cassius (AD c.155–c.235) gives as the consuls for this event Claudius and Norbanus who precede Agrippa and Gallus on his list, hence that Herod took the city in 38 BC *Roman History*, XLIX, 22–23). However, writing nearly a century afterward, he is probably less accurate in this than Josephus.

² Adapted after Finegan, *Handbook of Biblical Chronology*, *op. cit.*, p. 232.

³ Josephus, *Wars*, *op. cit.*, I, 38, 8; *Antiq.*, *op. cit.*, 17, 8, 1.

proves that the March 11, 4 BC lunar eclipse is the one to which Josephus referred!

7. THE BEGINNING YEAR OF OUR LORD'S PUBLIC MINISTRY

Further, biblical chronological studies with regard to the years of Jubilee (especially note Isa. 37:30) yield the result that AD 27 was a Jubilee year (Whiston in Josephus concurs).⁴ This is manifestly confirmed by Jesus' message at the synagogue at Nazareth near the onset of His public ministry when He read from Isaiah 61:1–2a. This portion of Scripture is an undeniable offer of Jubilee (i.e., the kingdom; "to set at liberty them that are bruised, To preach the acceptable year of the Lord", Luke 4:18–19).

Jubilee begins on the 10th day of the Jewish 7th month (Lev. 25:8–12). This computes to the Gregorian date of Tuesday, September 28, AD 27 according to astronomical computer calculation, six months after the first Passover of our Lord's earthly ministry (John 2:13). The beginning of the public ministry of Jesus the Christ is firmly fixed by this data.

8. THE YEAR OF THE CRUCIFIXION

These facts also help establish the date of His crucifixion and resurrection as the spring of AD 30. Several diverse interpretations have been placed on the identification of the feast in John 5:1 largely because it reads "feast" without any qualifying words (i.e., of Passover, Pentecost, etc.), especially since the definite article "the" is absent. Notwithstanding, this author is confident that it was with reference to Jesus' second Passover, bringing the total of Passovers recorded by John to four (2:13; 5:1; 6:4; 13:1).

The issue over the proper identity of this feast bears significantly on the length of Christ's ministry and thereby on establishing His crucifixion year. Briefly, it is offered that the word "feast" without the article occurs with specific reference to the Passover in Matthew 27:15, Mark 15:6, and Luke 23:17⁵ (cp. John 18:39) thus diminishing the force of that objection.

As this feast brought Christ from Galilee up to Jerusalem (cp. John 4:46, 54 and 5:1), John 5 is most probably one of the three annual feasts

⁴ Whiston's Josephus (1974 ed.) Dissertation V, p. 706.

⁵ Robertson, *A Harmony of the Gospels*, *op. cit.*, p. 269.

held at that ancient capital city (Deut. 16:16). Further, as John 4:35 places us around the first of December, John 5 is seen as a feast held *after* December and, as the general setting of the story best fits a time when the weather is warm, before the cooler fall Feast of Tabernacles. Whereas a Pentecost is possible, taking this occurrence as chronologically following John 4:35 whereupon it would be the first of the three great feasts after December, Passover appears to be the simplest and best solution.

Purim, observed the 14th and 15th of Adar (circa March 1), may be eliminated from consideration even though it is only one month before Passover as the Jews did not go up to Jerusalem to celebrate that festival. The worldwide observance of Purim consisted solely of reading the Book of Esther in the synagogues on those days and making them "days of feasting and joy and of sending portions [food] one to another and gifts to the poor".¹ Indeed, as Edward Robinson noted,² "the multitude" of John 5:13 would seem to contextually require that one of the three great feasts is intended.

Lastly, the controversy between the Pharisees and Jesus' disciples over their plucking ears of grain as they walked through the fields on the Sabbath recorded in Matthew 12:1–8, Mark 2:23–28 and Luke 6:1–5 is seen by nearly all to chronologically follow John 5. In these passages, Jesus and the disciples are probably on the way back to Galilee from Jerusalem having left for the reason given at John 5:16 and 18 (Mark 3:7 recording that they then withdrew to the Sea of Galilee). The point is that the plucking of the ears of grain indicates a time shortly after the Passover yet before Pentecost. This exactly ties in with the visit of the Lord to Jerusalem and verifies our identification.

Since the first chapter of John's gospel records that Christ Jesus was baptized shortly before the first of the four Passovers in that same gospel (2:13) and as it seems best to conclude that His ministry ended at the 4th, the duration of our Lord's ministry must have been about three and a half years in length. Most conservative scholars have also so concluded. Having just shown His public ministry began in AD 27 (p. 219), we now go forward these 3½ years and

¹ Esther 9:22; Josephus, *Antiquities op. cit.*, XI, 6, 13.

² Edward Robinson, *Harmony of the Gospels in English*, (Boston: Crocker & Brewster, 1846), p. 177.

establish that He was crucified on Passover day in the year AD 30. Christ died near 3:00 P.M. Thursday the 14th of Nisan (Heb. = Abib = an ear of ripe grain) by Jewish reckoning (April 4th Gregorian; a Friday crucifixion would violate four Scriptures: Mat. 12:40, 27:63; Mark 8:31 and Luke 24:21). Further reasons for accepting this date will be forthcoming.

Christ Jesus was triumphantly resurrected from the grave three days and three nights later³ (Mat. 12:40) near, but before, sunrise (Mat. 28:1–4, cp. John 20:1) Sunday the 17th of Nisan (Jewish reckoning = April 7th Gregorian).

9. THE CRUCIFIXION YEAR AND DANIEL'S 483-YEAR PROPHECY

These conclusions have important bearing on the matter of biblical chronology. We have seen that Jesus must be "about 30 years of age" in the 15th year of Tiberius Caesar (Luke 3:1, 23). Secular history has been examined and it declares this to have been about AD 26. Profane material has established the death of Herod as being in the spring of 4 BC (some give 3 BC). Obviously if Jesus were two years old when the *Magi* came, then He would have been born in 6 BC and would be *above* 30 years of age in the 15th year of Tiberius. Jesus' birth, therefore, occurred *circa* 4 BC.

These conclusions also well fit the prophecy given in Daniel 9:25–26, which foretold that the Messiah would come 483 years after the decree was given allowing the Jews, having returned from their deportation, to rebuild the city of Jerusalem and its *wall* "in troublous times".

The return and rebuilding of the Temple began in 536 BC, the first year in which Cyrus, king of Persia, became *sole* ruler over the people of Israel (Cyrus having placed his uncle, Darius the Mede, on the throne to run the affairs of government from Babylon, 539 BC, while he continued at the head of his army conquering and adding to his kingdom until 536 BC). The story of this decree of Cyrus is recorded in the Book of Ezra.

³ Compare Jonah 1:17; Gen. 7:12; 1 Sam. 30:12. In Esther 3:12, 4:16, & 5:1 the 3 nights & 3 days are 3 full nights, 2 full days, & part of the 3rd day – not 72 hours. Thus, biblically the term includes all or at least part of each of the 3 days as well as all or part of each of the 3 nights. Such can be confirmed by the data in Acts 10 where the four days of verse 30 consists of two full daylight periods and only part of two other daylight cycles, as well as merely three full nights.

However, the decree concerning the rebuilding of the city of Jerusalem (Although some homes had been rebuilt at the 536 BC return under the leadership of Zerubbabel — cp. Isa. 44:28, 45:13 and Neh. 7:4) and its walls was issued after Cyrus' decree in the 20th year of Artaxerxes Longimanus, king of Persia (Nehemiah 2:1, 9 – c. 454 BC, not c. 445 as most suppose).¹ This rebuilding undertaking is recorded in the Book of Nehemiah.

As the correct determination of Artaxerxes' 20th year allows an independent method for the verification of the crucifixion year of the Lord Jesus, its importance with regard to Bible chronology can hardly be overstated. This derivation will be given beginning at the following new heading. For now, it will suffice to merely give our conclusion which is that in the year 473 BC, Xerxes installed Artaxerxes I Longimanus as his pro-regent (pro-rex years are never included in a king's total official years, but Scripture does include co-rex years).

As 473 would have been the first year the Jews began to have dealings with him as their sovereign, they would quite naturally begin to reference the dates associated with him from that year. Starting at that date would place his 20th year over the Jews as 454 BC (or AM 3550 inclusive) and the 483 years of the Daniel 9:25 prophecy would bring us to AD 30 for its fulfillment² at the time of our Lord's crucifixion

(454 BC + AD 30 = 484 less 1 for going from BC to AD = 483).

As will be shown in that which follows, Jesus the Christ, Immanuel – GOD from everlasting (Mic. 5:2), was born in Bethlehem of Judea of the lineage of David. He was crucified and resurrected from the dead precisely 483 years after the decree of Artaxerxes and thereby fulfilled the Scriptures. "Let God be true, but every man a liar" (Rom.3:4).

¹ The proof of this statement will be established in Appendix C which follows.

² Eusebius and Ussher (*Annals, op. cit.*, p. 822 (1658 ed., p. 847) arrived at AD 33 largely due to Phlegon of Tralles', a 2nd century pagan, mention of a great solar eclipse and earthquake in Bithynia in Oly. 202, year 4 which they took as a reference to the darkness and quake at the Passion. Yet, Philoponus (end of 6th cent.) quotes Phlegon as Oly. 102, year 2 (*de Mundi Creatione*, ii, 21), Maximus (7th cent.) quotes it as "at the 203rd Olympiad", and others after Ussher have concluded Phlegon was, at best, referring to an eclipse in year 1 of Oly. 202 (AD 30).

As the Jews regulated the beginning of their months by the new moon, the time of our Lord's crucifixion was virtually mid-month – at the full moon phase – when a solar eclipse is impossible. Further, 7 minutes 40 seconds is the maximum duration of a total solar eclipse. Yet the Scriptures say that, beginning at noon, the sky was black for 3 hours (Mat. 27:45; Mark 15:33; Luke 23:44–45). Moreover, the path of a total eclipse is never wider than 167 miles and as Bithynia is c.650 miles from Jerusalem it simply would not have been seen there!

Being clearly of a supernatural origin, the phenomena associated with the crucifixion were dramatically different from those of an ordinary solar eclipse, and Phlegon

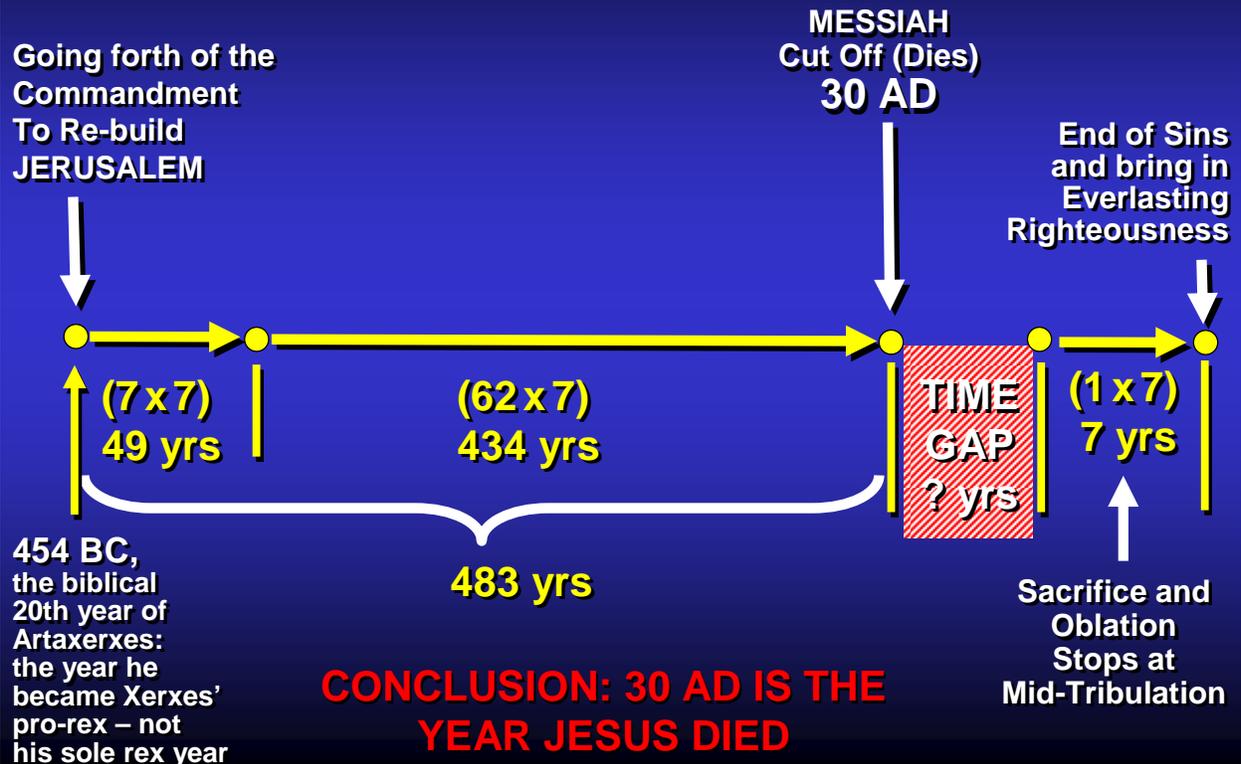
should have noted these extraordinary differences. His failure to comment on any of these miraculous particulars greatly damages his credibility. He does not mention Judea. Reference to the month and day of the event, essential details one would expect to accompany the statement, are also conspicuously absent. This is a most serious circumstance and further diminishes our estimation of his testimony. In addition, Browne says there was only one significant eclipse visible in western Asia in Oly. 202: 29 Nov. AD 29 (*Ordo Saeclorum, op. cit.*, p. 76.).

Eusebius and Ussher also cited Thallus. Supposedly about the middle of the 1st century AD, Thallus argued that the abnormal darkness alleged to have accompanied the death of Christ was a purely natural phenomenon [Will Durant, *The Story of Civilization, Caesar and Christ*, vol. 3, (New York: Simon and Schuster, 1944), p. 555.]. Thallus speaks "of a darkness over all the world, and an earthquake which threw down many houses in Judea and in other parts of the earth".

The above failings plus other grounds which apply to Phlegon and generally to Thallus may be found in: McClintock and Strong, *Cyclopedia, op. cit.* p. 146, and Dr. Adam Clarke, *Clarke's Commentary*, vol. V, *op. cit.*, p. 276 (Matthew 27:45 comments). Africanus (c.200–245 AD) also dismissed Phlegon and Thallus (Syncellus, *Historia Chronographia, op. cit.*, p. 391) and, after all the above as well as reasons to follow, so does this author.

Daniel's 70 Week Prophecy

Dr. Floyd Nolen Jones' Literal Year Solution



(Herod's lunar eclipse in 1 BC, continued from page 207)

Grant R. Jeffrey, for example, has recently argued this position [*Armageddon: Appointment With Destiny*, (Toronto, Ontario: Frontier Research Pub., 1988), pp. 225–227]. Based upon Eusebius the historian's appeal to the then (AD 315) still extant Roman governmental records which he used to prove that Jesus was born in Bethlehem at the time of the Luke 2:1–6 census and Justin Martyr's statement that the census records were available in his day (c.AD 155) which could verify the truth of Christ's prophesied birth in that same city [*The First Apology, Ante-Nicene Fathers*, Roberts and Donaldson, eds., (Grand Rapids, MI: Eerdmans Pub. Co., 1985)], ch. xxxiv, p 174.], Jeffrey holds that Dionysius probably had access to records which allowed him to determine that Christ was born the year before AD 1 (i.e., 1 BC as there is no year "zero").

Jeffrey noted that one of the major reasons scholars had adjusted the date of Christ's Nativity back to at least 4 BC was their belief that Cyrenius (Quirinius) had ruled as governor of Syria from 7–4 BC (or 10–7, Ramsay). Citing Augustus Zumpt (1854, Anderson, *The Coming Prince, op. cit.*, pp. 92–93), Jeffrey maintained that Cyrenius (the administrator of the taxing registration in Luke 2:1–3) was governor of Syria twice. Others who likewise support the 1 BC date for the lunar eclipse concur. Many of these further cite Sir William Ramsay who, on the basis of inscriptional evidence, also determined that Cyrenius was twice governor of Syria [*The Bearing of Recent Discoveries on the Trustworthiness of the New Testament*, (London: Hodder and Stoughton, 1915), pp. 275–300].

In particular, Dr. Zumpt determined that Cyrenius' first term of office was from the close of 4 BC to 1 BC (*Das Geburtsjahr Christi*, Leipzig: 1869), and Sir Robert Anderson noted that Merivale unreservedly adopted those findings in his Roman history [Charles Merivale, *History of the Romans under the Empire*, 7 Vols., (New York: D. Appleman & Co., 1896)]. If this is correct, no contradiction exists between the time of Cyrenius' first governorship (4 BC to 1 BC) and the census of Luke 2:1–3 as having occurred during 1 BC as calculated by Dionysius.

Interestingly, after 11 pages of detailed discussion, Hoehner concluded that the exact date of the census could not be determined with precision but that it was probably taken sometime between 6 and 4 BC (*Chronological Aspects of the Life of Christ, op. cit.*, pages 13–23). Regardless, in order to uphold their position, champions from both sides invariably must appeal to other data (especially Josephus).

Moreover after considerable investigation into this matter, this author acknowledges that although the data seems to best testify as to a 4 BC birth year for the Lord Jesus, almost as strong a case could be made for the 1 BC date. Moreover, much can be said in its favor such that if somehow we were to come to "know" that the latter were indeed the actual birth year, there are enough conflicting and/or contradicting statements recorded in Josephus and other secular sources that the correcting adjustments could readily be made and accepted. It is precisely this circumstance that served as one of the major factors in leading me to conclude that an "absolute" chronology and/or harmony of the Gospels was unobtainable. Nevertheless, a very reliable "standard" of either is achievable.

(Andrews defends 25 December birth date for Christ, continued from page 208, fn. 6)

Taking Luke's 1:5 statement that Zacharias "was of the course of Abijah" coupled with the fact, as we shall explain later within this study, that the priests were divided into 24 courses each of which officiated in its turn for a week at the Temple twice during the year (1 Chr. 24:1–19; Josephus, *Antiquities*, 7, 14, 7), Andrews states: "We need therefore only to know a definite time at which any one of the courses was officiating to be able to trace the succession. Such a datum we find in the Talmudical statements, supported by Josephus (*Wars*, 6, 4, 5), that at the destruction of the Temple by Titus on the 4th August, 823 (AUC or YOR, i.e., AD 70 on the 10th day of Ab, the 5th Jewish month, FNJ), the first class had just entered on its course. Its period of service was from the evening of the 4th August, which was the Sabbath, to the evening of the following Sabbath, on the 11th August. We can now easily compute backward, and ascertain as what time in any given year each class was officiating".

Andrews then took the year 749 (AUC or YOR) as the year of Christ's birth and 748 as the year of the appearance of the angel to Zacharias at which time he announced John's conception. The two periods of service for the course of Abijah for 748 were computed by him [and others such as Henry Browne, *Ordo Saeclorum, op. cit.*, p. 35 and Edward Greswell, *Dissertations upon the Principles and Arrangement of a Harmony of the Gospels*, 3 Vols., (Oxford, Eng: 1837), Vol. 1, p. 434] to be the week 17–23 of April and again from 3–9 October.

After a well documented defense in which he concluded that the Luke 2:8 passage did not preclude the possibility of the shepherds being in the field "keeping watch over their flocks by night" in the month of December (pages 16–18, also Hoehner p. 26), Andrews went on to show that if the 2nd course of 748 were the correct one, as it well may have been, and one counted forward 15 months from 3–9 October it would place the Lord's birth between the middle of December, 749 and the middle of January, 750. As a more definite result could not be obtained, Andrews went on to justify the acceptance of 25 December as the date of the Lord's birth based mainly on the "voice of tradition" [pages 18–22, also see Finegan, *Handbook of Biblical Chronology, op. cit.*, p. 259].

As a priest and Pharisee who fought in the AD 70 war in which the Temple was destroyed, Josephus' date for that event should not be doubted. However, my research (which has not been inconsiderable) leaves me totally unable to verify and/or accept the Talmudic statement [Andrews does not give the reference; it is Mishna iii, 298, 3, see Browne, *Ordo Saeclorum, op. cit.*, p. 33] that the first course could have had either of its administrations begin 10 Ab (see page 210, fn. 1, paragraph 3). Thus, the above seems flawed at the onset.

(Hislop on Nimrod and the Tower of Babel, continued from page 209)

Apparently when Nimrod (a black) died, Semiramis became pregnant out of wedlock. The child, like its father, was white.

Semiramis acting to save the moment declared that Nimrod's spirit had become one with the sun (incarnated with the sun) and that he had come to her in the night so that she had miraculously conceived a god-son. As the first mortal to be so deified, Nimrod thus became the actual "father of the gods". Semiramis presented the infant to the people and hailed him as the promised "seed of the woman" — the deliverer. Thus was introduced the "mystery" of the mother and the child, a form of idolatry that is older than any other known to man. The rites were secret. Only the initiated were permitted to know its mysteries, and it (along with all of its "offspring" cults) became known as various "mystery" religions. The whole system of the secret Mysteries of Babylon was intended to glorify a dead man while Semiramis gained glory from her dead husband's "deification". The people did not want to retain God in their knowledge, but preferred some visible object of worship. Wherever the Negro aspect of Nimrod became an obstacle to his worship it was taught that Nimrod had reappeared in the person of his fair-complected, supernaturally conceived son (Hislop, p. 69; Chaldeans believed in transmigration and reincarnation); thus the father and son were one. It was Satan's attempt to delude mankind with a counterfeit imitation that was so much like the truth that man would not know the real Seed of the woman when He came in the fullness of time.

Eventually this mystery religion spread from Babylon to all the surrounding nations. Everywhere the symbols were the same. The image of "the queen of heaven" (Semiramis, Jer. 44:19, 25; compare Isa. 47:5 where she is referred to as "the" or "our lady" — *notre dame* in French) with the babe in her arms was seen everywhere. It became the mystery religion of the seafaring Phoenicians and they carried it to the ends of the earth. It was known as Baal (Nimrod, the sun-god) worship in Phoenicia where the mother was known as Astoreth and the child as Tammuz (Tammuz Adonis). In Egypt the cult was known as that of Osiris, Isis and Horus. The mother and child were worshiped as Aphrodite and Eros in Greece, Venus and Cupid in Italy (in Rome the child was formerly called Jupiter). The Chinese called the mother goddess Shingmoo or the "Holy Mother". She is pictured with child in arms and rays of glory around her head (Hislop, p. 21). Among the Druids, the "*Virgo-Paritura*" was worshiped as the "Mother of God". In India, she was known as Indrani. In and near India, the mother and child were known as Devaki and Krishna; in Asia they were Cybele and Deoius. They were known by many other names in other parts of the world, but regardless of her name and place, she was the wife of Baal, the virgin mother (Hebrew = *alma mater*), the queen of heaven who bore a child although she supposedly never conceived. The mother and child were called by different names, due to the dividing of the languages at Babel. Over time, some of the rites and parts of the doctrine and story varied from place to place and cult to cult, but the essentials always remained the same.

Allied with this central mystery were countless lesser mysteries such as the teachings of purgatorial purification after death, salvation by countless sacraments such as sprinkling with holy water, priestly absolution, the offering of round (sun disks) cakes to the queen of heaven (Jer. 7:16–18; 44:15–30), the dedication of virgins to the gods, and weeping for Tammuz for a period of 40 days prior to the festival of Ishtar (Easter) to commemorate

Ishtar's (another name for Semiramis) having received her son back from the dead. Tammuz was said to have been slain by a wild boar (the traditional Christmas pig) and afterward brought back to life. The egg became a sacred symbol depicting the mystery of his "resurrection". The evergreen tree became the symbol of his never ending life and birth at the winter solstice, when a boar's head was eaten (ham on New Year's day) in memory of his conflict. The burning of a Yule log always accompanied this winter celebration. The ankh, a distinctive cross, was the sacred symbol of Tammuz. The first letter of his name, it signified the life-giving principle (Ezek. 8, weeping for Tammuz). This ancient pagan symbol did not originate with Christianity as most suppose.

The mystery religion of Babylon, which had begun under Nimrod's direction until its dispersal at the Tower of Babel (Gen. 10 and 11; Isa. 47), continued over the centuries to flourish in the "land of Shinar". When the city of Babylon fell in 539 BC, the high priest fled with a group of initiates and their sacred vessels and images to Pergamos (Rev. 2:12–17; see J.D. Pentecost, pp. 365–367, where he cites H.A. Ironside). There, the symbol of the serpent was set up as the emblem of the hidden wisdom. From there, many of them crossed the sea and settled in the Poe Valley of northeast Italy where the Etruscans lived. When Rome conquered the Etruscans, the Etruscans brought their Babylonian cult religion to Rome where the child was known as Mithras (the mediator). Thus, when Christianity came to Rome, the whorish cult, the counterfeit, was waiting to join in an unholy union with it. These mystery cult teachings eventually invaded the Catholic church which is still full of its traditions, the roots of which lie deep in paganism.

Every Roman emperor belonged to this cult. Everyone of means (the upper class) was an initiate. It was the "country club" to which to belong; much as is Freemasonry in many parts of the world today (The Lodge drew its basic teachings from various "denominations" within this mystery religion. The major writers within Freemasonry freely confess this, but almost no one reads these works to so learn.).

13=	11-12		24=	18-19		5=	27-28		15=	3- 4
14=	12-13		25=	19-20		6=	28-29		16=	4- 5
15=	13-14		26=	20-21		7=	29-30		17=	5- 6
16=	14-15		27=	21-22		8=	30-31		18=	6- 7
17=	15-16		28=	22-23		9=	31- 1		19=	7- 8
18=	16-17		29=	23-24		10=	1- 2	June	20=	8- 9
19=	17-18		30=	24-25		11=	2- 3	(30 days)	21=	9-10
20=	18-19		1=	25-26		12=	3- 4		22=	10-11
21=	19-20	Adar	2=	26-27		13=	4- 5		23=	11-12
22=	20-21	(29 days)	3=	27-28		14=	5- 6		24=	12-13
23=	21-22		4=	28-29		15=	6- 7		25=	13-14
24=	22-23		5=	29- 1	March	16=	7- 8		26=	14-15
25=	23-24		6=	1- 2	(31 days)	17=	8- 9		27=	15-16
26=	24-25		7=	2- 3		18=	9-10		28=	16-17
27=	25-26		8=	3- 4		19=	10-11		29=	17-18
28=	26-27		9=	4- 5		20=	11-12	Tishri	1=	18-19
29=	27-28		10=	5- 6		21=	12-13	[Ethanin]	2=	19-20
1=	28-29		11=	6- 7		22=	13-14	(30 days)	3=	20-21
2=	29-30		12=	7- 8		23=	14-15		4=	21-22
3=	30- 1		13=	8- 9		24=	15-16		5=	22-23
4=	1- 2	December	14=	9-10		25=	16-17		6=	23-24
5=	2- 3	5 BC	15=	10-11		26=	17-18		7=	24-25
6=	3- 4	(31 days)	16=	11-12		27=	18-19		8=	25-26
7=	4- 5		17=	12-13		28=	19-20		9=	26-27
8=	5- 6		18=	13-14		29=	20-21		10=	27-28
9=	6- 7		19=	14-15		30=	21-22		11=	28-29
10=	7- 8		20=	15-16	Tammuz	1=	22-23		12=	29-30
11=	8- 9		21=	16-17	(29 days)	2=	23-24		13=	30- 1
12=	9-10		22=	17-18		3=	24-25		14=	1- 2
13=	10-11		23=	18-19		4=	25-26		15=	2- 3
14=	11-12		24=	19-20		5=	26-27		16=	3- 4
15=	12-13		25=	20-21		6=	27-28		17=	4- 5
16=	13-14		26=	21-22		7=	28-29		18=	5- 6
17=	14-15		27=	22-23		8=	29-30		19=	6- 7
18=	15-16		28=	23-24		9=	30- 1		20=	7- 8
19=	16-17		29=	24-25		10=	1- 2	July	21=	8- 9
20=	17-18		1=	25-26		11=	2- 3	(31 days)	22=	9-10
21=	18-19	Nisan	2=	26-27		12=	3- 4		23=	10-11
22=	19-20	[Abib]	3=	27-28		13=	4- 5		24=	11-12
23=	20-21	(30 days)	4=	28-29		14=	5- 6		25=	12-13
24=	21-22		5=	29-30		15=	6- 7		26=	13-14
25=	22-23		6=	30-31		16=	7- 8		27=	14-15
26=	23-24		7=	31- 1		17=	8- 9		28=	15-16
27=	24-25		8=	1- 2	April	18=	9-10		29=	16-17
28=	25-26		9=	2- 3	4 BC	19=	10-11		30=	17-18
29=	26-27		10=	3- 4	(30 days)	20=	11-12		1=	18-19
30=	27-28		11=	4- 5		21=	12-13	Bul	2=	19-20
1=	28-29	January	12=	5- 6		22=	13-14	[Marchesvan]	3=	20-21
2=	29-30	4 BC	13=	6- 7		23=	14-15	(29 days)	4=	21-22
3=	30-31	(31 days)	14=	7- 8		24=	15-16		5=	22-23
4=	31- 1		15=	8- 9		25=	16-17		6=	23-24
5=	1- 2		16=	9-10		26=	17-18		7=	24-25
6=	2- 3		17=	10-11		27=	18-19		8=	25-26
7=	3- 4		18=	11-12		28=	19-20		9=	26-27
8=	4- 5		19=	12-13		29=	20-21		10=	27-28
9=	5- 6		20=	13-14		1=	21-22		11=	28-29
10=	6- 7		21=	14-15		2=	22-23		12=	29-30
11=	7- 8		22=	15-16	Ab	3=	23-24		13=	30-31
12=	8- 9		23=	16-17	(30 days)	4=	24-25		14=	31- 1
13=	9-10		24=	17-18		5=	25-26		15=	1- 2
14=	10-11		25=	18-19		6=	26-27			November
15=	11-12		26=	19-20		7=	27-28			4 BC
16=	12-13		27=	20-21		8=	28-29			
17=	13-14		28=	21-22		9=	29-30			
18=	14-15		29=	22-23		10=	30-31			
19=	15-16		30=	23-24		11=	31- 1			
20=	16-17		1=	24-25		12=	1- 2	August		
21=	17-18	Iyyar	2=	25-26		13=	2- 3	(31 days)		
22=	18-19	[Zif]	3=	26-27		14=	3- 4			
23=	19-20	(29 days)	4=	27-28		15=	4- 5			
24=	20-21		5=	28-29		16=	5- 6			
25=	21-22		6=	29-30		17=	6- 7			
26=	22-23		7=	30- 1		18=	7- 8			
27=	23-24		8=	1- 2	May	19=	8- 9			
28=	24-25		9=	2- 3	(31 days)	20=	9-10			
29=	25-26		10=	3- 4		21=	10-11			
1=	26-27		11=	4- 5		22=	11-12			
2=	27-28		12=	5- 6		23=	12-13			
3=	28-29		13=	6- 7		24=	13-14			
4=	29-30		14=	7- 8		25=	14-15			
5=	30-31		15=	8- 9		26=	15-16			
6=	31- 1		16=	9-10		27=	16-17			
7=	1- 2	February	17=	10-11		28=	17-18			
8=	2- 3	(29 days)	18=	11-12		29=	18-19			
9=	3- 4	Leap	19=	12-13		30=	19-20			
10=	4- 5	Year	20=	13-14		1=	20-21			
11=	5- 6		21=	14-15	Elul	2=	21-22			
12=	6- 7		22=	15-16	(29 days)	3=	22-23			
13=	7- 8		23=	16-17		4=	23-24			
14=	8- 9		24=	17-18		5=	24-25			
15=	9-10		25=	18-19		6=	25-26			
16=	10-11		26=	19-20		7=	26-27			
17=	11-12		27=	20-21		8=	27-28			
18=	12-13		28=	21-22		9=	28-29			
19=	13-14		29=	22-23		10=	29-30			
20=	14-15		1=	23-24		11=	30-31			
21=	15-16	Sivan	2=	24-25		12=	31- 1	September		
22=	16-17	(30 days)	3=	25-26		13=	1- 2	(30 days)		
23=	17-18		4=	26-27		14=	2- 3			

COMPARATIVE DATINGS FOR THE TIMES OF CHRIST JESUS

AM	BC-AD	YEARS OF CHRIST	AUC (YOR)	YEARS OF AUGUSTUS	YEARS OF TIBERIUS
3960	44 BC		710	1	← Julius Caesar
1	43		11	2	slain March 15.
2	42		12	3	Augustus (Octavian)
3	41		13	4	succeeds him for 57
4	40		714	5	← Herod made
5	39		15	6	king in 714 AUC by
6	38		16	7	Rome. According to
7	37		17	8	Josephus, he died
8	36		18	9	37 years later
9	35		19	10	(Antiq. xvii, 8, 1).
3970	34		720	11	Josephus usually
1	33		21	12	reckoned years from
2	32		22	13	Nisan to Nisan thus
3	31	Battle of Actium	723	14	the death of Herod
4	30		24	15	would be 750 AUC
5	29		25	16	or 4 BC.
6	28		26	17	← Augustus reigns
7	27		27	18	in Egypt upon death
8	26		28	19	of Antony/Cleopatra.
9	25		29	20	← 27 BC, the
3980	24		730	21	Senate of Rome
1	23		31	22	voted Octavius the
2	22		32	23	title "Augustus"
3	21		33	24	
4	20		34	25	
5	19		35	26	
6	18		36	27	
7	17		37	28	
8	16		38	29	
9	15		39	30	
3990	14		740	31	
1	13		41	32	
2	12		42	33	
3	11		43	34	
4	10		44	35	
5	9		45	36	
6	8		46	37	
7	7		47	38	
8	6		48	39	
9	5		49	40	
4000	4	The age of our Lord	750	41	← Herod dies just
1	3		51	42	after a lunar eclipse
2	2		52	43	and before Passover
3	1		53	44	(Jos., Ant. xvii, 9, 3;
4004	1	BC AD - no year zero	54	45	6, 4).
5	2		55	46	
6	3		56	47	
7	4		57	48	Tiberius adopted
8	5		58	49	
9	6		59	50	
4010	7		760	51	
1	8		61	52	
2	9	The boy Jesus	62	53	
3	10	12 in the Temple	63	54	
4	11		64	55	
5	12		765	56	the 1st yr. of Tiberius
6	13		66	57	
7	14		67	58	19th August Augustus dies
8	15		68		
9	16		69		
4020	17		770		
1	18		71		
2	19		72		
3	20		73		
4	21		74		
5	22		75		
6	23		76		
7	24		77		
8	25		78		
9	26	& Satan tempts Him	79		
4030	27	the Lord Jesus being	780		
1	28	30 years of age in yr.	81		
2	29	31	82		
4033	30	the Lord Jesus being	783		
	33	33 years of age in yr.			

AM = *Anno Mundi* = in the year of the world; AUC = *Anno Urbis Conditae* = from the year in which the city of Rome was founded.

Above chart adapted and corrected from E.W. Bullinger, *The Companion Bible*, (Grand Rapids, MI: Kregel Pub., 1990), Appendix 179.

Remember, the Hebrew year begins around 1 April and thus differs from our calendar by about 3 months (1/4 year).

APPENDIX C: ARTAXERXES' DECREE 483 YEARS TO MESSIAH

Longimanus (BC 465–424) has for many years been commonly acknowledged as being the "Artaxerxes" of Ezra 6:14, Ezra 7, and the Book of Nehemiah. As his twentieth year has been generally taken to fall around 445 BC, the 483 years of the Daniel 9:24–27 prophecy measured from BC 445 takes one close to 39 AD for the crucifixion year. Yet other Biblical data places the Lord Jesus as "about" 30 years old (Luke 3:23) in the "fifteenth year of Tiberius Caesar" (Luk.3:1) which is either AD 26 or 28 (see Tiberius' 15th, page 221 ff.).

As the latter data demands a crucifixion year no later than AD 33, a conflict exists. However, if the year of the issuance of the Artaxerxes decree can be attained with maximum precision and certainty, a date for the crucifixion of Christ can be independently derived which may then be used to verify the date obtained from using Tiberius' fifteenth. This in turn will allow verification of Jesus' birth year.

This has already been accomplished. The following is an original research done by this author as part of his Ph.D. dissertation¹ (pp. 215–251 in editions 2–21 & pp. 205–239 in the 15th–21st editions). Indeed, this final resolution to the Daniel 9:25 prophecy was one of the major contributions in the previous endeavor.

This material is essential and germane in confirming the chronological bounds (the birth and crucifixion) of the physical life of Christ Jesus as presented in Appendix B. Therefore, beginning with the following paragraph, the complete text of the former dissertation giving the detailed solution to this difficulty is submitted herewith essentially verbatim (along with "new" previously unreported corroborating evidence on page 252 herein).

The ninth chapter of the Book of Daniel contains the well known "seventy weeks" prophecy which has become the subject of many varied interpretations and disagreements without end. The setting for the prophecy is that of

the period of the servitude of Israel to Babylonia (606–536 BC). Specifically, it was the year the Medes and Persians had conquered the Neo-Babylonian Empire, the first year of the reign of Darius the Mede, son of Ahasuerus (c. 539 BC, Dan. 5:25–31; 9:1; cp. 2 Chronicles 36:21–23; Ezra 1; 6:3–5).

Daniel was studying the writings of Jeremiah, his contemporary, and was given to realize that along with the fall of Babylon and the empire, the seventy-year servitude and especially the seventy-year span of the desolations of the city of Jerusalem and its temple were all soon to end (Daniel 9:2, 16–19). While Daniel was praying and confessing his sins and those of his people at the time of the evening sacrifice (about mid-afternoon or c. 3:00 P.M., Dan. 9:21), the angel Gabriel came to him.

Gabriel had appeared to Daniel nearly 13 years earlier to explain a former vision concerning the future conquest of the Median-Persian Empire (the ram with two uneven horns) by Alexander the Great (the he-goat with one large horn, Dan. 8), etc. The purpose of this second visitation was to explain a new vision to the prophet. The prophecy, given to Daniel and interpreted for him by the angel Gabriel, was:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (Daniel 9:24–27).

It is not the purpose of this undertaking to examine the eschatological aspects of this

¹ Jones, *A Chronology of the Old Testament: A Return to the Basics*, 2007 ed., *op. cit.*

prophecy, but those which are of a chronological nature. In so doing, it will be assumed that the reader has a background in the study of the prophecy.¹

Accordingly, that which is before the reader will begin with the acceptance of the position that the terminology of the "seventy weeks" or, more properly in the Hebrew, the "seventy sevens" prophecy is speaking of "seventy sevens" of *years* or a total span of 490 years (70 x 7 = 490). Further, that there is a natural break in the prophecy (actually several breaks exist) after the completion of "sixty-nine sevens" or at the end of a 483-year period (69 x 7 = 483) which relates to the First Advent of the Messiah, Jesus the Christ.

As a definitive *terminus a quo* is given with reference to a specific decree locatable within the Holy Writ and since its *terminus ad quem* is in the time of Christ Jesus, this prediction becomes a most invaluable chronological tool in spanning from the period of the Persian rule over the Hebrew people to the era of New Testament times.

1. WHICH DECREE?

Four decrees regarding the restoration of the Jews from the Babylonian captivity are mentioned in the Books of Ezra and Nehemiah. Each has been offered by able advocates as being the *terminus a quo* for the Daniel 9:25 prophecy. They are:

1. The decree issued to rebuild the Temple in the first year of Cyrus, 536 BC (2 Chron. 36:22–23; Ezra 1:1–6, 4:1–5, 5:13–17);
2. The decree issued to complete the Temple in the second year of Darius (I) Hystaspis, 520 BC (Ezra 4:24, 6:1–12; Hag. 1:1–2 & 14–15);
3. The decree issued to beautify the Temple in the seventh year of Artaxerxes (Ezra 7:7–28); and

4. The decree issued to build the city of Jerusalem and its wall in the twentieth year of Artaxerxes (Neh. 2:1–8, 13 & 17).

One of these must be identified as the decree that included "the commandment to restore and to build Jerusalem ... the street shall be built again, and the wall, even in troublous times". The first three were issued by Cyrus, Darius, and Artaxerxes and are all recorded in the Book of Ezra. Without exception, the decrees in Ezra have only to do with the *Temple* (i.e., the house of the Lord). Nothing is said concerning the rebuilding of the city and its walls "in troublous times".

Indeed, the reconstruction of the Temple was stopped because the Jews were rebuilding the city without authorization (Ezra 4:1–4). Thus, the conditions of Daniel 9:25 were not met in any of the above first three decrees.

Despite the fact that the first three decrees do not fit the conditions of the Daniel prophecy, several have had able proponents. Anstey and others have strongly advocated the decree of Cyrus on the grounds that other Scripture in Isaiah demands it was under this Persian monarch that the city would be built.²

The notes in Doctor C.I. Scofield's Study Bible originally favored the decree in the 20th year of Artaxerxes I as being that which fulfilled the Daniel 9:25 prophecy. However, after reading Anstey's book, Scofield became convinced, concluding that it was the decree of Cyrus which was the proper starting point for the "seventy weeks". In AD 1918, he published a book in which he stated this decision and added: "whatever confusion has existed at this point has been due to following the Ptolemaic instead of the biblical chronology, as Martin Anstey in his *Romance of Bible Chronology*.³ Interestingly, those dates have never been changed in any of the Scofield Bible notes.

The decree in the 7th year of Artaxerxes has also had able supporters. One was the redoubtable Sir Isaac Newton.⁴ He was later followed by Dr.

¹ For those lacking such a background, the marketplace is rife with works which address the "seventy weeks" of Daniel. The classic composition cited by all who have investigated the matter during the past century is *The Coming Prince* by Sir Robert Anderson, *op. cit.* Many other books from various Dallas Theological Seminary graduates such as Walvoord, D. Pentecost, Lindsey and Hoehner as well as the Scofield notes, McClain, Willmington and Jeffrey, to name but a few, may be readily found for consultation. However, as shall be shown, this subject was thoroughly addressed much earlier by Sir Isaac Newton, Ussher, many of the Reformers, and Julius Africanus in the 2nd century AD.

² Martin Anstey, *The Romance of Bible Chronology*, (London: Marshall Bros., 1913), pp. 277–293.

³ C.I. Scofield, *What Do the Prophets Say?*, (Phil., PA: The Sunday School Times Co., 1918), p. 142.

⁴ Sir Isaac Newton, *Observations on Daniel and the Apocalypse of St. John*, (London: 1733), pp. 130–143.

Humphrey Prideaux¹ and Frank Klassen.² But it was chosen, not because it matched the conditions of the Daniel prophecy but because it seemed to best "fit" the time frame. Yet it only allowed the Jews under Ezra to "beautify the house of the Lord" (7:27), nothing more. Moreover, accepting Ezra 7 ignores that the first seven chapters of Nehemiah give a very detailed account of the rebuilding enterprise in "troubled times" as called for by Daniel 9:25. There is no indication whatsoever that the Ezra 7 decree was given in a time of great trouble.

The seventh year of Artaxerxes I Longimanus fell about 458 BC (or 457) and 483 years (some give $483 + 3\frac{1}{2} = c. 487$) after that date would fall c. AD 24–28. This brings the chronology to about the 15th year of the reign of Tiberius Caesar (AD 26–28 at which time Christ Jesus, being about 30 years of age, was baptized by John, Luke 3:1–3, 21–23). However at least as far back as the days of Julius Africanus (c. AD 200–245), it has been widely accepted by historians, chronologers and biblical commentators³ that only the decree in the Book of Nehemiah which was issued in the 20th year of Artaxerxes I granted permission for the rebuilding of the city of Jerusalem (along with its plaza street and walls "in troubled times"). Thus, it alone fulfilled the conditions of the prophecy. Regarding this, Africanus wrote:⁴

And the beginning of the numbers, that is, of the seventy weeks which make 490 years, the angel instructs us to take from the going forth of the commandment to answer and to build Jerusalem. And this happened in the 20th year of the reign of Artaxerxes king of Persia.

The present author's study has led him to the same conclusion⁵ thus establishing the date for the 20th year of Artaxerxes becomes paramount.

¹ Dr. Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, 25th ed., 2 Vols., (London: 1858; originally pub. 1718). See Anstey, *The Romance of Bible Chronology*, *op. cit.*, pp. 279–280.

² Frank R. Klassen, *The Chronology of the Bible*, (Nashville, TN: Regal Pub., 1975), pp. 46–54.

³ E.g., Africanus, Petavius, Ussher, Lloyd, D. Pentecost, Marshall, Anderson, McClain, Walvoord, Hoehner, Unger and most present day students of Daniel's prophecy.

⁴ Julius Africanus, *Chronographies, Anti-Nicene Fathers*, vol. VI, Roberts and Donaldson, eds., (Grand Rapids, MI: Eerdmans, 1885), chapter xvi., para. 3.

⁵ Jones, *A Chronology of the Old Testament: A Return to the Basics*, 2007 ed., *op. cit.*

3. IDENTIFYING & DATING ARTAXERXES TO ESTABLISH THE SAVIOR'S BIRTH YEAR

Over the years Cyrus II the Great, Darius I Hystaspis, Artaxerxes I Longimanus, and Artaxerxes II Mnemon have been offered as being the Artaxerxes of Ezra 6:14, ch. 7, and the Book of Nehemiah. Nevertheless, at least three clear guiding parameters exist to assist the historian or chronologer in making the right association.

Taking the Scriptures at face value, one looks for the first "Artaxerxes" who reigned *after* Darius Hystaspis (Ezra 6:14) whose dominion extended for at least 32 years (Neh. 5:14) and whose accession to the throne was at least 483 years from the time of Christ Jesus' first advent (Dan. 9:24–27). Accordingly, Longimanus (465–424 BC) has been generally acknowledged for many years as the correct choice and that his 20th year would fall c. 445 BC (though some argue for 446 or 444).

However, it is at this very point that a long debated problem arises. It is true that 483 years (or $483 + 3\frac{1}{2}$ years or $483 + 7$ as some insist) from 445 BC does take one to AD 39 and some have indeed set AD 39 (or AD 38 if 446 BC is taken as Artaxerxes' 20th year) as the death and resurrection year of the Lord Jesus.

Nevertheless, other biblical data clearly places the Lord as "about 30 years of age" (Luk. 3:23) in the "15th year of Tiberius Caesar" (Luk. 3:1, AD 26–28). Thus, whether one begins when Tiberius was made co-ruler with Augustus or when he became sole ruler, it would seem His crucifixion could not have extended past AD 33. That the Gospel of John mentions or alludes to only four Passovers (at most) during Christ's ministry tends to confirm this conclusion.

The Christian Era began with the birth of Christ Jesus; however, the exact date of this event has given rise to much controversy. The Nativity year in use today was established in AD 525 by Pope John I who commissioned Dionysius Exiguus the Little, a Roman abbot, to calculate the dates for Easter. Beginning at 527, he prepared a list that covered 95 years.⁶ Not wanting the years of history to be reckoned from the life of a persecutor of the church,

⁶ Easter dates are governed by the moon and thus vary from year to year on both Julian & Gregorian calendars.

Dionysus modified the Alexandrian system of dating which used as its foundation the reign of Diocletian, the Roman Emperor.¹ Dionysus calculated the commencement of the Christian Era as being January 1, 754 A.U.C. (*anno urbis conditae* = from the foundation of the city of Rome) and Christ's birth was thought to have been the preceding December 25th.²

Thus 754 A.U.C. (also called YOR = years of Rome: to convert to AD, subtract 753 or 754 for BC years) became AD 1 on Dionysius' calendar. Unfortunately his date, which has secured wide adoption in Christian countries, apparently errs for the birth of Christ actually occurred some four years before AD 1 (i.e., in 4 BC).

Having clarified this, let us examine the most simple, direct way to establish Christ Jesus' birth year. We merely begin at AD 12 when Tiberius was made co-rer and therefore equal in power with Augustus; especially with regard to the provinces (see page 222 and chart on page 230). Speaking to events in the province of Judea, it was thus natural for Luke to intend AD 12 as Tiberius' first year rather than AD 14 when, upon Augustus' death, he became sole ruler. Now we *inclusively* number forward 15 years to AD 26 – the "15th year of Tiberius". As Christ is c.30 at that time (Luk. 3:1, 23), we now count back 30 years which brings us to 4 BC as the year of our Lord's birth. Let us now see if any other data supports this.

The Scriptures reveal that Jesus' birth occurred very shortly before the death of King Herod the Great (Matthew 2, compare with Luke 2:21–39). Consequently, Herod's death has been universally relied upon as the most significant and dependable data upon which to fix the year of Christ Jesus' birth. Josephus mentions an eclipse of the moon which occurred shortly before Herod died.³ This eclipse is the only one alluded to by Josephus and, as the Lord Jesus was born while Herod was still living (Matthew

2:1–6), it thus serves to fix with "absolute" certainty the time after which the birth of Jesus could not have taken place.⁴ Astronomical calculations locate a partial eclipse of the moon March 10/11 Gregorian (Julian = 12/13) in the year of Rome 750; no eclipse occurred the following year that was visible in Palestine.

Josephus also says that Herod died 37 years after he was declared king by the Romans.⁵ According to Jewish reckoning, Herod was proclaimed king in 714 bringing his death (at the age of 70)⁶ to the year from 1 Nisan 750 to 1 Nisan 751 (Josephus normally counts from Nisan to Nisan). Josephus further states that Herod died just *before* a Passover.⁷

As there was no eclipse in 751,⁸ Herod's death is firmly placed shortly before the Passover in the 750th year (April 9) from the foundation of Rome. Hence, the death of Herod took place between 10 March and 9 April (c. March 30, Greg.) in the year 4 BC. This is four years before the usual period fixed as the beginning of Christian chronology according to the eclipse and the length of his reign.⁹ Thus it would seem that four years must be counted between the first year of the Christian Era (754) and the birth of Christ: that is, He was born about 750 A.U.C. or 4 BC (see p. 256). Some erroneously make this difference as much as 5 or 6 years.

¹ Hoehner, *Chronological Aspects of the Life of Christ*, *op. cit.*, p. 11. Although Dr. Hoehner is the actual reference used, this information may be found at "calendar" in nearly any encyclopedia. Whereas this author does not always agree with Hoehner, his work is highly recommended. It is lucid, well-researched and God-honoring.

² The effect of this has been that the foremost attention of the church eventually shifted from Easter to Christmas.

³ Josephus, *Antiquities*, *op. cit.*, XVII, 6, 4.

⁴ A.T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), page 262. Whereas the material in this study was originally researched from Dr. Robertson years ago, many other publications have since been considered in checking and verifying his findings. Notwithstanding, this section of his "Notes on Special Points" (pp. 262–267) is deemed by this author to be among his finest and most incisive. Still, especially in recent years, some have rejected these findings (see: footnote 9 below).

⁵ Josephus, *Antiquities*, *op. cit.*, XVII, 8, 1.

⁶ Andrews, *Life of our Lord*, *op. cit.*, p. 1.

⁷ Josephus, *Antiquities*, *op. cit.*, XVII, 8, 1, cp. 9, 3.

⁸ Robertson, *A Harmony of the Gospels*, *op. cit.*, p. 262.

⁹ However, there was a total lunar eclipse visible at Jerusalem on 7/8 January, 1 BC (Greg.) which some offer as the one referred to by Josephus (Sir Robert Anderson, *The Coming Prince*, Grand Rapids, MI: Kregel Pub., 1882, page 262). Although 4 BC currently receives the majority support among conservatives, the 1 BC date also has had staunch supporters in the past and presently is making somewhat of a comeback. The result has been in placing the Nativity at 1 or 2 BC (continued p. 226).

However there was a total lunar eclipse visible at Jerusalem on 9 January, 1 BC which may well have been the one referred to by Josephus¹ [Sir Robert Anderson, *The Coming Prince*, (Grand Rapids, MI: Kregel Pub., 1882), p. 262]. Although 4 BC currently receives the majority support among conservatives, the 1 BC date also has had staunch supporters in the past and presently is making somewhat of a comeback. The result has been in placing the Nativity at 1 or 2 BC. In order to uphold their position, champions from both sides invariably must appeal to other data (especially Josephus); however, as this has already been dealt with in Appendix B, we shall refrain.

As briefly alluded to previously, there is far less uncertainty about the starting point of Christ's ministry, since it is set forth very clearly in Luke (3:1–3, 21–23) as beginning in the 15th year of the reign of Tiberius Caesar. Tacitus (*circa* AD 55–120) tells us that Tiberius was adopted by Augustus as his son.² He reigned jointly as co-regent with Caesar Augustus from AD 12–14, when the latter died.³ Velleius Paterculus (c. 19 BC–AD 30⁺), a friend of Tiberius,⁴ relates in his history that at the request of Augustus, Tiberius was invested with equal authority in all the provinces.⁵ Suetonius also shows that he governed the provinces jointly with Augustus in AD 12.⁶

Thus in AD 12, Tiberius' power was already equal to that of Augustus in the provinces. As he had become the practical ruler in the provinces, many would well argue that it would be natural for Luke to use the provincial point of view.⁷ Adding 15 years to the first year of

Tiberius' reign would bring us to AD 26 (numbering inclusively), when Pilate was procurator of Judea, Herod Antipas was the tetrach of Galilee, with Annas (probably the president of the Sanhedrin) and Caiaphas being the high priests – as Luke relates. Taken together, these historic facts would lead us to determine and establish that John the Baptist began his ministry AD 26. This also sets the year of the baptism of the Lord Jesus Christ (Luke 1:35–36; cp. 3:23).

Note that this date establishes a more direct and absolute method of determining the birth year of Christ. Now beginning at AD 26 and working backward, the year of the birth of the Lord Jesus may be established. Luke 3:23 records that Jesus "*began to be about 30*" when John baptized Him, which places the Nativity at 4 BC. In determining the length of time covered, one year must be deducted from the total when moving from BC to AD as there is no year zero. However the span remains 30 years as the Jews, although not without exception, commonly numbered inclusively.⁸

This date is also somewhat confirmed by the statement of the Jews (John 2:20), made soon after Jesus' baptism: "Forty and six years was this temple in building". The rebuilding of the Temple by Herod was begun in the 18th year of his reign which is c. 20 BC.⁹ Although Josephus possibly contradicts himself elsewhere (not uncommon) by mentioning work that was done on the Temple in Herod's 15th year,¹⁰ he says that the Temple was begun the year that the Emperor came to Syria. Dio Cassius places this visit in 20 BC.¹¹ If we presume that the 46 years had elapsed when the remark in John was given, we come again to AD 26.

Further, biblical chronological studies with regard to the years of Jubilee (especially note Isa. 37:30) yield the result that AD 27 was a Jubilee year (Whiston in Josephus concurs).¹²

¹ Anderson, *The Coming Prince*, *op. cit.*, p. 262.

² Tacitus, *Annals*, *op. cit.*, Book 1, 3.

³ In a brilliant demonstration of his powers of observation, Ussher took Pliny's account of Tiberius' making Lucius Piso prefect of Rome after their two day drinking bout in celebration of Tiberius' promotion and noted that Tacitus said Piso held the position for 20 years. As Piso died in AD 32, Ussher fixed 32 – 20 = AD 12 as the first year of Tiberius' co-regency (*Annals*, §6198, p. 794).

⁴ Ramsay, *Was Christ Born at Bethlehem?*, *op. cit.*, p. 200.

⁵ Paterculus, *Roman Histories*, *op. cit.*, Book II, 121, 1.

⁶ *Lives of the Caesars*, Loeb, Bk. 3, Tiberius, 20-21.

⁷ Merivale, *History of the Romans under the Empire*, *op. cit.*, Vol., 4, p. 367; Robertson, *A Harmony of the Gospels*, *op. cit.*, p. 264. Ussher, Bengel, Jarvis, & Greswell etc. favor the computation from the colleagueship.

⁸ See "inclusive reckoning" p. 222, fn. 5.

⁹ Josephus, *Antiquities*, *op. cit.*, XV, 11, 1.

¹⁰ Josephus, *Wars*, *op. cit.*, I, 21, 1. Many apparent discrepancies in Josephus can be resolved by consulting the table on p. 219 which depicts Herod's regnal years.

¹¹ Dio Cassius, *Roman History*, *op. cit.*, Vol. VI, Book LIV, p. 299.

¹² Whiston's Josephus (1974 ed.) Dissertation V, p. 706.

This is manifestly confirmed by Jesus' message at the synagogue at Nazareth near the onset of His public ministry when He read from Isaiah 61:1–2a. This portion of Scripture is an undeniable offer of Jubilee (i.e., the kingdom; "to set at liberty them that are bruised, To preach the acceptable year of the Lord", Luke 4:18–19).

Jubilee begins on the 10th day of the Jewish 7th month (Lev. 25:8–12). This computes to the Gregorian date of Tuesday, September 28, AD 27 according to astronomical computer calculation, six months after the first Passover of our Lord's earthly ministry (John 2:13). The beginning of the public ministry of Jesus the Christ is firmly fixed by this data.

These facts also help establish the date of His crucifixion and resurrection as the spring of AD 30. Several diverse interpretations have been placed on the identification of the feast in John 5:1 largely because it reads "feast" without any qualifying words (i.e., of Passover, Pentecost, etc.), especially since the definite article "the" is absent. Notwithstanding, this author is confident that it was with reference to Jesus' second Passover, bringing the total of Passovers recorded by John to four (2:13; 5:1; 6:4; 13:1).

The issue over the proper identity of this feast bears significantly on the length of Christ's ministry and thereby on establishing His crucifixion year.

A complete defense of this position is neither appropriate nor convenient for the intended purpose here. However, having examined well over twenty theses reflecting all the various postures on the matter, it is briefly offered that the word "feast" without the article occurs with specific reference to the Passover in Matthew 27:15, Mark 15:6, and Luke 23:17¹ (cp. John 18:39) thus diminishing the force of that objection.

As this feast brought Christ from Galilee up to Jerusalem (cp. John 4:46, 54 and 5:1), John 5 is most probably one of the three annual feasts held at that ancient capital city (Deut. 16:16). Further, as John 4:35 places us around the first of December, John 5 is seen as a feast held *after* December and, as the general setting of the story best fits a time when the weather is

warm, before the cooler fall Feast of Tabernacles. Whereas a Pentecost is possible, taking this occurrence as chronologically following John 4:35 whereupon it would be the first of the three great feasts after December, Passover appears to be the simplest and best solution.

Purim, observed the 14th and 15th of Adar (c. March 1), may be eliminated from consideration even though it is only one month before Passover as the Jews did not go up to Jerusalem to celebrate that festival. The worldwide observance of Purim consisted solely of reading the Book of Esther in the synagogues on those days and making them "days of feasting and joy and of sending portions [food] one to another and gifts to the poor".² Indeed, as Edward Robinson noted,³ "the multitude" of John 5:13 would seem to contextually require that one of the three great feasts is intended.

Lastly, the controversy between the Pharisees and Jesus' disciples over their plucking ears of grain as they walked through the fields on the Sabbath recorded in Matthew 12:1–8, Mark 2:23–28 and Luke 6:1–5 is seen by nearly all to chronologically follow John 5. In these passages, Jesus and the disciples are probably on the way back to Galilee from Jerusalem having left for the reason given at John 5:16 and 18 (Mark 3:7 recording that they then withdrew to the Sea of Galilee). The point is that the plucking of the ears of grain indicates a time shortly after the Passover yet before Pentecost. This exactly ties in with the visit of the Lord to Jerusalem and verifies our identification.

Since the first chapter of John's gospel records that Christ Jesus was baptized shortly before the first of the four Passovers in that same gospel (2:13) and as it seems best to conclude that His ministry ended at the 4th, the duration of our Lord's ministry must have been about three and a half years in length. Most conservative scholars have also so concluded. Having already shown His public ministry began in AD 27, we now go forward these 3½ years and establish that He was crucified on Passover day in the year AD 30. Christ died near 3:00 P.M. Thursday the 14th of Nisan (Heb. = Abib = an ear of ripe grain) by Jewish reckoning (April 4th

¹ Robertson, *A Harmony of the Gospels*, op. cit., p. 269.

² Esther 9:22; Josephus, *Antiquities op. cit.*, XI, 6, 13.

³ Robinson, *Harmony of the Gospels in English*, op. cit., p. 177.

Gregorian; a Friday crucifixion would violate four Scriptures: Mat. 12:40, 27:63; Mark 8:31 and Luke 24:21).

Christ Jesus was triumphantly resurrected from the grave three days and three nights later¹ (Mat. 12:40) near, but before, sunrise (Mat. 28:1–4, cp. John 20:1) Sunday the 17th of Nisan (Jewish reckoning = April 7th Gregorian).

Of course several suppositions have been made which could alter the apparent precision in all of this. Perhaps the 15th year of Tiberius in reality should be taken as AD 14 as many well argue. Although all the preceding reasoning for four Passovers has been logical and valid, it still may be wrong. Indeed, perhaps all the Passovers were never intended to be mentioned over the course of the Lord's ministry, hence selecting them as a criteria in judging the length of his ministry may be wholly without merit. Regardless, the real point is that although 483 years (or 483 + 3 ½ years or 483 + 7 as some insist) from 445 BC takes us to AD 39, the general period of Christ Jesus' life; yet every detail of secular history cannot be worked out to perfectly fit that date.

Again, because it fully agreed with the time frame of the Daniel 9:25–27 prophecy, Sir Isaac Newton, Dr. Prideaux, and Klassen were led to settle on the 458 BC decree issued in the seventh year of Artaxerxes as being the correct edict. Despite this, the *context* still best fits that of the decree given in the 20th year of Artaxerxes, and this led Sir Robert Anderson to re-examine the entire matter in the late 1800's.

4. SIR ROBERT ANDERSON'S SOLUTION

The fact that the decree given in Artaxerxes' 20th year so tantalizingly nearly fit the time of Jesus (Anderson rejected AD 39 as being too late) became an annoyance to the Presbyterian scholar and former Head of the Criminal Investigation Division of Scotland Yard. Himself a biblicist, Anderson was confident that Daniel 9:25–27 had to have been precisely fulfilled else such failure would have given the Hebrews of Jesus' day just cause to reject His claim as Messiah, the rightful heir to David's throne. Indeed, never would He have been able

to attract so many followers if His antagonists, themselves expert in the Law, could have so easily dismissed Christ by pointing out such a lack of fulfillment.

Anderson began his research with another preconception. Namely, that he would "accept without reserve not only the language of Scripture but the standard dates of history" as established by the best chronologists of his day.² The subtle danger in this latter commitment is that it elevates the secular data, which is subject to refinement and change, to the level of that which is God-breathed. It carries with it the potential of mixing the sweet with that which may be bitter and thus, so believes this author, Anderson unwittingly laid a snare for himself.

From Scripture (Gen. 7:11, 24; 8:3–4; Rev. 12:6, 13–14; 13:4–7), Anderson deduced that the Daniel 9:25 prophecy should be based upon "prophetic" years of 360 days rather than the solar year. Thus, Dan. 9:25's 483 years x 360 = 173,880 days. This reduced the 483 to about 476 "normal" years (173,880 ÷ 365 = 476.3836). He then engaged the services of the Royal Astronomer and concluded that the 14 Nisan full moon at the Passover of our Lord's crucifixion occurred in AD 32³. His famous calculation is:⁴

Nisan 1 in the 20th year of Artaxerxes Longimanus was March 14, 445 BC.

Nisan 10 whereupon Christ entered Jerusalem on the donkey was Sunday April 6, AD 32.

The intervening period was 476 years (plus the 24 days from 14 March to 6th April), thus:

476 x 365 =	173,740 days
Add 14 March to 6 th April, inclusive.....	24 days
Add for leap years.....	116 days
	173,880 days

As this total represents the entire number of days from the issuing forth of the decree in the 20th year of Artaxerxes (assumes Neh. 2:1 is

¹ Compare Jonah 1:17; Gen. 7:12; 1 Sam. 30:12. In Esther 3:12, 4:16, & 5:1 the 3 nights & 3 days are 3 full nights, 2 full days, & part of the 3rd day – not 72 hours. Thus, biblically the term includes all or at least part of each of the 3 days as well as all or part of each of the 3 nights.

² Anderson, *The Coming Prince*, *op. cit.*, preface to the tenth edition, p. ii.

³ Anderson used the Julian calendar (*Coming Prince*, *op. cit.*, pages 127, 128 fn.): 476 may also be obtained by subtracting AD 32 from 445 BC (the supposed 20th year of Artaxerxes) = 477 – 1 as the Julian calendar has no year zero. One BC to AD 1 is one year.

⁴ *Ibid.*, pp. 121–128.

1 Nisan) unto the crucifixion, all that now need be done was to divide 173,880 by 360 and obtain precisely 483 "prophetic" years with no remainder. Daniel 9:25–27 was apparently fulfilled to the very day.

For Anderson, and nearly all conservatives since the 1882 publishing of his findings, this resolved the matter. Today, over a century above the release of his celebrated computation, others such as Dr. Harold Hoehner, using slightly different dates for Artaxerxes' 20th year, have applied his logic and principles to their own private interpretations.¹ By so doing, they have "refined" Anderson's values while obtaining similar results.²

The great weakness in this reasoning is that the material in Daniel must be compared to that of Genesis and Revelation in order to so calculate. The Hebrews were given this prophecy so they could know the time of Messiah's

visitation, but as the Book of Revelation was not written until AD 90–98 it would not have been at their disposal. Thus, it is not probable that the Jews would have understood to use a 360-day year in order to make a calculation like Anderson's.³ Indeed, as they had never experienced such a year they never would have so done, for from long before Abraham they had only known solar years of c. 365.2422 days.

This is true because the data in Genesis does indicate that the original creation years were 360 days long (Gen. 7:11,24; 8:3–4). Furthermore, the Book of Revelation indicates that the 360-day year will be restored during the Tribulation Period and extended through Christ Jesus' 1,000-year millennial reign on the earth (Rev.12:6, 13–14; 13:4–7). However, at the time of the Flood, the earth's spin rate was altered and has been fixed near 365.2422 days per year until our day.⁴ The so-called 360-day "prophetic year" always was, and still is, an artificial contrivance. The 360-day years were *never* "prophetic". They were, and shall again be, real years.

Moreover, the precision achieved by Anderson and more recently by Dr. Harold Hoehner, which has won them many supporters, is not as exact as they purported. Each particular calendar is defined by its own set of rules. Both Anderson and Hoehner unwittingly violated the internal Julian calendar mathematics.

Anderson did this when he calculated that 119 leap years would occur in his 476-year prophetic period ($476 \div 4 = 119$) but then removed three and obtained 116 leap year days (his p. 128, see

¹ An exception to this entire assessment is E.W. Faulstich's interpretation. Taking 551 BC as being Cyrus' first year (rather than 536 BC, 2 Chron. 36:22–23; Ezra 1:1–4) and the *terminus a quo* for the Daniel 9:24–27 prophecy, Faulstich incredibly rejects that Christ Jesus is the object of these verses. Instead, he makes Nehemiah the "anointed one", the prince who comes to Jerusalem with permission to rebuild the walls after 49 years (seven sevens, Dan. 9:25a) bringing the 20th year of "Artaxerxes" (Faulstich's Darius I) to 502 BC ($551 - 49 = 502$).

Fulfilling the 434-year (62 sevens) part of the Daniel prophecy in 68 BC is Faulstich's second "anointed" individual, Hyrcanus the high priest who also functioned as king ($502 - 434 = 68$). For Faulstich, when Hyrcanus' brother, Aristobulus, replaced him by mutual consent in that position in order to stop the civil war between them, Hyrcanus fulfilled Daniel 9:26a (i.e., "cut off" but not of his own doing). Then when 3½ years later (64 BC) Aristobulus stopped Pompey, the Roman general from sacrificing, he fulfilled Daniel 9:27b (causing the sacrifice to cease in the "midst of the week").

Faulstich concludes that the *terminus ad quem* of the 490 years (70 sevens, vs. 25) is 61 BC with Julius Caesar's taking control of the Jews ($551 - 490 = 61$). For Faulstich, Julius is the prince of verse 26, and "the people" of that prince who are to destroy Jerusalem are the Romans under Titus in AD 70. Thus, Faulstich presents the 490 years of Daniel 9:25 as the span from the time Cyrus issued the edict and restored the Jewish government in 551 BC until the Romans took their government in 61 BC (Faulstich, *History, Harmony and Daniel*, *op. cit.*, pp. 105–110).

² Hoehner, *Chronological Aspects of the Life of Christ*, *op. cit.*, pages 134–139. Dr. Harold W. Hoehner (Ph.D. Cambridge) of Dallas Theological Seminary is one of the better known who might be cited. He favors 444 BC as Artaxerxes' 20th year and AD 33 as the crucifixion year.

³ The feast in Esther 1:1–5 which lasted 180 days – exactly six months of a 360-day-year – was Persian and thus has no bearing.

⁴ My contention is that the earth's rotation sped up at the time of the Flood and has remained very near the new rate. Vast volumes of water burst forth from the subterranean "fountains of the deep" (Gen. 7:11, this implies accompanying worldwide volcanic activity). As this entrapped water rose up through fissures, the creation rocks above it would have sunk into the void it left. At that time, the invisible water vapor canopy above our atmosphere indicated by Genesis 1:7 condensed and fell to earth for 40-days & 40-nights (Gen. 7:12). These two events slightly lowered earth's center of gravity. To conserve angular momentum (= mass x velocity x distance from the center of the mass), earth's rotation rate had to increase – as when ice skaters pull their arms in, the distance from the center decreases and they spin faster.

my page 237). He subtracted these because the last three of the 4 century-years (400, 300, 200, and 100 BC) between 445 BC and AD 32 were not divisible by 400 and thus not leap years. Removing these 3 century-years yielded 116.

But years "ending in '00' that cannot be divided by 400 with no remainder are not leap years" is a Gregorian calendar rule) and can not be used in a Julian-to-Julian calculation where one simply divides by four. The two systems cannot be mixed; 119 was the correct value all along.

Anderson compounded this three-day error when he said 10 Nisan AD 32 was Sunday April 6th (Julian¹). It was *Wednesday* April 9. This would result in Christ dying on *Sunday*, yet Scripture teaches that was the day He arose from the dead. This means that Anderson's *year* is wrong! (see diagram on page 239a)

Dr. Hoehner also used Julian years and caught this latter Anderson mistake (his page 137). However, instead of using the Julian defined year of 365.25 days, Hoehner multiplied the 476 years by the 365.242199-day solar year (his page 138, cp. page 134). This yields a violation of 4 days, 6 hours, 43 minutes, and the 6 hours, 43 minutes places his error into day five.²

Dr. Hoehner also gave 1 Nisan of 444 BC as March 4 (or 5, his p. 138), but this is Julian. In order to stay in synchronization with the biblical agricultural feasts, this must be converted to Gregorian. Now Nisan 1 becomes 26 February — and the barley would not yet be Abib ripe! He should have used the next new moon to begin Nisan. This year, Adar lasted 59 days. The following new moon was visible in Jerusalem on Friday March 28 (Gregorian) and by then the barley would have been Abib ripe.

If one now uses the 360-day "prophetic year" motif and measures 173,880 days from the actual Nisan 444 BC month, he goes into Iyyar of AD 33 — one month past Nisan — but Christ died on 14 Nisan! Thus, the "prophetic year" proposal is shown as impossible for 444 BC.

Finally, it must be seen as somewhat incongruous that from Creation to the 20th year of Artaxerxes only "normal" 365¼ (approx.) day

years were utilized by Anderson and all others, yet suddenly at this point one is supposed to resort to 360-day "prophetic" years in order to complete the Old Testament chronology. Furthermore, Anderson and those who subscribe to his system do not then continue using such years throughout New Testament chronology. Hence, the entire line of reasoning seems to be little more than an expedient.

Anderson's acceptance that Longimanus was the biblical "Artaxerxes" followed by his presupposition to accept without reservation secular history's standard dates for that monarch must be seen as the critical factors in his searching for and deriving this expedience. In point of fact, other relevant historic data was known to Anderson, but his total commitment to Ptolemy's Canon brought him to reject its testimony. It is this almost forgotten data that must now be addressed.

5. DATING ARTAXERXES LONGIMANUS WITH ANCIENT HISTORICAL DATA

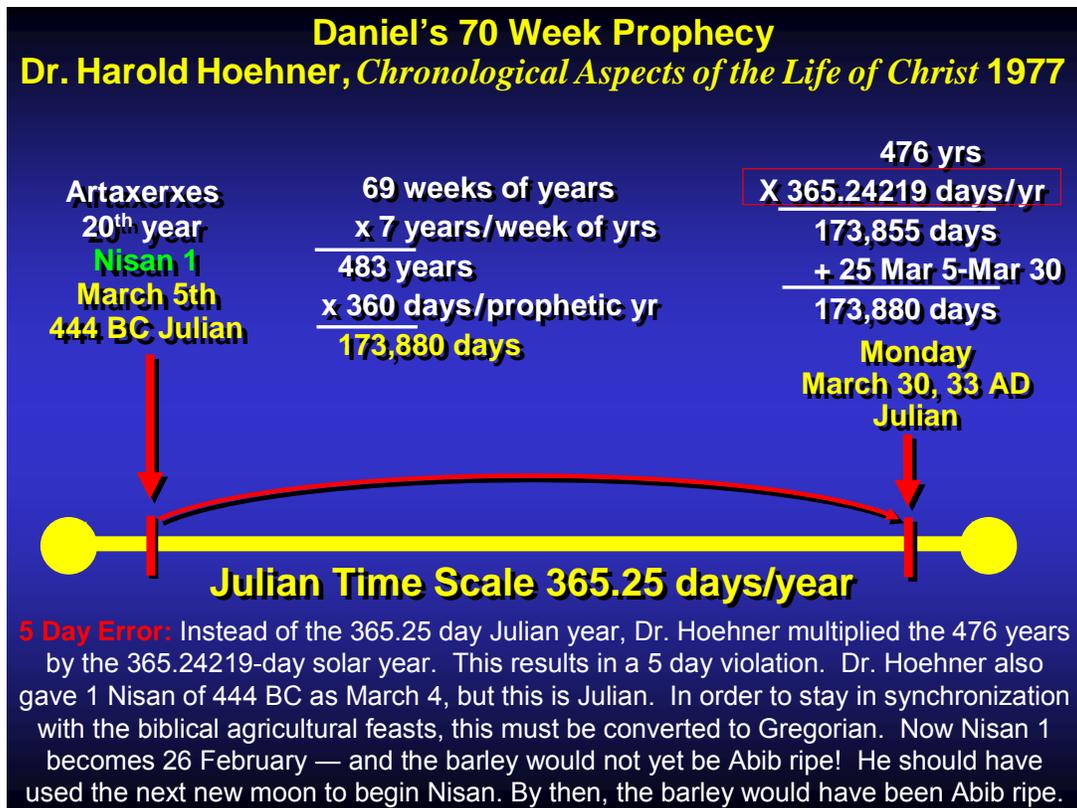
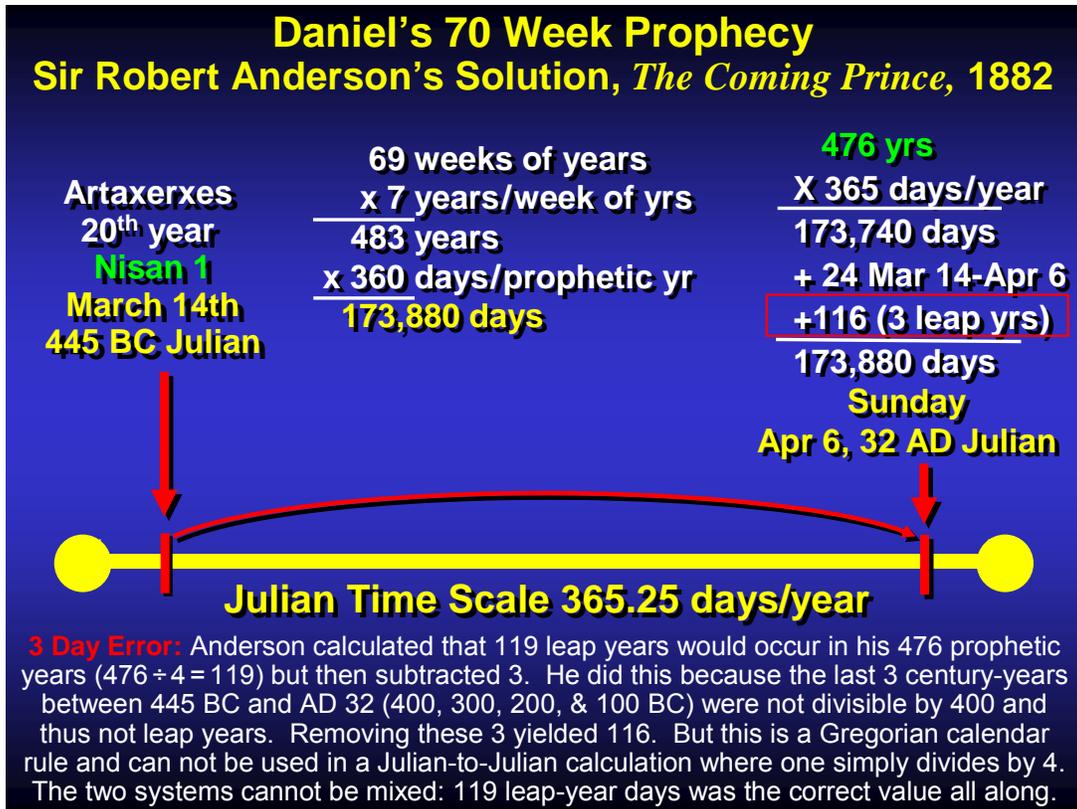
As twentieth century scholars have uniformly accepted Ptolemy's Canon, it may come as a surprise for many to learn that there is significant ancient historic data that opposes (or modifies) it with regard to the dates of the Persian monarch Artaxerxes I Longimanus. This is possibly even more true of most biblical intellectuals who are familiar with the "Ussher" dates appearing in the Bibles published during the first half of the 20th century, for the years assigned to the "Artaxerxes" in question in those Texts are the same as Ptolemy's (i.e., *circa* 465–424 BC), leaving them with the impression that the matter is certain and without question or doubt. However, such is not the actual situation.

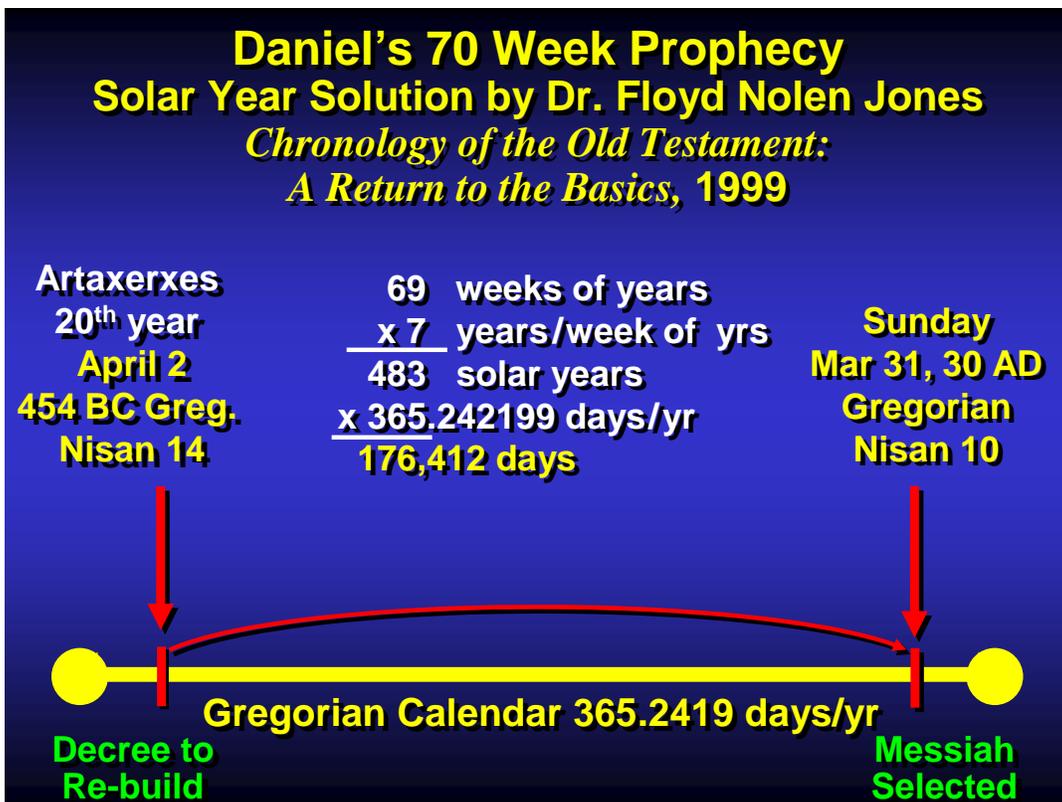
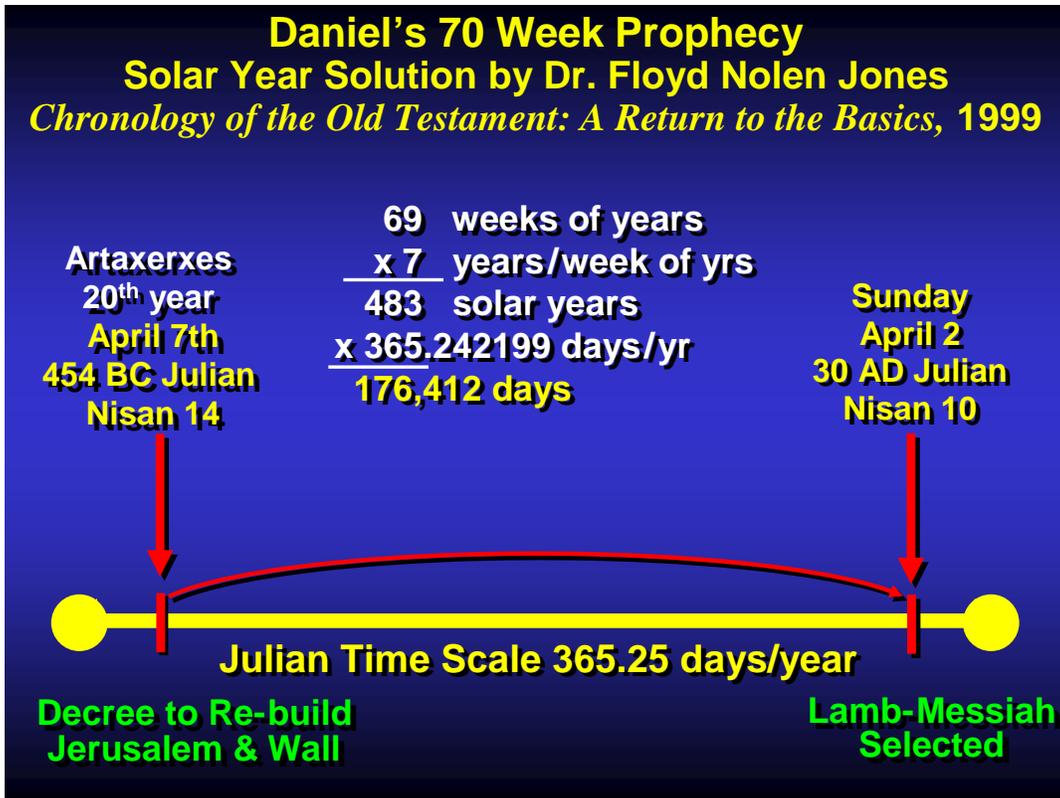
Whereas it is true that the marginal dates in the earlier Authorized Bibles (King James) represented in the main Archbishop Ussher's chronology, the reader is asked to recall that when Lloyd, the Bishop of Worcester, was entrusted with the task of editing the Bible that he chose to add those dates for the first time. Lloyd often adopted Ussher's dates but made many alterations in this edition which came to be popularly known as "Lloyd's Bible".

The foremost of these changes were the dates concerning Jacob's marriages, the birth of his children, and the departure from Laban by

¹ Anderson, *Coming Prince*, *op. cit.*, p. 127

² We are indebted to Dr. Peter W. Moore of Houston, TX for bringing these violations to my attention.





about seven years as well as changes to the Books of Judges and Nehemiah. The alterations were explained by Lloyd in his Tables at the end of the 1701 edition and in his *Chronological Tables* (printed but never published and now resides in the British Museum). In addition, several private papers of Lloyd's were published in 1913 by his chaplain, Benjamin Marshall, in Marshall's own *Chronological Tables* (see his appendix to Table 3 and the whole of Table 4).

For reasons which shall be detailed subsequently, Ussher had set aside Ptolemy's 465 BC date for the commencement of the reign of Artaxerxes Longimanus in favor of 473 BC (AM 3531). This latter year was based on much older historic data which Ussher considered more reliable than that of the Canon. It places the 20th year of Artaxerxes at 454 BC and brings the 483 years to a promising AD 30 fulfillment. However in 1701, 51 years after Ussher had published, Lloyd set aside Ussher's chronology and inserted Ptolemy's date in its place. Let us now examine this ancient historical data and its effect on the 483 years of the Daniel 9 prophecy.

a. Ussher and the Ancient Records

At the onset, it must be noted that a truly serious period of time is not in question in the issue before us. Of all the many works which this author has examined, not one differs more than ten years from the other. Indeed, all chronologists to our knowledge agree that Xerxes ascended to the throne of Persia c. 486 BC and that his son, Artaxerxes Longimanus, died c. 424 BC. Thus it cannot be overstressed that the only matter in dispute before us here concerns the year that Artaxerxes Longimanus ascended the throne.

Ussher's objections to the "received" chronology (the Canon) largely depended on the testimony of Thucydides. He states that Longimanus had just come to the throne when Themistocles (having fled from the false charge of being in league with Pausanias' treason with Persia against Sparta and the punishment of ostracism [a ten-year public banishment] by his fellow Athenians) arrived at the Persian Court.¹

¹ Thucydides, *History of Peloponnesian War*, Volume I, Loeb Classical Library, (Cambridge, MA: Harvard UP, 1980), Book. I, Ch. 137.

Thucydides places the flight and coming of Themistocles to Artaxerxes' court between two notable historic events, the siege of Naxos² (c.474/473 BC) and the famous victory over the Persians by the Athenian general, Cimon, at the mouth of the river Eurymedon. This river is located in Pamphylia of Asia Minor, some 125 miles from Cyprus).³

Moreover, Thucydides relates that during his passage from Athens to Asia Minor, Themistocles was driven by a storm into the midst of the Athenian fleet which was blockading Naxos. This is most significant for although he does not date the event, Thucydides places this siege of Naxos *before* the great victory of Cimon on the Eurymedon River which Diodorus Siculus (a Greek historian c.80–20 BC) places in the year 470 BC.⁴

Further, Plutarch (AD 45–120) decidedly connected the death of Themistocles with the expedition of Cimon.⁵ He adds that, like Thucydides, Charon of Lampsacus (one of three cities the Persian king gave to Themistocles), a contemporary of Themistocles (flourished back in Olympiad 69 or 504 BC, according to Suidas), related that Xerxes was dead and that his son Artaxerxes was the king who received the fleeing Athenian.⁶

Plutarch continued in the following sentences stating that Ephorus, Dinon, Clitarchus, Heraclides, and others maintained that Xerxes was alive at the time Themistocles came to the Persian court and that it was he with whom the interview was conducted rather than Artaxerxes. Notwithstanding, Plutarch continued in saying that though not securely established, the chronological data seemed to him to favor Thucydides over the opinions of these latter writers.

² *Ibid.*, Ch. 98, cp. 137. Naxos is a Greek island in the southern Aegean Sea. It is also the name of the most important town on the island.

³ *Ibid.*, Ch. 98–100.

⁴ Diodorus Siculus, *The Library of History*, *op. cit.*, Book XI, 60–61. Diodorus flourished c.AD 8.

⁵ Plutarch, *Plutarch's Lives*: "Themistocles", Vol. II, Loeb Classical Library, (Cambridge, MA: Harvard UP, 1967), Book II, 31.

⁶ *Ibid.*, Book II, 27.

Although he believes Xerxes to still be king, Diodorus Siculus dates the arrival of Themistocles at the Persian court as being the year after the 77th Olympiad when Praxiergus was archon in Athens.¹ As the 77th Olympiad took place in 472 BC, Diodorus sets 471 as the year in which Themistocles sought refuge in Persia from his fellow Athenians. Cicero gives the year of the flight as 472² and Eusebius records the flight in the 4th year of the 76th Olympiad or 473 BC.³

It must not be overlooked that with regard to the varying ancient testimonies of the flight of Themistocles to Artaxerxes Longimanus rather than Xerxes, the resolution unquestionably favors the authority of Thucydides and Charon of Lampsacus. Unlike all other voices, they were writing as contemporaries to the facts.

The "prince" of Greek historians, Thucydides was contemporary with Artaxerxes I Longimanus and was born around the time of Themistocles' flight. Moreover, he relates that the reason for his digressing to give a brief summary of the events between the Persian and Peloponnesian War was that all his predecessors had omitted this period in their works except Hellanicus who had only treated it "briefly, and with inaccuracy as regards his chronology".⁴ From this statement, it should be evident that the accounts of the period as found in the later authors cannot be certain because they can have no credible contemporary source from which to glean as such would surely have been known by Thucydides.

Indeed, Charon's witness must be given the highest regard for he was a writer of history and living in Lampsacus in Asia near the Hellespont (modern = Dardanelles) at the very time of the arrival of Themistocles. Remember, this was the same Lampsacus which was given to Themistocles – an event Charon could hardly

have not noticed. On the other hand, the oldest witnesses for the opposite position lived more than a century after the event. Ephorus outlived the passing of Alexander the Great (323 BC); Clitarchus accompanied Alexander, and Dinon was his father.

Thus with the testimony of these and other witnesses, Ussher first raised a doubt on the matter while lecturing on "Daniel's Seventies" at Trinity College, Dublin in 1613.⁵ He eventually wrote the argument in his *Annals of the World*, placing the date of Artaxerxes' first year as 473 BC.⁶ This date was later adopted by Petavius (AD 1627) and Campegius Vitringa (1698). Nearly a century later Kruger, working independently, obtained the same result with many of the same arguments.⁷

In 1830, Kruger released a Latin translation of Clinton's "Tables BC 560–278" which included pages 2–207 of the second volume of *Fasti Hellenici*. Within the work, Kruger inserted some comments and observations in which he stated his views with regard to the first year of Artaxerxes as differing with the received Ptolemaic dates and agreeing with Ussher's previous findings. Still for over a century, it has been Ernest Wilhelm Hengstenberg who has been recognized as the champion of this position, and his treatise sets forth the view as thoroughly as has yet been done.⁸

Before continuing to give an evaluation and decision on this matter, it seems proper to first review the Canon of Ptolemy. In the following, we shall come to find just what it is, what it is not, and how it came to be.

b. An Examination of Ptolemy and the Canon

Claudius Ptolemaeus, or more commonly "Ptolemy", was born at Pelusium in Egypt about AD 70 and flourished during the reigns of

¹ Diodorus Siculus, *The Library of History*, *op. cit.*, Book XI, 53–57.

² Cicero, *Laelius de Amicitia*, vol. XX, Loeb Classical Library, trans. by W.A. Falconer, (Cambridge, MA: Harvard University Press, 1923) Ch. 12.

³ Eusebius, *Chronicon*, Schone, ed., trans. by Petermann and Rodiger, (Berlin: n.p., 1866). See Ussher, *Annals*, (Master Books, 2003), p. 147 (1658 ed., p. 132).

⁴ Thucydides, *History of Peloponnesian War*, vol. I, *op. cit.*, Book I, Ch. 97.

⁵ James Ussher, *The Whole Works of the Most Rev. James Ussher*, C.R. Elrington and James Henthorn Todd, eds., (Dublin Ireland: Hodges & Smith Pub., 1864), vol. XV, p. 108.

⁶ Archbishop James Ussher, *Annals of the World*, revised by Larry & Marion Pierce, (Green Forest, AR: Master Books, 2003), pp. 146–149 (1658 ed., 131–134).

⁷ Ernest W. Hengstenberg, *Christology of the Old Testament*, trans. by T.K. Arnold, (Grand Rapids, MI: Kregel, 1835), pp. 459–460.

⁸ *Ibid.*, pp. 459–470.

Hadrian and Antoninus Pius, surviving the latter who died in AD 161. Ptolemy was an astronomer, astrologer and geographer. He recorded astronomical observations at Alexandria from AD 127 to 151, compiling the results into a system in which he placed the earth at rest at the center of the universe. He envisioned the planets and other heavenly bodies as encircling the earth in fixed orbits on a daily rotation about a celestial axis.

In AD 827, the 13 books bearing the title *Mathematike Syntaxis* (Mathematical System) which reflected all Ptolemy's astronomical observations, calculations, and solar system theory were translated by the Arabians into their language, coming to eventually be known among them as the *Al Magest* (The Great Work). From them, its contents were made known to Europe as the *Great System* (Ptolemaic System, The Great Construction or in Greek as *Megala Suntaxis* and in Latin as *Magna Constructio*).

Although believed erroneous by modern science, his system represented the phenomena of the heavens as they actually appear to a spectator on the earth. This enabled observers to have a practical workable procedure with regard to the motions of the sun and moon, as well as the ability to calculate and thus predict eclipses. Ptolemy welded the phenomena of the heavens into a system so comprehensive that it maintained its hold on European thought for 14 centuries.

It was not superseded until well after the AD 1543 publication of Nicolas Copernicus' (1473–1543) epoch-making *De Revolutionibus Orbium Coelestium* (Concerning the Revolutions of the Celestial Spheres) which contained the essence of the modern heliocentric system. This accomplishment is all the more amazing when one considers that Copernican astronomy, which places the sun at the center of the solar system, was taught in its essentials by Pythagoras (582–circa 500 BC) in his *Harmony of the Spheres* in which he explained the motions of the heavenly bodies some six centuries before Ptolemy saw the light of day (the basis of Pythagoras' decision was that the sun should be the center because it was the most magnificent of the gods).

The Royal or Ptolemy's Canon is merely a list of kings with the number of years of their reigns.

It is not accompanied by any explanatory text.¹ Each king's year of accession is given as the last year of his predecessor. For example, Cyrus died and Cambyses began to reign in 530 BC, but the Canon gives the whole year to Cyrus and reckons it as his *last* year. Ptolemy does not address Cambyses' year of accession but would place 529 as his first year. Further, Ptolemy made no allowance or notice for reigns of less than a year. Those kings were completely omitted and their months were included in the last year of the preceding or the first year of the following monarch.

Significantly, Ptolemy made no indication or allowance for any co-regencies. The Canon terminates with the Roman Emperor Antoninus Pius. Ptolemy's beginning point was the new moon on the first day of the first month (Thoth, 26 February) of the first year of the Era of Nabonassar (that Era being founded in Egyptian years of 365 days) or 747 BC.²

As Anno Nabonassar 1 is 747 BC, the "running" Anno Nabonassar years seen on the preceding abridged Canon may be converted to BC dates by subtracting them from 747. Since the year after Nabonassar (the first name appearing on the Canon) is "14" (his total length of reign) all the Anno Nabonassarian years (the second column of numbers on the preceding chart) must be seen to represent the first year of the succeeding king. Hence, subtracting the 218 after Cyrus' name from 747 yields 529 BC, the first *official* year in which Cambyses came to the throne.

Although this "received" chronology is universally accepted, during the past century its reliability has been occasionally challenged. These challengers have underscored weaknesses in this work and many of them are, to some extent, valid. After all, Ptolemy was neither an eyewitness nor a contemporary historian. Yet despite the fact that he is merely a late second century compiler writing nearly a hundred years after Christ Jesus, he is our only authority for no other system bridges the gulf from 747 BC to AD 137. His Canon, or list of

¹ Claudius Ptolemy, "The Almagest", *Great Books of The Western World*, (Chicago, IL: William Benton Pub., 1952), Appendix A, p. 466.

² Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, pp. 35, 80–81.

reigns, is the only thread connecting the reign of the biblical Darius I Hystaspis with Daniel's "notable" horned "he-goat" king of Greece who was to defeat the Medo-Persian empire (Dan. 8:5–8, 21–22; 11:2–4).

THE CANON OF PTOLEMY*

Monarch	Years of rule	Anno Nabonassar
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BABYLONIAN KINGS

Nabonassar	14	14
Nadius	2	16
Chinzer and Poros	5	21
Iloulanius	5	26
Mardokempad	12	38
Arkean	5	43
First Interregnum	2	45
Bilib	3	48
Aparanad	6	54
Rhegebel	1	55
Mesesimordak	4	59
Second Interregnum	8	67
Asaridin	13	80
Saosdouchin	20	100
Kinelanadan	22	122
Nabopolassar	21	143
Nabokolassar	43	186
Iloaroudam	2	188
Nerigasolassar	3	192
Nabonadius	17	209

PERSIAN KINGS

Cyrus the Great	9	218
Cambyses I	8	226
Darius I	36	262
Xerxes I	21	283
Artaxerxes I	41	324
Darius II	19	342
Artaxerxes II	46	389
Ochus	21	410
Arogus	2	412
Darius III	4	416
Alexander of Macedo	8	424
*partial listing		

In producing the Canon, Ptolemy had access to the information written by the Chaldean priest Berosus (356–323 BC), the calculations of the

astronomers Eratosthenes (276 BC, called the "Father of Chronology") and Apollodorus (2nd century BC), the writings of Diodorus Siculus¹ (c. 50 BC), and all the literature of ancient Greece and Rome at the Alexandrian library. However, it is the lunar eclipse data gleaned from the Chaldean records that accompanied portions of his king list that has given the Canon its high position of esteem in the realm of academia. As a result of these recorded lunar observations and calculations, it has always been regarded unsafe to depart from Ptolemy.

c. Challenges Against Ptolemy

Nevertheless, as Anstey, Ussher and others have pointed out, there are other voices more ancient than Ptolemy's which do not corroborate him. Early in this century, part of the Canon was questioned in the *Companion Bible* notes reflecting the work of Bullinger. Later Anstey, having been greatly influenced by Bullinger, enlarged upon his ideas compiling these ancient witnesses into a unified challenge against Ptolemy.²

The main point of contention is that from the 491 BC lunar eclipse in the 31st year of the reign of Darius, no other recorded eclipse data was available for Ptolemy to verify his king list over most of the later Persian period. It was this very portion of Ptolemy's chronology which Anstey (and Bullinger) felt contradicted the Hebrew Text as well as the other more ancient records whose testimony he amassed. As Anstey offers relevant material not discussed within the present work, it is recommended reading.

Much of the challenge against the Canon has been based upon statements by Sir Isaac Newton. Anstey especially based much of his thesis on Newton's observations and conclusions. Newton pointed out that all the nations of the distant past (particularly the Greeks, Egyptians, Latins and Assyrians), in order to

¹ Writing c. 200 years before Ptolemy and drawing heavily on Ctesias of Cnidus' *Persica* (*Library*, Bk. I, p. xxvi), Diodorus of Sicily described the Persian Empire from Xerxes to Alexander. His king list and dates are virtually those in the Canon.

² Anstey, *The Romance of Bible Chronology*, *op. cit.*, pp. 288–293. Although Anstey repeats many of Bullinger's arguments and various proofs against Ptolemy's Canon throughout his work, this portion is his final summation and a fair concise representation of his thesis.

assign credibility and status to themselves, greatly exaggerated the antiquity of their origins.

Over and over, Anstey emphasized Newton's statements regarding the Greek Antiquities, notably those relating to the deficiencies of Eratosthenes, and brought them to apply against Ptolemy.¹ As Ptolemy drew upon Eratosthenes, Anstey (and Bullinger) coupled that with other limitations with which Ptolemy was encumbered, and felt justified in concluding that the Canon was 82 years too long in the later Persian period between the lunar eclipse in the 31st year of Darius I and Alexander the Great.²

Newton truly did maintain that all nations had, before they began to keep exact records of time, been prone to exaggerate their antiquities, saying:³

Some of the Greeks called the times before the reign of Ogyges, Unknown, because they had no history of them; those between his flood and the beginning of the Olympiads, Fabulous, because their history was much mixed with Poetical fables: and those after the beginning of the Olympiads, Historical, because their history was free from such fables.

As Anstey reported, Newton (in demonstrating that mankind was not older than that represented in Scripture) did say the "Greek Antiquities" were full of poetic fictions before the time of Cyrus. Newton related that they did not reckon events or kings' reigns by numbers of years or dateable events such as the Olympiads, but rather set reigns equivalent to a generation with about three generations to a hundred or a hundred and twenty years. From this, Newton argued that this resulted in the

antiquities of Greece as being three to four hundred years older than the truth.⁴

He proceeded to point out that even the famous Arundelian Marble, composed 60 years after the death of Alexander the Great, made no mention of the Olympiads. Sir Isaac added that it was not until the following 129th Olympiad (260 BC) that Timaeus Siculus (*circa* 352 – *circa* 256 BC) published a history which utilized Olympiads to date historical people and events.

With regard to the late Persian period, Anstey noted that the only kings of Persia mentioned on the Arundelian Marble⁵ after Xerxes were the brother of Cyrus the younger (Artaxerxes Mnemon) and his son Artaxerxes III Ochus. Anstey further added that Newton proclaimed Eratosthenes, writing about a hundred years after Alexander, had produced a completely artificial chronology. Newton maintained that Apollodorus had followed Eratosthenes and that they had been followed by the chronologers who succeeded them.

Newton demonstrated the uncertainty of their chronology by showing that Plutarch quoted Aristotle who used the Olympic Disc which bore the name of Lycurgus making him contemporary with the first Olympiad in 776 BC, yet Eratosthenes and Apollodorus made him 100 years older. Newton added that Plutarch related the historic interview of Solon with Croesus (ruled Lydia 560–546 BC) whereas Eratosthenes and Apollodorus had placed Solon's death many years before the date of his visit to that Lydian monarch.⁶

Anstey forcibly maintained that when compared to the history of this latter Persian period as recorded in Josephus as well as the Jewish and Persian chronological traditions, all these weak-

¹ *Ibid.*, pp. 35–36, 58, 103–106, etc. Eratosthenes (born 276 BC) wrote about 100 years after Alexander the Great. His method of conjecture rather than testimony led him to greatly exaggerate the antiquity of the events of Greek history.

² Anstey, *The Romance of Bible Chronology*, *op. cit.*, pp. 20, 286, 292–293, etc.

³ Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, pp. 44–45. Here Newton is quoting, at least in part, from Varro and Censorinus; see Ussher, *Annals*, *op. cit.*, p. 75 (1658 ed., p. 56).

⁴ *Ibid.*, pp. 1–4.

⁵ Anstey, *The Romance of Bible Chronology*, *op. cit.*, pp. 289–290. Found on the island of Paros, Anstey relates that this Parian (Arundelian) marble became the property of Thomas, Earl of Arundel in AD 1624. Being 5 inches thick and 3 feet 7 inches by 2 feet 7 inches, the marble slab displays the principal events of Greek history from its legendary beginnings down to Anno 4 of the 128th Olympiad (264 BC), the year in which it was engraved.

Among other events, it dates the reign of Cyrus, Darius I of Marathon, and Xerxes of Thermopylae.

⁶ Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, pp. 3–4, 96.

nesses and the witness of the Marble testified that the chronology from Xerxes to Alexander had been exaggerated by Ptolemy.

Anstey reasoned from these witnesses that the six Persian kings listed on the Canon as filling this span were probably in reality only two or three who had been "multiplied" into more in order to fill the gap which he felt had been made by the artificial enlargement of the chronology by at least 82 years.

Writing in the eighteen hundreds concerning the Canon of Ptolemy, Philip Mauro said: "Ptolemy does not even pretend to have had any facts as to the length of the Persian period (that is to say, from Darius and Cyrus down to Alexander the Great)"; his dates are based on "calculations or guesses made by Eratosthenes, and on certain vague floating traditions".¹ Mauro complains that despite this, Ptolemy's dates are often quoted as though they had special authority.

Indeed, biblicists such as Anstey, Bullinger, and Mauro are not the only challengers against Ptolemy. In 1977 a well-published astronomer, Dr. Robert R. Newton, issued forth a work entitled *The Crime of Claudius Ptolemy*. In it Newton charged, described, and demonstrated that Ptolemy was guilty of a betrayal against his fellow scientists. Robert Newton declared that Ptolemy had deliberately fabricated astronomical observations and that he may have also invented part of his king list, although he acknowledged that the latter part of the list concerning Cambyses and Darius I was verifiably correct.

Newton concluded that Babylonian chronology needed to be completely reviewed in order to remove any dependence upon Ptolemy's king list, stating that astronomically speaking, it was unlikely any serious error was present after "- 603, but errors before that year can have any size".² Professor Newton continued:³

¹ Philip Mauro, *The Seventy Weeks and the Great Tribulation*, (Boston, MA: Scripture Truth Depot, 1923), pp. 22 and 24.

² Robert R. Newton, *The Crime of Claudius Ptolemy*, (Baltimore, MD: John Hopkins Uni. Press, 1977), pp. xiii, 371-379. Professor Newton died in 1991.

³ *Ibid.*, p. 379.

... no statement made by Ptolemy can be accepted unless it is confirmed by writers who are totally independent of Ptolemy on the matters in question. All research in either history or astronomy that has been based upon the Syntaxis must now be done again. ... He [Ptolemy] is the most successful fraud in the history of science. (author's bracket)

In March 1979, *The Scientific American* published a repudiation of a previous article by Newton entitled "Claudius Ptolemy Fraud" (Oct. 1977, pp. 79-81) in which the above mentioned charges were detailed. The 1979 article, "The Acquittal of Ptolemy", listed several noted astronomers who, having reviewed Newton's charges of fraud, concluded they were groundless stating that such was "based on faulty statistical analysis and a disregard of the methods of early astronomy".⁴

It is significant to note that Newton's article in *The Scientific American* was but three pages, hence it hardly gave him full opportunity to document his case as he was able to do in his book. The present author admits that he has neither the time, disposition, nor skill to fully resolve this dispute. For the purpose at hand, it is sufficient to merely observe that the matter concerning the Canon of Ptolemy continues to produce much smoke and is an ongoing one, not having been completely resolved 350 years after Ussher. This again underscores my earlier position with regard to the improbability of ever attaining an "absolute" chronology.

Indeed, Ussher, Anstey, and Hengstenberg must be seen as correct when they insist that where the Canon has no astronomical observations, especially lunar eclipses, upon which to depend, Ptolemy had to rely on the same materials as other chronologists. In such places, his Canon stands on the same ground as all other historical sources such that when other substantial authorities oppose its testimony, it is not of itself sufficient to outweigh them. As Anstey himself remarked, this is not said to fault Ptolemy the man. It is only intended to call attention to his limited materials.

Nevertheless, after using Sir Isaac Newton at length in making the point that: (1) much of Eratosthenes' chronology was based upon conjecture and certain vague floating traditions;

⁴ *The Scientific American*, (March 1979), pp. 91-92.

(2) the Greek chronology was much too long; and (3) Ptolemy consulted this data for his king list, Anstey continues arguing that the period which Ptolemy assigned to the Persian empire was 82 years too long in such a way as to give the impression that Isaac Newton concurred (Bullinger makes it 110, *Companion*, Appen. 86, p. 124). Whether intentional or not, Anstey and Bullinger are guilty of referencing a man of great stature to add credence to their position yet that man would never have agreed with their final conclusion. The *Companion Bible* best states their view:¹

If Newton was right, then it follows that the Canon of Ptolemy, upon which the faith of modern chronologers is so implicitly – almost pathetically – pinned, must have been built upon unreliable foundations. Grecian chronology is the basis of "Ptolemy's Canon"; and, if his foundations are "suspect", and this is certainly the case, then the elaborate superstructure reared upon them must necessarily be regarded with suspicion likewise.

Sir Isaac Newton did accuse the aforementioned chronologers of exaggerating the antiquity of Greek history, antedating its earlier events by 300–400 years. Furthermore, he did say:²

The Europeans had no chronology before the times of the Persian Empire; and whatsoever chronology they now have of *ancient* times, hath been framed since, by reasoning and conjecture. (author's emphasis)

Yet whereas it is true that Sir Isaac Newton took issue with the length of Greek chronology as passed along by Eratosthenes, he fully *endorsed* the Canon for the period that Anstey questioned. This may be established beyond any doubt for Newton used those dates and lengths of reigns of the Persian kings in his "Short Chronicle".³ Therefore, as the italicized "ancient" in the foregoing quote makes evident, it was the older dates beyond the 776 BC Olympiad, not the younger, that Newton

rejected. This may also be seen in that whereas he normally references events and reigns by Anno Nabonassarian years, he also occasionally referenced by the Canon (*Chron. Amended*, pp. 302–303, esp. 358) as well as the Olympiads (*Chron. Amended*, pp. 353–355).

Moreover, Anstey pressed the fact that Newton noted the Arundelian Marble (also called the "Parian" Marble) made no mention of the Olympiads, and that it was not until the 129th Olympiad (260 BC) that Timaeus Siculus first dated historical people and events utilizing them. From these two facts, Anstey declared that the 776 BC date for the Olympiad of Coraebus, long held as the first date in Grecian history which could be firmly established upon accurate authoritative evidence,⁴ must be taken as untrustworthy.⁵ Hence according to Anstey and the *Companion Bible*,⁶ all events whose dates are referenced to the Olympiads before 260 BC are suspect or wrong.

Yet, as has been shown, these were not Newton's conclusions. Thus these men, who otherwise contributed much good work, have themselves erected chronologies based upon Newton's statements but, by the witness of Newton's own work, they have taken him out of context. Unfortunately, Newton's works are not easy to obtain in order to check his views against Anstey, etc. Thus, many who have read their work were not able to so discern and have followed them, not realizing that Newton did not agree with the final opinions concerning the reliability of the later Greek chronology as expressed by these men.

For that matter, neither did Clinton whom they also often cite sometimes favorably, other times negatively. While acknowledging that Eratosthenes date for the fall of Troy had been founded upon conjecture, Clinton stated that the 776 Olympiad of Coraebus was "the first date in Grecian chronology which can be fixed upon authentic evidence".⁷

¹ Bullinger, *The Companion Bible*, *op. cit.*, p. 122; Anstey acknowledged following *The Companion Bible* (pp. 54, 139, 169).

² Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, p. 45.

³ *Ibid.*, pp. 40–42, 358. Indeed, Newton clearly endorses the value of the Canon of Ptolemy, especially with reference to the Persian Empire and its application to the books of Ezra and Nehemiah.

⁴ Henry Fynes Clinton, *Fasti Hellenici*, vol. I, (Oxford, England: 1834), vol. I, p. 123.

⁵ Anstey, *The Romance of Bible Chronology*, *op. cit.*, pages 31–32, 291, etc.

⁶ Bullinger, *The Companion Bible*, *op. cit.*, p. 122; Martin Anstey, *The Romance of Bible Chronology*, *op. cit.*, p. 25.

⁷ Clinton, *Fasti Hellenici*, *op. cit.*, vol. I, p. 123.

As shall be shown, the real problem here is not at all that of the Greek records from the 776 Olympiads to the time of Christ or even with the Canon. Being a true biblicist and firmly believing these to be the problem, Anstey was drawn to conclude: "We have to choose between the Heathen Astrologer and the Hebrew Prophet. ... Here I stand. ... The received Chronology is false. The chronology of the Old Testament is true".¹ Whereas this author entirely agrees with the intent and commitment inherent in such an affirmation, the actual case of the matter is not at all as Anstey perceived.

The real problem bringing about this apparent impasse between the secular data and the biblical record has nothing to do with a difficulty or mistake in the Canon. In wrongly deciding upon the decree of Cyrus as being the fulfillment of the Daniel 9:25 prophecy,² Anstey himself actually created the problem between Ptolemy and the Scriptures (as did *Companion Bible* in a similar vein). However when the decree in the 20th year of Artaxerxes is seen to be the only one of the four edicts which meets the requirements of the prophecy, the drastic and radical removal of 82 years (or 110, *Companion Bible*) of history is not at all necessary.

Thus, the difficulty arose from well-intending biblicists having made faulty judgments with regard to Scripture and then forcing that error on the Canon, the very opposite of the practice of the Assyrian Academy. Both sides, the secular and the biblicist, therefore must be seen as being guilty of such practices from time to time and strong responsibilities toward one another's data must be better faced if the ultimate goal of reconstructing the truth is ever to be obtained.

Nevertheless, with the exception of this mistaken final conclusion, the present writer holds Anstey and the main of his work in the highest esteem. He has been selected, not for ridicule, but because of his deep commitment and the fact that he so well serves to illustrate how easy it is for even the most honest well-intended researcher to miss the mark and having done

so, take the created mistake and use it to "correct" the efforts of others.

Having hopefully learned from such and trusting that this author is not guilty of the same error, let us return from this necessary digression to where we left off with a similar problem, yet of a much smaller magnitude. Namely, that the c. 445 BC date for the 20th year of Artaxerxes, although coming into very close proximity, probably does not precisely bring the 483-year Daniel 9:25 prophecy into the lifetime of Christ Jesus. It is now time to see if a discrepancy, regardless of how small it may be, is demanded between the Canon and the Hebrew Text.

6. THE RESOLUTION OF PTOLEMY AND THE ANCIENT HISTORIANS

Being contemporaries of Artaxerxes I Longimanus and Themistocles, the testimonies of Thucydides and Charon of Lampsacus concerning the date in which that Persian monarch came to the throne must not continue being ignored by nearly all scholarship. Indeed, we have seen that Ussher and Anstey had an impressive array of ancient data, most of which was far older than that of Ptolemy, upon which to formulate conclusions which differed a few years from the Canon.

Having related that Eratosthenes, the astronomer-chronologer from whom Ptolemy not infrequently referred, and Apollodorus framed a chronology within which they made all the known facts of past history to fit as best they could, many credible former researchers have been called to testify that much of this was founded on conjecture, guesses, and "certain vague floating traditions". Besides, Eratosthenes flourished (c. 275–194 BC) and wrote many years after the time of Artaxerxes Longimanus and was thus not an eyewitness nor even in the immediate proximity to the event under examination. He, Apollodorus, and Ptolemy are all late compilers of this history.

Another allegation often repeated by Anstey and others is that Ptolemy is not corroborated in this period of Persian history, that his witness stands alone against many who contradict it.³ To this Anderson has argued that Julius Africanus, writing around AD 240, independently confirmed Ptolemy's dates for

¹ Anstey, *The Romance of Bible Chronology*, *op. cit.*, pp. 20 and 284.

² *Ibid.*, pp. 275–284.

³ *Ibid.*, pp. 19–20, etc.

Artaxerxes Longimanus in his *Chronographies*.¹ In it, Africanus does define that king's 20th year as the 115th year of the Persian Empire (reckoned from Cyrus at 559 BC) and the 4th year of the 83rd Olympiad (445 BC).² Of course it may equally be contended that as Ptolemy preceded Africanus by about a century, the latter's statement is not truly independent but rather derived from consulting the Canon.

Regardless, Ptolemy cannot rightly be as easily dismissed as Bullinger, Anstey, Mauro, etc. would have us believe, especially with respect to the magnitude of error which they have ascribed to him. After all, no less authority than Sir Isaac Newton, himself a most capable astronomer, defended Ptolemy with regard to the years of Cambyses and Darius I stating that their years were "determined by three eclipses of the moon recorded by Ptolemy, so that they cannot be disputed".³

As to Xerxes' dates, Sir Isaac Newton continued (*Chron. Amended*, pp. 353–354) saying that his expedition against the Greeks took place at the time of the 75th Olympic Games (480 BC), adding the critical comment that all chronologers agreed on that date. Diodorus Siculus (c. 80–20 BC), writing nearly a century before Ptolemy, gives these same facts⁴ with regard to Xerxes and is undoubtedly Newton's primary source for that information.

Newton added that the Battle of Salamis was fought in the autumn and that an eclipse⁵ took place a short time later on October 2nd. Herodotus mentions this same solar eclipse⁶ and Ussher, citing him, also dates the famous naval

conflict at Salamis as 480 BC.⁷ The point is that having mentioned the October 2nd eclipse, Newton uses it to set the first year of Xerxes' reign as 485 BC (Anno Nabonassar 263) adding that he reigned "almost twenty one years by the consent of all writers".

The importance of this or any support certifying Ptolemy can hardly be overstressed. This is all the more true since Robert Newton has recently shown the extreme limitations of Ptolemy's king list. Robert Newton convincingly illustrated that any modern historian or chronologist using Ptolemy's lunar eclipse records, even if many or all of the aspects of these eclipses were fabricated as Newton charged, would seem to verify his king list. Moreover, he showed quite remarkably that any king list, regardless of its accuracy, would seem to be eclipse validated such that, taken alone, Ptolemy's king list is of little value.⁸

However, Robert Newton goes on to show that the later part of his king list has independent verification such that there is strong confirmation for its correctness for Nebuchadnezzar and reasonable affirmation for Cambyses. From this, Newton concluded that any error in Ptolemy's list could be no more than a few years for dates after –603 JP (604 BC Gregorian), but as there was no astronomical confirmation available for earlier dates, errors before that year could be of any size.⁹

Yet from the foregoing testimony by Ussher, Diodorus Siculus, Herodotus, and Sir Isaac Newton, it cannot be fairly said that Ptolemy is not on firm ground at this place in the Canon. The length of Artaxerxes Longimanus' reign and the date of Alexander the Great are also settled within very narrow bounds by ample ancient voices, all of which confirm Ptolemy. What then is to be done with the impasse between Ussher and his sources (Thucydides, Charon of Lampsacus, etc.) and Ptolemy? Amid so much conflicting evidence and doubt, can the truth be found?

Although from all that has now been said on the matter, we may not be unconditionally certain;

¹ Anderson, *The Coming Prince*,. *op. cit.*, p. 254.

² Africanus, *Chronographies, Ante-Nicene Fathers*, *op. cit.*, vol. VI, p. 135.

³ Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, p. 353.

⁴ Diodorus Siculus, *The Library of History*, *op. cit.*, Book XI, 53–57.

⁵ Newton, *The Chronology of Ancient Kingdoms Amended*, *op. cit.*, p. 354. Although Newton calls it a lunar eclipse, it was solar as the current text indicates. Undoubtedly this was a lapse by the great genius, almost certainly having been written during his final illness at the advanced age of 85.

⁶ Herodotus, *The Histories*, (4 Volumes., Loeb Classical Library), Vol. IV, Bks. 9, 10.

⁷ Ussher, *Annals*, *op. cit.*, pp. 136, 141 (1658 = 121, 126).

⁸ Newton, Robert., *The Crime of Claudius Ptolemy*, *op. cit.*, pp. 372–376.

⁹ *Ibid.*, pp. 375–376.

still, it is believed that a heretofore unattained responsible resolution has been reached. It is offered that, in general terms, all of the formerly cited witnesses (page 237 ff.) have told the truth and are basically correct!

The solution proposed by this author is that, as many writers have heretofore stated, following Xerxes' humiliations at the hands of the Greeks in battles such as Thermopylae, Salamis, Plataea etc., his spirit was crushed resulting in the giving of himself over to a life of indolent ease, drink, the sensual enjoyment of the harem as well as dallying with the most beautiful women of the court and the wives of some of his chief officials.¹ Further, that after some time of this debauched living, his desire and/or abilities to govern were diminished or impaired to the extent that he placed Artaxerxes Longimanus on the throne as his pro-regent some years before his death in his 21st year of rule, leaving the affairs of state in his son's hands.

Thus when Themistocles' flight ended, he arrived with Artaxerxes I Longimanus' having just come to the throne as Thucydides and Charon of Lampsacus reported. Most scholars have assumed from their histories that with Artaxerxes in power, his father was dead. Yet in point of fact, at no place in his narrative does Thucydides make mention of Xerxes' actually being dead at this time!² This allows the possibility that Ephorus, Dinon, Clitarchus, Heraclides, Diodorus Siculus and others were also correct in part in maintaining that Xerxes was alive at the time the fleeing Athenian arrived at the Persian court and was the monarch with whom the interview was conducted rather than Artaxerxes. Xerxes was alive, but it was Artaxerxes with whom Themistocles spoke.

This solution differs from Ussher, Vitranga, Kruger, and Hengstenberg who interpreted Thucydides, etc. as meaning that Themistocles arrived at the onset of the *sole* reign of Artaxerxes I; hence they rejected Ptolemy's 21 years for Xerxes' kingship, conceding him only 11 or 12 years. The above resolution completely maintains the integrity of the Canon.

¹ Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel*, (Grand Rapids, MI: Baker Book House, 1997), p. 499.

² Thucydides, *History of Peloponnesian War*, vol. I, *op. cit.*, Book I, Ch. 137–138.

Although, as previously stated, there is some discrepancy as to the exact date for this event with Diodorus Siculus setting the year as 471, Cicero placing it as 472, and Eusebius along with Ussher opting for 473 BC, it seems certain to this author that it should be placed somewhere between 473–470. Nor should it be thought that he is alone in this determination among today's scholars.

As recently as AD 1990, Doctor Edwin M. Yamauchi, internationally noted professor of history at Miami University of Ohio, has decided in favor of Thucydides and that it was Artaxerxes I Longimanus before whom Themistocles appeared, giving 471/470 BC as the date for the ostracism of Themistocles.³ This is all the more significant when we take into account that the foreword to Dr. Yamauchi's *Persia* was written by Donald J. Wiseman, world renown Professor Emeritus of Assyriology at the University of London. While not meaning to imply that Professor Wiseman agrees with all of Dr. Yamauchi's determinations, we read:⁴

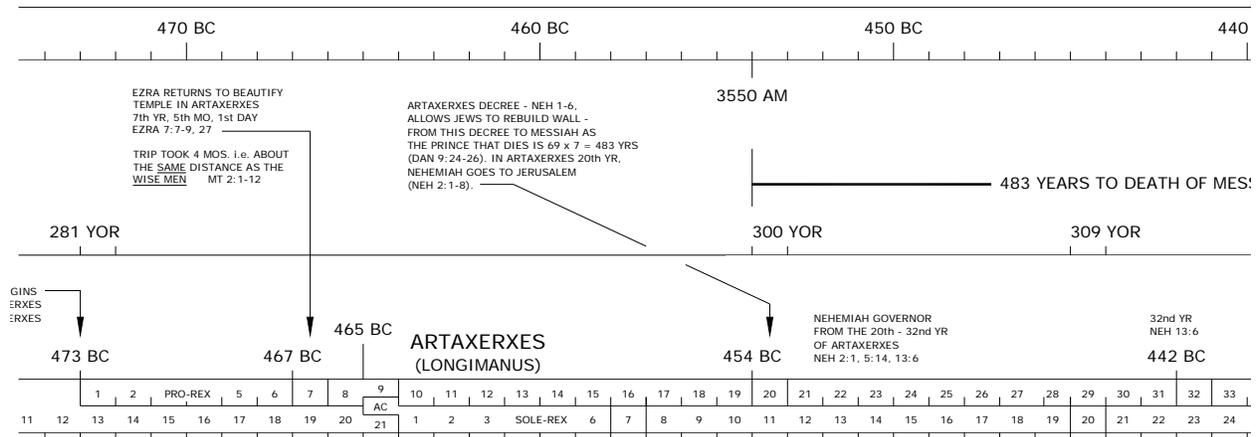
The author's writings on archaeology and the Bible always give a balanced presentation of the evidence, and he brings out clearly and fairly those controversial points where scholars differ in interpretation. For this Yamauchi has rightly earned a good international reputation.

Thus if, for example, we take 473 BC as the year in which Xerxes installed Artaxerxes I Longimanus as his pro-regent (see section from Chart 5 on page 250), the Jews would quite naturally begin to reference the dates associated with him from that year as that would have been the point from which they began to have dealings with him as their sovereign. Numbering from that date would place his 20th year over the Jews as 454 BC (or AM 3550 inclusive, exactly as Ussher)⁵ and the 483 years of the Daniel 9:25 prophecy brings us to AD 30 for its fulfillment (454 BC + AD 30 = 484 less one for going from BC to AD = 483). This date agrees with our previous determination.

³ Edwin Yamauchi, *Persia and the Bible*, (Grand Rapids, MI: Baker Book House, 1990), pp. 225–226.

⁴ *Ibid.*, Foreword, p. 9.

⁵ Ussher, *Annals, op. cit.*, p. 152 (1658 ed., p. 137). Based on Thucydides & Charon, Dionysius Petavius (a French Jesuit historian & theologian) also dated the 20th of Artaxerxes as 454 BC (and not 445) in his *Opus de Doctrina Temporum* (1627; see Anstey, *Romance, op. cit.*, p. 280).



Going to the other extreme and taking 470 BC as the commencement year of Artaxerxes' progency would result in 451 BC as being his twentieth and AD 33 would be the 483rd year from that point. However, Tertullian says that Tiberius received word from Pilate about the events associated with Christ's death, His resurrection, as well as the miracles done by Him publicly prior to this along with those being done by His disciples in His name, and this disallows AD 33. Why? Because upon hearing that many believed Christ to be a god, Tiberius proposed to the senate of Rome that Jesus be included among their gods. It was rejected¹ — and Orosius adds that it was due mainly to the adamant opposition of Sejanus, the anti-Semitic prefect of Tiberius.²

Tacitus fixes Sejanus' death at 18 Oct., AD 31.³ This being two years *before* 33, the crucifixion could not possibly have taken place in 32 or 33! How could Sejanus die in AD 31 and yet address the Roman Senate after a 32 or 33 crucifixion? Writing in AD 417, Orosius adds that Augustus died in AUC 767 (AD 14) and that Christ died in the 17th year of Tiberius' sole reign⁴ which was AD 30!

Taken from Chart 5 of this author's *Chronology*, the above illustrates my solution to the Daniel

9:25 "483-year" prophecy. As explained on the preceding page, and shown above, Artaxerxes Longimanus became associated on the throne as pro-rex with Xerxes I around 473 BC.

Not only does AD 30 fall during the accepted life time of our Lord, the solution must be seen as superior to Anderson's expediency for the reasons already given as well as the fact that the chronology does not suddenly have to resort to inserting 360-day years instead of the solar year (which were used in the present work from the Flood forward, see page 238). Moreover, the fact that not one historic event is known of Xerxes after his 11th year⁵ should be viewed as most significant in support of this resolution.

To the possible objection that Artaxerxes would have been too young at this time to assume the responsibilities of the government, it is replied that the Hebrew Text unmistakably places him of sufficient age in the seventh year of his dominion to have already fathered more than one son (Ezra 7:23).

We now remind our reader that beginning at page 223 and continuing to this point we have established AD 30 as best fitting the examined data in establishing the crucifixion year.

¹ Tertullian, *Apology*, 5 & 21 (written c.207 AD).

² Paulus Orosius, *Seven Books of History Against the Pagans*, (New York: Columbia UP., 1936), pp. 325–326. Neither refers to the well-known Catholic forgeries.

³ Tacitus, *Annals*, *op. cit.*, vi., 25 & 15 (written c.117 AD).

⁴ Orosius also confirms 14 Nisan for the crucifixion (not the 15th), *Seven Books of History*, *op. cit.*, pp. 325–327.

⁵ Sir Robert Anderson has taken exception with this by offering that the Book of Esther speaks of the 12th year of Ahasuerus and that the narrative carries into his 13th (*The Coming Prince*, *op. cit.*, pp. 256–257). This is true (Est.3:7, 12; 8:9; 9:1, 13–17); however, Anderson accepts that Ahasuerus is Xerxes and thus erroneously considers that these two years apply to Xerxes' reign. Of course, it has already been shown that this identification is false. Besides, the scenario offered herein allows for Xerxes to still be alive over a full 21-year reign as Ptolemy listed.

Before closing this section, the following is also presented toward forever fixing the correctness of this determination. Taken alone, these are not as significant as those already given but as a group, they must be seen as most substantial.

1. Whereas this author is entirely not into numerology, it is nevertheless well-known that because of the frequency of the occurrence of the number forty and its association with a period of probation or testing, this number has long been recognized as significant within Scripture. Examples of "forties" abound: Israel in the wilderness, under Philistine dominion (Judges 13:1), Moses in Egypt, Moses in Midian, Moses on Mt. Sinai, Jonah's preaching of judgment on Nineveh, the span the 12 spies searched out Canaan, Elijah's fasting while fleeing from Jezebel, the span Goliath challenged Israel for a champion, the period of our Lord's being tempted by Satan, the length of days He showed himself to the disciples after the resurrection, etc.

Thus, it is deemed reasonable that God gave Israel a 40-year period from the crucifixion to reconsider, repent, and receive the Lord Jesus as their long-awaited Messiah before bringing the judgment under Titus down upon them. Moreover, is it not logical to conclude that our Lord would forever end the efficaciousness of the animal sacrifice system by the willing sacrifice of himself 40 years prior to this historic event?

2. As Titus' destruction of the Temple is firmly fixed at AD 70, Eusebius places our Lord's death in AD 30 by writing: "For forty whole years it (i.e., God's Providence) suspended their (the Jews) destruction, after their crime against the Christ". (*Ecclesiastical History, op. cit.*, vol. 1, III, vii, 9 – parentheses mine, see pp. 250a & b)
3. Even the Jewish sages, who certainly have no reason to assist us in this determination, imply an AD 30 crucifixion. The Jerusalem (Yoma 43c) and Babylonian (Yoma 39b) Talmuds tell us that every night for 40 years before the destruction of the Temple the middle or chief light on the golden candlestick would simply go out and that the great brass Temple-gates which were closed each evening were seen to swing open every night of their own accord. Josephus tells us these doors were so massive that it took 20 men to close them (*Wars*, vi, 5, 3.).
4. The 40 years of Judah's iniquity and its association to a siege of Jerusalem in Ezek. 4:4–7 is herewith offered as a double reference prophecy: its second fulfillment being from the crucifixion to the ending of the sacrifice system by Titus' AD

70 destruction of the Temple. (after all, the OT is about Christ, Luk. 24:27, 44: see, pp. 250a & b)

5. Titus began the siege of Jerusalem on 14 Nisan AD 70 (*Jos. Wars*, V.13.7). Are we to believe it is a mere coincidence that this was 40 years to the very day from a 14 Nisan AD 30 crucifixion?

When these considerations are added to the detailed thesis already presented, the year AD 30 should be seen as the actual date of our Lord's crucifixion and thereby settle this issue.¹

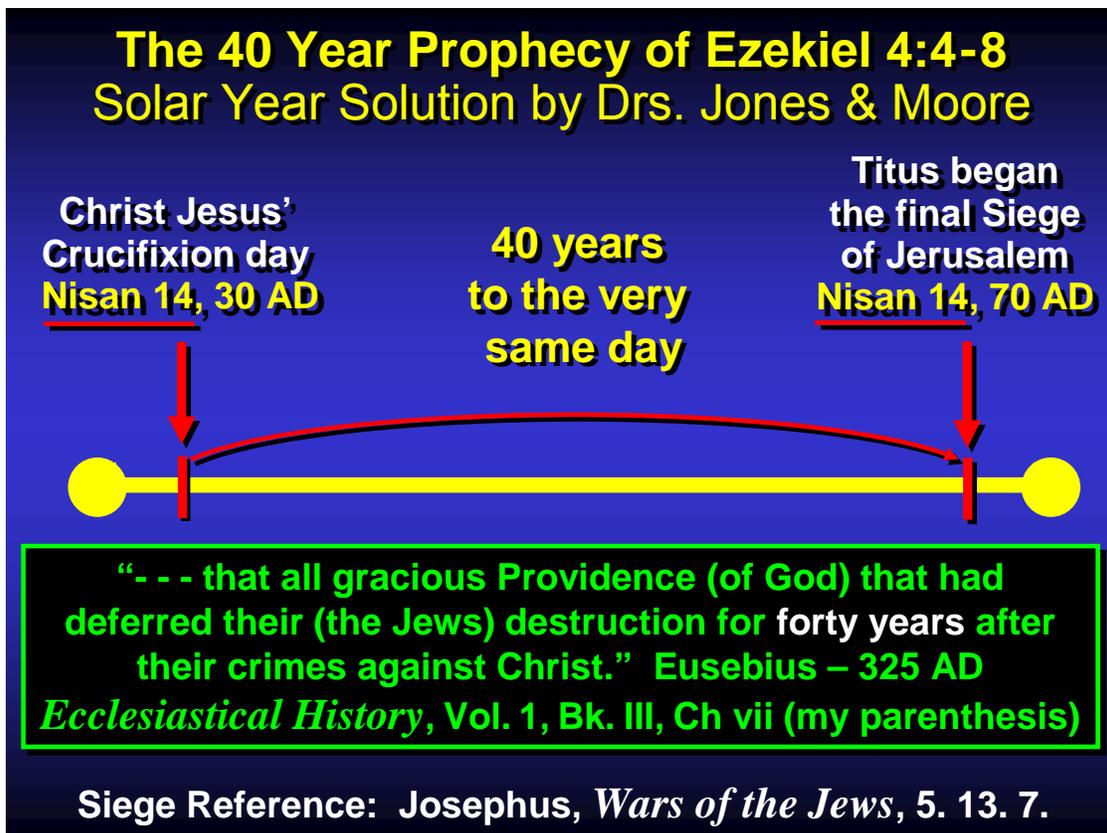
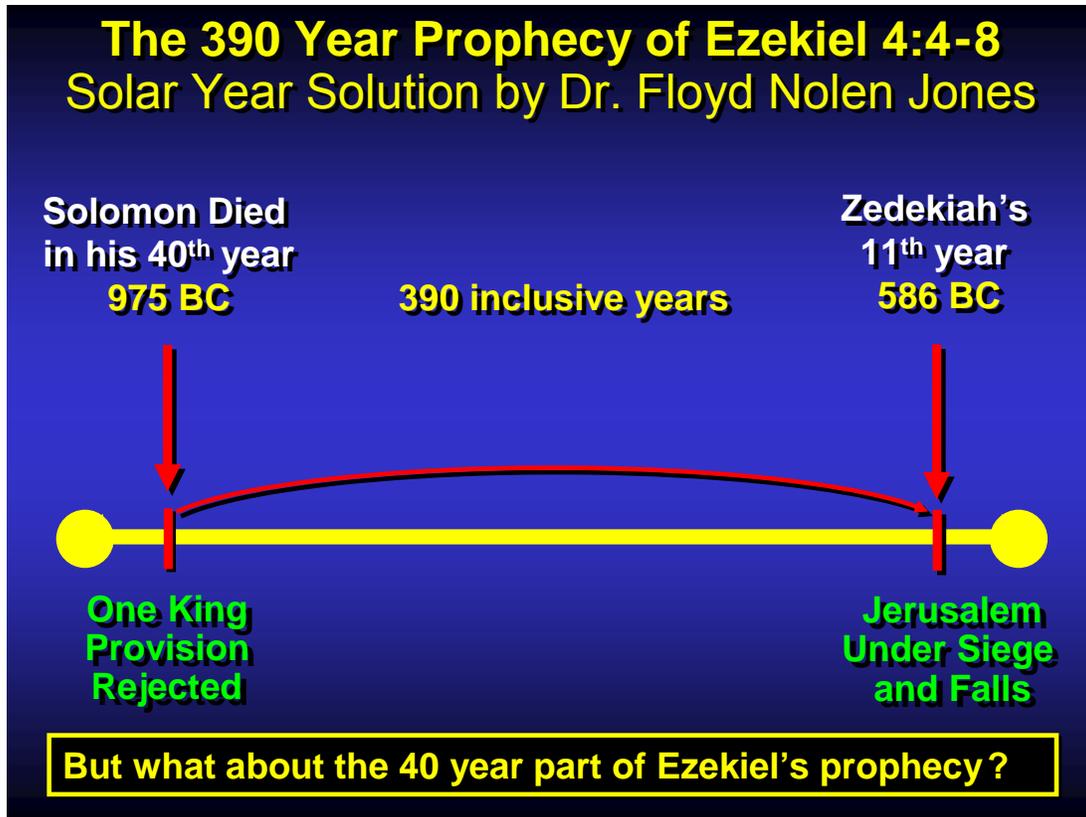
Thus while realizing that legitimate problems are associated with the Royal Canon, this study finds no justifiable reason to depart from Ptolemy concerning this matter. Future discoveries could cause some adjustments but in view of all that supports him, any such changes would be minimal. Hence, the 82-year discrepancy insisted upon by Anstey or the 110 years by the *Companion Bible* must be seen as totally unfounded and indefensible.²

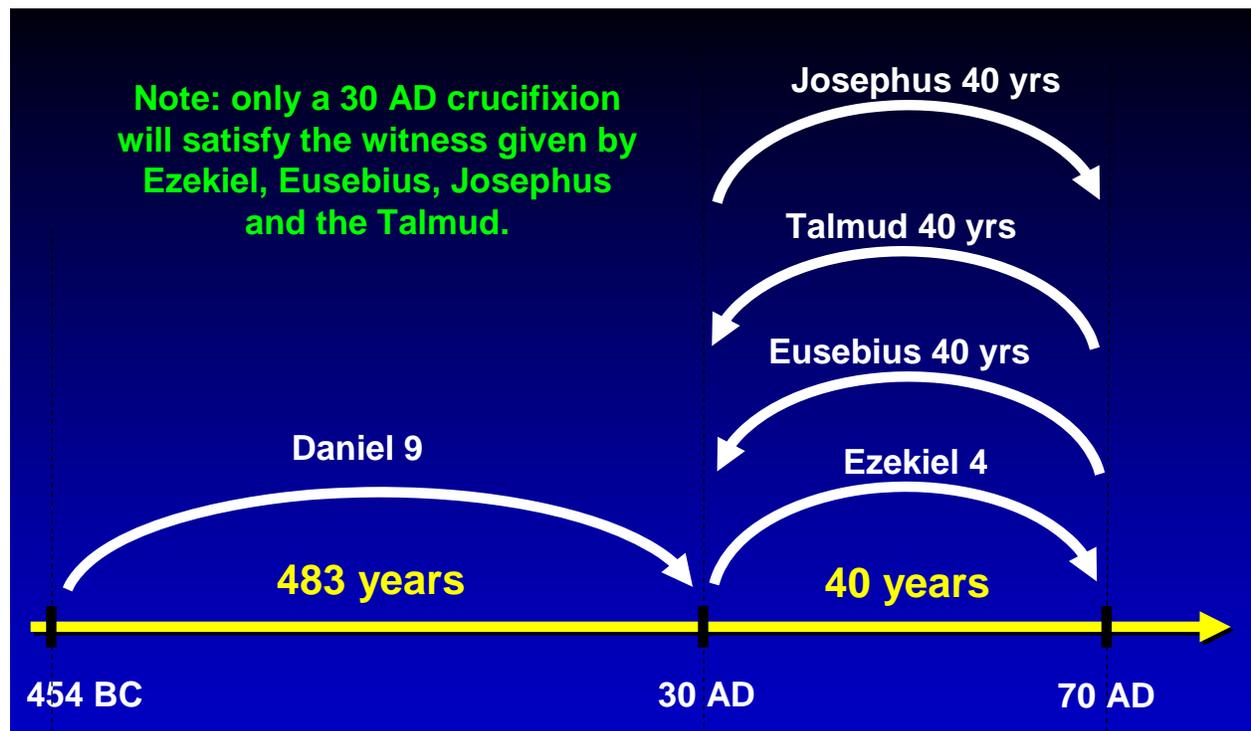
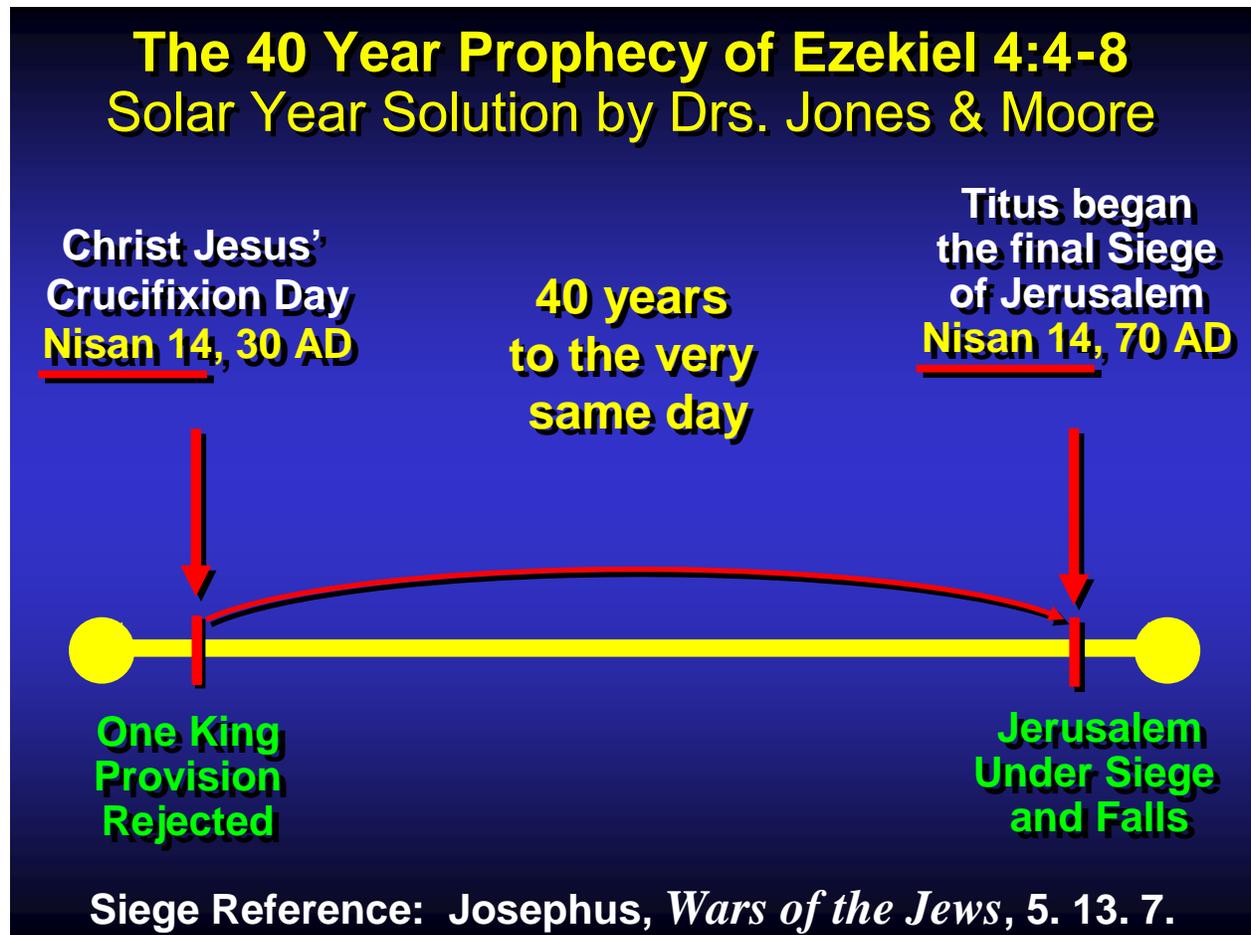
Accordingly, Ptolemy's dates and king list are acceptable as they stand within their heretofore stated known limitations such as his omissions of kings who reigned for less than a year. Examples are: Artabanus who had a seven month reign in 465 BC, Xerxes II who reigned 45 days and six months in 424 BC and a 15 day reign of Sogdianus in that same year.³ All my explanation does is merely add the pro-regency aspect to the relationship between Xerxes I and Artaxerxes I Longimanus. This does no violation to Ptolemy for, as formerly stated, he makes no mention of such affinities.

¹ It is urged that the combined force of these 5 points and the facts about Tiberius & Sejanus (page 250) far outweigh the uncertain statements of Phlegon & Thallus on which Ussher relied to establish AD 33 (fn. 2, p. 225).

² Adad-guppi: mother of Nabonidus king of Babylon and grandmother of Belshazzar (Dan. 5) recorded her tombstone inscription on two stele found in Haran. The reigns of all the Neo-Babylonian kings from Nabopolassar to Nabonidus' 9th year are on this inscription. As an eyewitness from one intimately connected to all these kings, her account confirms Ptolemy's Canon as to their lengths of reign (J.B. Pritchard, *Ancient Near East Text [ANET]*, Princeton: Uni. Press, 1969, pp. 560–562).

³ Clinton, *Fasti Hellenici, op. cit.*, vol. II, p. 378 & Thiele, *Mysterious Numbers of the Hebrew Kings, op. cit.*, p. 228.

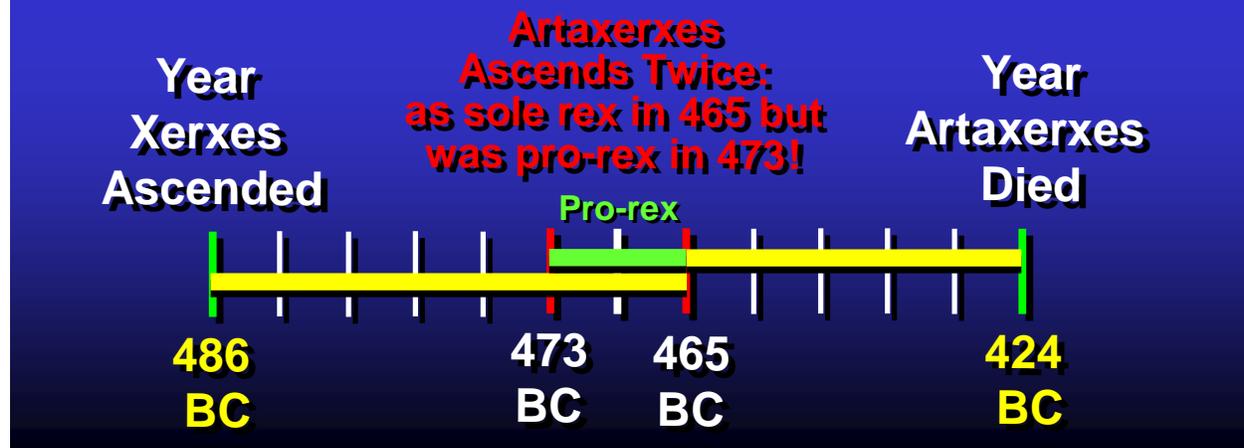




Daniel's 70 Week Prophecy

Recognition of Artaxerxes' Pro-rex Reign: nearly all Historians agree that Xerxes ascended the throne in 486 BC and that Artaxerxes died in 424, but almost all are unaware that an Egyptian hieroglyphic has been found stating that Xerxes associated his son Artaxerxes Longimanus with him on the throne in the 12th year of Xerxes' reign.

The drawing below is based on the ancient Greek historians Charon of Lampsacus (fl. 504 BC) and Thucydides (471- 400 BC). It has been confirmed by Plutarch (AD 45-120), Ussher, Dr. Edwin M. Yamauchi, an Egyptian hieroglyphic inscription, and Dr. Floyd Nolen Jones



7. SUMMARY AND CONCLUSION

Summarizing, Xerxes ascended the throne of Persia in 486 BC (accession year, first official year = 485). After a 21 year reign, his son Artaxerxes I Longimanus began his *sole* reign over that kingdom in BC 465 (accession reckoning, the first official year was 464). He maintained this authority 41 years until BC 424, exactly as the Canon of Ptolemy records.

However, taking into account the testimony of reliable contemporary historians such as Thucydides and Charon of Lampsacus, it appears that during the 12th year of his reign Xerxes "semi-retired" to a life of indolent self-indulgence¹ and elevated Longimanus to the throne. Having thus become their suzerain around BC 473, the Jews began to reference the dates associated with Artaxerxes Longimanus from that year. Numbering from that date would place his 20th year over the Jews as BC 454 (or AM 3550 inclusive, exactly as Ussher).

Accordingly, the 483 years of the Daniel 9:25 prophecy measured from that year finds its fulfillment in AD 30 (454 BC + 30 AD = 484 less 1 for going from BC years to AD = 483). This date agrees with and thus serves to confirm our previous determination for Jesus' crucifixion year as given in Appendix B and is therefore the justification for the inclusion of the Artaxerxes decree determination in this dissertation. Again, the fact that not one historic event is known of Xerxes after his eleventh year of rule is a most significant circumstance in support of this resolution.

Indeed, the fabric of the entire thesis concerning the biblical "Artaxerxes" as presented thus far has been remarkably corroborated by an essay published in the 1863 *Journal of Sacred Literature and Biblical Record*. The article reports an Egyptian hieroglyphic inscription as having been found which stated that Artaxerxes Longimanus was associated with his father on the throne in the 12th year of Xerxes' reign:²

¹ Merrill, *Kingdom of Priests: A History of Old Testament Israel*, *op. cit.*, p. 499.

² Bouchier Wrey Savile, "Revelation and Science", *Journal of Sacred Literature and Biblical Record*, Series 4, (London: Williams and Norgate Pub., April, 1863), p. 156. This amazing documentation evidently confirms all that

It is satisfactory to know that the idea entertained by Archbishop Ussher of dating the commencement of Artaxerxes' reign nine years earlier than the canon of Ptolemy allows, grounded upon what Thucydides says of Themistocles' flight to Persia, has been confirmed by hieroglyphic inscriptions in Egypt, shewing that Artaxerxes was associated with his father in the twelfth year of Xerxes' reign, so that there ought to be no longer any doubt respecting that famous prophecy of Daniel, so far at least as regards the crucifixion.

Admittedly, this citation stunned the present author as it apparently confirms the preceding deduction given in this paper – yet the report is over a century old! The 1863 *Journal* was happened upon nearly six months after the completion of the previous research. This excerpt, taken from so prestigious a publication, is offered as being seemingly conclusive external evidence. Added to all the foregoing proofs given in this dissertation, it is submitted that the "Artaxerxes" problem is forever solved – his 20th year having been established as being 454 BC (diagram, p. 250c).

Remember, Anderson's solution did not provide a *direct* resolution. As formerly stated (page 237), it required the expediency of having to convert to the 360-day "prophetic year" in which the 483 years of the Daniel 9:25 prophecy are actually reduced to but 476.³

The solution given within the current paper must be seen as being far superior to such an artificial contrivance, especially as there is no stated scriptural basis for so computing. Conversely, the secular testimonies of Thucydides, Charon of Lampsacus, and this "new" hiero-

the author deduced from the available data before him at the time of the original writing.

One cannot help wondering why in my many years of research, especially with regard to the Daniel 9:25 prophecy as related to the 483 years to the Messiah, this incredible find has never been detected in any written reference or in verbal discussions with contemporaries who are also knowledgeable concerning these matters. That notwithstanding, I am most grateful to have "happened" upon it so soon after having submitted the original paper.

³ Indeed, Anderson's idea was not completely original. Bishop Lloyd had already (1701) adopted such a ploy by proposing that the 483 years were Chaldean years, rather than Anderson's "prophetic" years, of 360 days each; thereby obtaining the same results as did Sir Robert in 1882.

glyphic evidence combine forming a powerful, threefold witness (Eccl. 4:12b) as to the correct historical date for Artaxerxes which agrees straightforwardly with the biblical data and confirms the AD 30 crucifixion year of our Lord.

One may continue clinging to the Anderson type scenario but only by setting these independent witnesses, along with Tertullian and Orosius regarding the Pilate-Tiberius-Sejanus account, all at naught – yet with what justification? It has been clearly shown that both 32 and 33 AD

are impossible for the year of our Lord's death (pages 238 ff. & 250) and that the 20th year of Artaxerxes should be 454 BC, not 444 or 445. Accordingly, it is submitted that the actual history has been reconstructed in the body of this work.

In view of all the foregoing regarding the Daniel 9 prophecy, the people of Jesus' day should have been aware its fulfillment was at hand and known "the time" of their Messiah's "visitation" (Luke 1:68, 78, and 19:44).

**Finding The 20th Year of Artaxerxes – Neh. 2:1
The Beginning of the Commandment for the
69 Weeks of Daniel – Dan 9:25**

BC

- 486 (AC) Xerxes became king of Persia, his year of accession
 485 (1)
 484 (2)
 483 (3)
 482 (4)
 481 (5)
 480 (6)
 479 (7)
 478 (8)
 477 (9)
 476 (10)
 475 (11)
 474 (12) Xerxes 12th year – Artaxerxes made pro-rex – (his accession year)
 473 (1) Artaxerxes first official year over the Jews* (*begin* 20-year count here)
 472 (2)
 471 (3)
 470 (4)
 469 (5)
 468 (6)
 467 (7)
 466 (8)
 465 (9) Xerxes dies in the 21st official year of his reign
 464 (10) First official year of Artaxerxes sole reign
 463 (11)
 462 (12)
 461 (13)
 460 (14)
 459 (15)
 458 (16)
 457 (17)
 456 (18)
 455 (19)

454 (20) In 20 th year of Artaxerxes – decree to Nehemiah to rebuild Jerusalem. Neh 2:1, 2:3, 2:8

- 453
 452
 451
 450
 449
 448
 447
 446
 445 *445 BC is commonly taken as the 20th year by wrongly starting the
 count at 464. For Daniel's 69 weeks, it is imperative to know that
 454 BC was the true 20th year of Artaxerxes reign over the Jews.

Daniel 9:25 – 69 Weeks

Neh 2:1, 2:3, 2:8 – The commandment to rebuild Jerusalem
was given to Nehemiah by Artaxerxes in the year 454 BC.

Note – The Jews had:
Weeks of days = 7 days
Weeks of weeks = 7 weeks
Weeks of years = 7 years

Daniel 9:25 refers to weeks of years
Three score and two weeks = 62 weeks
7 weeks + 62 weeks = 69 weeks (weeks of years)
69 weeks of years means 69 "7's" or 483 years

Daniel 9:25 says –
It would be 483 years from the commandment to rebuild
the city of Jerusalem to Messiah the Prince.

Counting 483 years from 454 BC puts us in 30 AD

454 BC			
453 BC	(1)		
452 BC	(2)		
451 BC	(3)		
↓	↓		
1 BC	(453)		
1 AD	(454)	16 AD	(469)
2 AD	(455)	17 AD	(470)
3 AD	(456)	18 AD	(471)
4 AD	(457)	19 AD	(472)
5 AD	(458)	20 AD	(473)
6 AD	(459)	21 AD	(474)
7 AD	(460)	22 AD	(475)
8 AD	(461)	23 AD	(476)
9 AD	(462)	24 AD	(477)
10 AD	(463)	25 AD	(478)
11 AD	(464)	26 AD	(479)
12 AD	(465)	27 AD	(480)
13 AD	(466)	28 AD	(481)
14 AD	(467)	29 AD	(482)
15 AD	(468)		
		30 AD	(483)

[Simple check: 454 BC + AD 30 – 1 (no year zero) = 483 years]

Jesus came into the city to be declared Prince (or King) on the 10th
day of Nisan in the year AD 30. On the 14th of Nisan He was
crucified. On the 17th of Nisan He resurrected.

Daniel had prophesied the beginning and the end of a 483-year
period of time at least 80 years before it started!

**Finding The 15th Year of Tiberius –
The Year Jesus Began His Ministry – Luke 3:1, 23. (inclusive numbering)**

AD

12	(1) Tiberius became co-regent of Rome with Augustus = Emperor
13	(2)
14	(3) Tiberius' sole regency – wrong year 1 of Tiberius' reign*
15	(4)
16	(5)
17	(6)
18	(7)
19	(8)
20	(9)
22	(10)
22	(11)
23	(12)
24	(13)
25	(14)

26	(15) Jesus Baptized and tempted in preparation – "about" age 30, Luke 3:23
----	--

27	(16) In 27 AD Jesus' <i>public</i> ministry began – age 30, Luke 3:23
----	---

28 *By incorrectly starting the 15-year count at 14 AD, 28 is often taken as Tiberius' 15th year, but this puts Jesus' ministry beginning in 30 with an AD 33 crucifixion. Yet such ignores the AD 27 Jubilee near the onset of our Lord's ministry! (Luke 4:18-19) Thus, it lies exposed as fatally flawed.

**Finding Birth Year of Jesus Based On
Year of Public Ministry Beginning In 27 AD**

<u>AGE</u>	<u>YEAR</u>	<u>AGE</u>	<u>YEAR</u>	<u>AGE</u>	<u>YEAR</u>	<u>AGE</u>	<u>YEAR</u>
30	27 AD	22	19 AD	14	11 AD	6	3 AD
29	26 AD	21	18 AD	13	10 AD	5	2 AD
28	25 AD	20	17 AD	12	9 AD	4	1 AD
27	24 AD	19	16 AD	11	8 AD	3	1 BC
26	23 AD	18	15 AD	10	7 AD	2	2 BC
25	22 AD	17	14 AD	9	6 AD	1	3 BC
24	21 AD	16	13 AD	8	5 AD		
23	20 AD	15	12 AD	7	4 AD	BIRTH	4 BC

**Finding Death/Resurrection Year of Jesus Based
on 3 ½ Year Ministry Beginning in 26/27 AD**

26 AD	(¼)
27 AD	(1)
28 AD	(2)
29 AD	(3)

30 AD	(¼) Death/Resurrection
-------	------------------------

ENDNOTES FOR COMPENDIUM AND HARMONY

¹Floyd Nolen Jones, *A Chronology of the Old Testament: A Return to the Hebrew Text*, 2007 Edition, A Major Revision, Reformatted with Additional Appendices, (Green Forest, AR: Master Books, Inc., 2007), pp. 36–39. At the onset, it is deemed necessary to address several well known "gaps" or so-called "omissions" present in the first chapter of Matthew. The literature abounds with multitudinous opinions, denigrating comments, and solutions. These must be clarified as they directly affect the literal interpretation and inspiration of Scripture. Excluding them could leave the issue of the value of the entire Harmony concept in doubt in the minds of many and diminish the positive impression which this work is attempting to establish.

As these gaps appear in the very first chapter of the New Testament and within the genealogy of the Lord Jesus as well, their importance cannot be overly stressed for if the Gospels begin with perceived errors how can one proceed with confidence and faith? This explanation, and the following two footnotes which address these problem texts, is taken nearly verbatim from the author's previous Ph.D. dissertation.

The first of these difficulties is found in Matthew 1:8. The perceived "problem" is that the names of three of the Kings of Judah between Jehoram (Joram) and Uzziah (Azariah) are not present. Moreover, Uzziah was not the son as might be inferred from verse eight, but the great-great-grandson of Jehoram (cp. 2 Ki. 8:25; 13:1–15:38; 2 Chr. 22–25). The names of Ahaziah, Joash and Amaziah are omitted here but there are logical as well as reasonable theological grounds involved in their being excluded. An examination of 2 Chronicles 22–25 (also 2 Ki. 8–15) reveals that the first and foremost theological reason was idolatry.

Ahaziah heeded the counsel of his mother, wicked Athaliah the daughter of Ahab and Jezebel of Israel, and "walked in the ways of the house of Ahab" (2 Chr. 22:3–4). This "walk" would include not only a continuation of the worship of the golden calves but to placate Jezebel, the Sidonian princess whom he took to wife (1 Kings 16:31), Ahab had a temple and altar built for Baal, her Phoenician god. Although mentioned as a sin into which the Jews fell victim during the period of the Judges (Judges 2:13; 6:28–32), this act introduced into Israel for the first time the worship of Baal on a grand scale. Jezebel's religious influence was so great that at one point it could be said that there were but 7,000 in all Israel who had not bowed the knee to Baal or kissed his

image. This form of idolatry remained a snare for the Hebrew people for years to come. Moreover, Jezebel supported at her table no less than 450 prophets of Baal and 400 of Asherah (Astarte?).

Joash (Jehoash) came to the throne as a mere seven year old (2 Chr. 24:1). While a child, the character of his rule depended upon his guardian uncle Jehoiada, the High Priest. During the period in which Jehoiada continued to serve as his counselor, a mature Joash raised funds (via the proverbial chest) and brought about major Temple repairs. However, like Solomon and Asa before him, toward the end of his life he ceased to follow the Lord with his whole heart. Upon the death of the aged Jehoiada (130 years old), evil advisers led Joash into sin such that both the King and the people began to ignore the house of God and set up Asherim and other idols.

God sent prophets to warn them but they were not heeded. Finally the Lord sent Zechariah, son and successor of Joash's mentor uncle Jehoiada, to call the King and the people to repentance. The ungrateful monarch responded by commanding his death at the hands of the stone throwing multitude (2 Chr. 24:20–22). Joash's idolatry had brought him to include the murder of the son of the man who had saved his life as an infant from the murdering hands of his grandmother, Athaliah the usurper.

Soon thereafter the Lord sent Hazael, King of Syria, with a small army against Joash (2 Kings 12:17; 2 Chr. 24:23–24). Hazael's smaller army was used by the Lord as a judgment upon Judah and Joash. Being badly wounded, Joash paid the Syrians a large sum to depart. Shortly afterward, Joash's servants assassinated him while in bed recuperating from his wounds.

Amaziah also started his reign faithfully following the Lord, but the pride that often accompanies success brought him low (2 Chr. 25). He fell into worshipping the gods of the Edomites and silenced the prophet God had sent to invoke his repentance with the threat of death. Like Joash, the Lord disciplined Amaziah with military defeat and humiliation, culminating many years later with his assassination.

There is a popular notion among fundamental conservatives that because of the aforementioned idolatry the Jews had come to traditionally omit these three from the Messianic registers. Accordingly, when Matthew writing especially for the Jews penned his gospel, he merely followed that tradition. All such drivel is categorically rejected as well it should be for it wholly ignores the supernatural aspect as to how the Scriptures were given to man. David's statement from 2 Samuel

23:1–2, written under the inspiration of the Holy Spirit, makes it unmistakably clear how God accomplished this:

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue.

There is yet another theological reason contributing to the exclusion of Ahaziah, Joash and Amaziah from Matthew 1:8. They are also excluded due to their relationship with Ahab's and Jezebel's evil and murderous daughter Athaliah (see 2 Kings 8:18, 26; 2 Chr. 21 [esp. vs.6]; 22:2). Jehoshaphat attempted in the energy of the flesh to reunite the Kingdoms of Israel and Judah through the marriage which he arranged with Ahab between his son Jehoram (the Joram of Matthew 1:8) and Athaliah.

It is most significant to note that it is the names of the three kings following this act that are missing. The instigation of such an unholy union by godly King Jehoshaphat was a great compromise. This sin was a snare for his people, the Kingdom of Judah. The issue of the missing names is related to this marriage and the offspring which it produced, but there is an aspect that goes far beyond the Baal worship etc. which Athaliah brought to Judah.

That which we are focusing upon may be comprehended by asking the simple Biblical question: the Messiah, "whose son is he?" (Mat. 22:42). Of course he was to be son of God (Isa. 7:14; 9:6 etc.), but he was also to be the "son of David" after the flesh (2 Sam. 7; Psa. 89:28–45; 110:1; 132:11 cp. Rom. 1:3–4; Rev. 22:16). That is, Messiah was to be a direct descendant of David, and this is at the heart of this theological problem; for Ahaziah, the son of Jehoram (Joram) and Athaliah, was as much the "son of Omri" (Ahab's father and founder of that dynasty) as he was the "son of David"! Genetically, Ahaziah was fifty percent of Omri's lineage and fifty percent of David's.

The Scriptures further state that Ahaziah, grandson to Ahab, married Zibiah of Beersheba (2 Ki. 12:1) who was the mother of Joash; yet Ahaziah is also said to be a son-in-law of the house of Ahab (2 Ki. 8:27). For Ahaziah to be both Ahab's grandson and son-in-law to his house demands that either he married one of Ahab's daughters, one of his own sisters, a half-sister, or a daughter of one of Ahab's sons. The implication is that Zibiah was a daughter (or grand-daughter) of Ahab who had moved to Beersheba prior to her marriage to Ahaziah, Joash's father. The point is that even more of Omri's blood line is being brought to bear on the Messiah's lineage

through Zibiah such that Joash is 75 percent of Omri's ancestry and merely 25 percent of David's.

Joash married Jehoaddan of Jerusalem giving birth to Amaziah (2 Chr. 25:1) who subsequently married Jecoliah, also of Jerusalem (2 Chr. 26:3). These two marriages to women of Judah, and very probably of David's lineage, would serve to infuse and re-establish the blood line as that of being predominantly David's. Amaziah and Jecoliah were the parents of Uzziah (Azariah) who would be the first descendant since the marriage of Jehoram (Joram) to Athaliah that it could be clearly maintained that he was a "son of David" without the possible rejoinder being made that he was even more so a "son of Omri".

Moreover, Jehoshaphat's great sin in unequally yoking his family to the golden calf/Baal worshipping dynasty of Omri was an act of hatred against the clear teachings of God, which forbade such actions. As the sins of the parents are visited to the children to the third and fourth generation (Exo. 20:5), attention is called to the fact that Uzziah is the fifth generation from Jehoshaphat, hence the first that can be unmistakably said to be free of the disciplinary vexation from God. Considering this, can there be any real doubt left that the exclusion of Ahaziah, Joash, and Amaziah from Matthew 1:8 is intentional and for the most part due to the relationship of Omri's ancestry as outlined heretofore?

The Old Testament testifies quite honestly that these three men ruled over the Kingdom of Judah and records their significant deeds. Yet God has seen fit to let all succeeding generations know how seriously He viewed these acts and the lineage of His only begotten Son by their removal at the introduction of the New Testament, the time of the long awaited Messiah.

²*Ibid.*, Jones, *Chronology*, pp. 40–43. Two further "omission" or gap problems which are looked upon as inaccuracies by the vast majority of scholars are found in the 17th verse of the first chapter of Matthew. The first is that Matthew is deemed by most to be saying that there are three sets of 14 generations listed from verse two through verse 16; hence there should be 42 generations or names included in these passages and yet there are only 41.

However the conclusion that a generation has been omitted is due to a faulty perception and is totally unwarranted. Truly, there are but 41 names given. Nevertheless the 17th verse does not say there are 42 names or generations present; it says there are three sets of 14.

SET 1 PATRIARCHS	SET 2 SOVEREIGN KINGS	SET 3 PUPPET-VASSAL STATE
	Only 14 sovereign kings in the Tribe of Judah	605 BC – [Babylon] None of Jeconiah's sons sat on the throne
<ol style="list-style-type: none"> 1. Abraham 2. Isaac 3. Jacob 4. Judah 5. Perez 6. Hezron 7. Ram 8. Amminadab 9. Nahshon 10. Salmon 11. Boaz 12. Obed 13. Jesse 14. David the King 	<ol style="list-style-type: none"> David (vs. 17) Solomon Rehoboam Abijah Asa Jehoshaphat Joram Uzziah Jotham Ahaz Hezekiah Manasseh Amon Josiah (vs.11) ["About" Babylon] 	<ol style="list-style-type: none"> Jeconiah Shealtiel Zerubbabel Abiud Eliakim Azor Sadoc Achim Eliud Eleazar Matthan Jacob Joseph JESUS (God's Son)

The 3 deportations to Babylon:

final siege began 588

1st – 606 BC

2nd – 597 BC

3rd – 586 BC

(Jehoiakim king)

(Jeconiah king)

(Zedekiah king)

David is counted twice as he is the connecting link between the patriarchal line and the royal line to Christ Jesus. David is the last Patriarch (Acts 2:29) and the first sovereign King of the Tribe of Judah. Thus we see from the outline of Joseph's genealogy (Mary's husband) that the generations from Abraham to David are fourteen; from David until the carrying away into Babylon are fourteen; and from the carrying away into Babylon unto Christ are fourteen (see outline pp. 254–255).

Jeconiah (or Coniah, Jehoiachin, Jechoniah, cp. 2 Ki. 25:27; 1 Chr. 3:16; Jer. 22:24–30; 29:1–2; 37:1; 52:31) does not belong in the second group where most place him. The first key in Matthew 1:17 is the word until (or to) "the carrying away into Babylon" which limits the second set of 14. The second key in the 17th verse is the word from "the carrying away into Babylon". This "from" sets limits on the third set of 14 such that when considering the other restricting passages, e.g.,

vs.11 – and Josiah begat Jeconiah *and his brothers about* the time they were carried away to Babylon.

vs.12 – and *after* they were brought to Babylon, Jeconiah begat Shealtiel, etc.

it may be clearly resolved that Jeconiah is to be counted only in the third group (cp. 2 Ki. 24:8–12, 2 Chr. 36). Furthermore, as the previously cited outline relates, Josiah is the last of the sovereign Kings of David's lineage that sat upon his throne. The point that is being made is that God promised David that his throne and kingdom were to have an enduring and everlasting fulfillment and that the throne of David was a sovereign dominion, not a puppet or vassal of any foreign kingdom (2 Samuel 7; Psalm 89). Whereas it is true that some on the list such as Ahaz, Hezekiah and Manasseh did have periods during their reigns in which they endured subjugation and the paying of tribute to various monarchs of the Assyrian Empire, all enjoyed intervals of sovereign autonomous rule. All of Josiah's sons and his grandson, Jeconiah (Mat. 1:11, "Jeconiah and his brethren") were vassals to either Egypt or Babylon and not sovereign rulers; thus they do not belong in Matthew's second set.

It should be clear from the preceding paragraph that the curse God placed upon Jehoiakim,

Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have *none* to sit upon *the throne of David*: and his dead body shall be cast out in the day to the heat, and in the night to the frost. (Jer.36:30.)

and upon Jeconiah (Coniah is the same as Jehoiachin who is also Jechoniah)

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; 25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. 27 But to the land whereunto they desire to return, thither shall they not return. 28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he *and his seed*, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man *childless*, a man that shall not prosper in his days: *for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.* (Jer. 22:24–30, author's italics in these two citations)

was fulfilled and that no contradiction exists, though many so claim, as Jehoiakim's son Jeconiah (Coniah) did not sit on David's *sovereign* throne but only upon a *vassal* throne to King Nebuchadrezzar of Babylon. Further these verses do not say Jeconiah was to have no children at all. In fact, they speak of his having "seed", and they are listed in 1 Chr. 3:16–18 and Mat. 1:12–13. Rather, Jeremiah 22:30 says to count him childless in the sense that none of his offspring would ever sit on the sovereign throne of his ancestor (father) David. This was fulfilled as his successor on the chattel throne to Nebuchadrezzar was his uncle Zedekiah, not his son Shealtiel (Jer. 37:1).

Lastly, it should be noted that this curse on Jeconiah (Coniah) necessitates a miraculous birth for the Messiah as He must somehow come through the kingly line in order to obtain the royal right to David's throne; yet he cannot be a direct descendant of Jeconiah (Coniah). Again, God solves this and other similarly related incongruities through the miracle of the incarnation.

Generations of Jesus from the Book of Matthew

MAT 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

MAT 1:2	Abraham	(1)	begat
	Isaac;	(2)	and Isaac begat
	Jacob;	(3)	and Jacob begat
	Judas	(4)	and his brethren;
MAT 1:3	And Judas begat		
	Phares	(5)	and Zara of Thamar; and Phares begat
	Esrom;	(6)	and Esrom begat
	Aram;	(7)	
MAT 1:4	And Aram begat		
	Aminadab;	(8)	and Aminadab begat
	Naasson;	(9)	and Naasson begat
	Salmon;	(10)	
MAT 1:5	And Salmon begat		
	Booz	(11)	of Rachab; and Booz (Boaz) begat
	Obed	(12)	of Ruth; and Obed begat
	Jesse;	(13)	
MAT 1:6	And Jesse begat		
	David	(14)	(1) the king; and David the king begat
	Solomon	(15)	(2) of her that had been the wife of Urias;
MAT 1:7	And Solomon begat		
	Roboam;	(16)	(3) and Roboam begat
	Abia;	(17)	(4) and Abia begat
	Asa;	(18)	(5)
MAT 1:8	And Asa begat		
	Josaphat;	(19)	(6) and Josaphat begat
	Joram;	(20)	(7) and Joram begat
	Ozias;	(21)	(8)

MAT 1:9	And Ozias begat Joatham; Achaz; Ezekias;	(22) (23) (24)	<u>(9)</u> <u>(10)</u> <u>(11)</u>	and Joatham begat and Achaz begat
MAT 1:10	And Ezekias begat Manasses; Amon; Josias;	(25) (26) (27)	<u>(12)</u> <u>(13)</u> <u>(14)</u>	and Manasses begat and Amon begat
MAT 1:11	And Josias begat Jechonias	(28)	<u>(1)</u>	and his brethren, about the time they were carried away to Babylon:
MAT 1:12	And after they were brought to Babylon, Jechonias begat Salathiel; Zorobabel;	(29) (30)	<u>(2)</u> <u>(3)</u>	and Salathiel begat
MAT 1:13	And Zorobabel begat Abiud; Eliakim; Azor;	(31) (32) (33)	<u>(4)</u> <u>(5)</u> <u>(6)</u>	and Abiud begat and Eliakim begat
MAT 1:14	And Azor begat Sadoc; Achim; Eliud;	(34) (35) (36)	<u>(7)</u> <u>(8)</u> <u>(9)</u>	and Sadoc begat and Achim begat
MAT 1:15	And Eliud begat Eleazar; Matthan; Jacob;	(37) (38) (39)	<u>(10)</u> <u>(11)</u> <u>(12)</u>	and Eleazar begat and Matthan begat
MAT 1:16	And Jacob begat Joseph Jesus,	(40) (41)	<u>(13)</u> <u>(14)</u>	the husband of Mary, of whom was born who is called Christ.

MAT 1:17 So all the generations from Abraham **to David** are fourteen generations; and **from David** until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Abraham	to	David	=	14
<u>from</u> David	to	Jechonias	=	14
Salathiel;	to	Jesus	=	14
			=	42

Note that from Mat.1:17 David is counted twice, once with the **Patriarchs** (cp. Acts 2:29!) and again with the **Kings**. Thus, there are fourteen generations in each grouping but only forty-one (41) total generations or names listed. This is not a contradiction or an error in God's Word.

³*Ibid.*, Jones, *Chronology*, p. 42. The last of these "problems" concerns the undeniable fact that Matthew 1:17 states that there are 14 generations "from David until the carrying away into Babylon". This issue is closely related to the problem of the deletion of Ahaziah, Joash, and Amaziah which has been fully dealt with heretofore. However, one may still insist that as the Books of Kings and Chronicles

relate that 17 monarchs ruled over the Kingdom of Judah from David to Josiah, some type of inaccuracy must be admitted.

Most scholars negotiate the presumed flaw by insisting that Matthew has arbitrarily arranged three sets of 14 generations in this artificial fashion due to some supposed penchant that he or the Jews

in general had for that number or, for the sake of symmetry, he allegedly omitted three names from the "begets" in the second set (Matthew 1:8). However, it must be pointed out that technically speaking, there were but 14 actual *generations* between David and Josiah:

- from David to*
1. Solomon
 2. Rehoboam
 - ← Abijah (reigned 3 years)
 3. Asa
 4. Jehoshaphat
 5. Jehoram
 - ← Ahaziah (reigned 1 year)
 6. Joash
 7. Amaziah
 8. Uzziah
 9. Jotham
 10. Ahaz
 11. Hezekiah
 12. Manasseh
 - ← Amon (reigned 2 years)
 13. Josiah
 - ← Jehoahaz (reigned 3 months)
 14. Jehoiakim
 - ← Jeconiah (reign 3 mos. 10 days)

Although there were 19 kings (14 + 5), as shown above, five reigned for such short terms that it may not properly be said that the duration of their governing or its omission is that of a "*generation*". Moreover, it is actually misleading to insist that the interval from David to Jeconiah was that of 19 generations, whereas it is in point of fact that of 19 *monarchies*.

⁴The Lukan account of the Birth of Christ Jesus and that found in Matthew are dissimilar because they are from entirely different perspectives. The Holy Spirit directed Matthew to record the events attendant to the birth of Jesus from the husband's point of view. This is obvious for in the Gospel of Matthew we find Joseph portrayed as the featured personage (second only to Christ). Matthew depicts:

- (1) Joseph's struggle with Mary's "premature" pregnancy;
- (2) the angel's appearance giving him encouragement and instructions as to the baby's name (Mat.1:18-25);
- (3) the dream wherein the angel tells him (not Mary) to flee to Egypt (2:13);
- (4) instructions to him by the angel to return from Egypt (2:19-21); and
- (5) his bringing his family to dwell in Nazareth (2:23).

Clearly, Joseph is prominent in this account revealing that Matthew is recording the "father's" viewpoint of the Birth. Thus the genealogy in Matthew 1:1-17 is that of Joseph's. It depicts him as a direct descendant of King David through whom Messiah Jesus obtained the *royal right* to David's throne (being Joseph's adopted son) as prophesied in many Scriptures (2 Sam. 7:4-29; Psa 89:3-4, 19-37; Luke 1:30-33).

Conversely, Luke records the events relevant to the Birth from the mother's perspective featuring Mary as the central character. In Luke we find: (1) the angel Gabriel appearing to Mary to explain the impending supernatural conception (Luke 1:26-38); (2) her reception and commendation from her cousin Elisabeth (who had been carrying John the Baptist in her womb six months, Luke 1:31-45); (3) Mary's "magnificat" (Luke 1:46-56); (4) her purification and sin offering 40 days after Jesus' birth during His dedication at the Temple; and (5) Mary "kept" all the happenings surrounding these days and "pondered" them in "her heart" as is twice recorded in the second chapter (Luke 2:19, 51).

Even at the Passover episode at the Temple in Jesus' 12th year, it was Mary's words that were recorded – not Joseph's (2:48). Therefore it must be seen that the genealogy preserved in the third chapter of Luke is that of Mary's. This genealogy shows that although she was maternally of the tribe of Levi (Luke 1:5, cp. vs. 36), she was also of the family of David and thus of the Tribe of Judah but through a different non-kingly lineage than Joseph (cp. Rom. 1:3; Heb. 7:14; Rev. 22:16).

Therefore, it is through Mary's egg that Jesus obtained the *legal right* to David's throne, fulfilling many OT Scriptures that Messiah would be a physical descendant of that son of Jesse (several Scriptures demand this in stating that there was a genuine "conception", e.g., Gen. 3:15; Isa. 7:14; Mat. 1:21; Luk. 1:31, cp. vs. 36). Hence, the Matthew and Lukan genealogies are identical in the generations from Abraham to David, but Matthew traces our Lord's ancestry from the royal line through David's son Solomon. However Luke follows the lineage through another of David's sons, Nathan – who did not inherit the throne. Thus the differences between the two Gospel accounts may now be appreciated and understood (see Appendix B).

⁵The wise men (almost certainly Jews whose ancestors had remained in Persia after the Babylonian exile and had not returned under Zerubbabel) were *not* astronomers or astrologers as is often surmised. They were almost certainly Jewish rabbis or priests who were looking for the promised "Star out of Jacob" (Numbers 24:17-19; Esther 1:13).

Further, the star was neither a conjunction of the planets nor a comet. The Greek word used in Mat. 2:2 is *aster* which means "star", not *astron* which would be required to describe a group of "stars".

As a paleontologist and geophysicist (having formally studied basic astronomy), this author stands amazed that such is put forth to account for the star attendant to the birth of the Lord Jesus by men purported to be scholars, indeed, by conservative Christian scholars. The most casual reading of Scripture demands that it was a miraculous supernatural occurrence. The star moved, disappeared, reappeared and *stood still* over the place where Jesus lay. The movements of any star, planet, or other known heavenly body cannot be so described. This author categorically rejects as preposterous any explanation which is of a natural (and supposedly "scientific") origin, and so should the body of Christ.

⁶Scripture demands that Herod's slaughter of the infants covered a far greater areal extent than that of the village of Bethlehem. Herod's inherent propensity for overkill is unmistakably demonstrated by the fact that his edict did not merely call for the destruction of the children in Bethlehem. Indeed, the blood-bath extended as far as Ramah, a village in the tribal allotment of Benjamin some 10 miles north of the City of David (Mat.2:16–18; Josephus, *Antiquities* XVI 11,7; XVII 3, 2; *War* I, 29, 2 etc.). This explains why Rachel is said to be weeping for "her children".

Bethlehem is in the tribal allotment of Judah (Judges 17:7, cp. Mic. 5:2; Mat. 2:6). Judah was not Rachel's son; he was the fourth son of Leah, Rachel's sister (Genesis 29:31–35, cp. vs. 16). Thus if only the children from Bethlehem were slain, how could it be said that Rachel was mourning for "her" children. The offspring of Judah were not hers! But Benjamin was her son (Genesis 35:16–19), and the village of Ramah was located near the center of his tribe's allotment. Only if the slaughter extended that far north of Bethlehem could it be truly written that Rachel lamented "her" children (Josh. 18:11, 25, 28; see a Bible map for location). Hence in referring to Ramah, Mat. 2:18 must be seen as illustrating and clarifying as to that which is meant by Bethlehem and "*all its coasts*" in Mat. 2:16. Only the understanding given here will satisfactorily explain the problem.

Moreover, the "two years" of Matthew do not demand that Jesus was a two-year-old at the time of the massacre. Herod's slaughter of children up to that age was simply to make absolutely certain that his infant rival did not escape. All this is in keeping with his well documented wicked and ruthless character. In order to secure the throne for himself, Herod had already had three of his own sons

murdered, 45 members of a rival faction slain, his wife's 17 year old brother drowned in a bath, her 80-year-old grandfather put to death, and even had her falsely accused and executed. Taking this into account along with his above proven penchant for overkill, it must be seen that such a man would leave nothing to chance neither would he have any compunction in having additional older children slain in order to maintain that security. After all, could hardened soldiers bathed in innocent blood be trusted to correctly discern the ages of small children? Would a man like Herod trust the security of his throne to so flimsy a judgment? The answer is obvious; he would not (cp. Appendix B, p. 219 ff.).

⁷As head of the family the husband normally had the authority and responsibility to name the children in the biblical economy (Exo. 2:22; 2 Sam. 12:24, etc.). However, differing circumstances afforded significant exceptions to this general practice. Indeed, here and other times the Lord Himself often choose the children's names (Mat. 1:21; Gen. 17:19, etc.). This in part helps explain the curious narrative of the naming of John the Baptist at his circumcision (Luk.1:57–66). Of course, the miraculous restoration of Zacharias' speech greatly added to the astonishment that swept through the gathering, but it was said that they all "marveled" prior to the return of his voice.

⁸It is significant to note that Mary's "firstborn" son (Mat. 1:25), the baby Jesus, was circumcised on the 8th day (Luk. 2:21, cp. Gen. 17:9–14) and almost certainly while in flight to Egypt. This is as Moses had done nearly 1500 years earlier to his "firstborn" son, Gershom, for he also was on his way to Egypt at the time of the boy's circumcision (Exo. 4:21–25 & 2:22, cp. 18:4 and see Appendix B, p. 219, #4).

⁹The word "Then" (Mat. 4:5) is the chronological key in determining the correct sequence of events between Matthew's and Luke's varying arrangements of this compelling account. Our Lord's command from atop the mountain – "get thee hence, Satan" is proof that Matthew followed the true chronological order. As Luke did not claim to follow the actual sequence of events, no contradiction exists between the accounts.

¹⁰Although not verifiable with certainty, the circumstantial evidence indicates that the "second" of the two disciples (John 1:37) whom Jesus called but is unnamed in this section was John, the writer of the 4th Gospel (son of Zebedee and brother of James). The narrative between John 1:35 and 1:51 clearly identifies five disciples, only one of whom is not mentioned by name. The manner in which this disciple is singled out is reminiscent of the humble

fashion in which John consistently avoids the first person pronoun when referring to himself throughout his Gospel by the epithet of that "disciple whom Jesus loved" (John 13:23, 19:26, 20:2, 21:7 etc.). The question mark delineates the uncertainty and absence of dogmatism; nevertheless, this author stands convinced that this is indeed the correct identification.

¹¹The correct chronological positioning of the first rejection at Nazareth is disputed and difficult to document with certainty. Among those examined by this author, Andrews, Broadus, Kerr, Thompson, Robertson, Gehman, Reese, Criswell, and Baker placed this rejection as occurring here at the beginning (or very near) of the Great Galilean Ministry. Indeed, all the older works written before AD 1900 (Ussher, Lightfoot, Doddridge, Macknight, Newcome, Townsend, Greswell, Jarvis, Robinson, Strong) except Tischendorf concurred. Sir William Smith (*Smith's Bible Dictionary*), Unger, and Ryrie also deemed the first rejection as having taken place after yet near the Feast of the Jews recorded in John 5:1–47 (see other bold "11" just under section IV, Second Year of Public Ministry, p. 2, event #54).

¹²The call of Matthew (Levi) and the ensuing celebration supper is another event in the life of the Savior that encounters difficulties. Although the present position is judged best and is the preferred choice of nearly all examined by my work, several put the episode much later placing it just before or very near the raising of Jairus' daughter (Mat. 9:18–19 etc., see bold "12", Compendium section IV, p. 3, event #74). Indeed, a significant number (Lightfoot, Doddridge, Newcome, Townsend, Robinson, Strong, Kerr, and Baker) separate Matthew's call from the celebration feast, also placing the latter right before the raising of Jairus' daughter.

However, Matthew's call obviously must precede the choosing of the 12 (Matthew 10:2–4; Mark 3:13–19; Luke 6:12–16); and that selection occurs after the calling of Matthew in all three Synoptic accounts. Therefore the incident should be inserted long before the raising of the daughter of Jairus. Indeed, especially as the author of the first Gospel, it also seems best to include Matthew earlier in order for him to have been an eyewitness participant to the many important events and teachings located at the beginning of the second year of our Lord's ministry (Harmony, section IV).

Finally, as the account of the celebration feast immediately follows Matthew's call without any break in content or context in all three of the Gospel recordings, there seems no real justification for separating the two. Accordingly the feast is best placed as found in Scripture, immediately after the call of "our" tax collector.

¹³The identification of the "Feast of the Jews" in John 5:1 has precipitated many diverse opinions largely because the verse is void of any qualifying words (e.g., of Passover, of Pentecost etc.). This is all the more so since the definite article ("the") is absent. Notwithstanding, we are confident that it was with reference to Jesus' second Passover, bringing the total of Passovers recorded by John to four (2:13; 5:1; 6:4; 13:1).

The issue over the proper identity of this feast bears significantly on the length of Christ's ministry and thereby on establishing the year of His crucifixion. A complete defense of our position is neither appropriate nor convenient for the intended purpose here. Briefly, it is offered that the word "feast" without the article occurs with specific reference to the Passover in Mat. 27:15, Mark 15:6 and Luke 23:17 (cp. John 18:39) thus diminishing the force of that objection. As this feast brought Christ from Galilee to Jerusalem (cp. John 4:46, 54 & 5:1), John 5 is most probably one of the 3 annual feasts held at that ancient capitol city (Deut. 16:16).

Further, as John 4:35 places us around the first of December, John 5 is seen as a feast held *after* December and, as the general setting of the story best fits a time when the weather is warm, before the cooler fall festival of Tabernacles. Whereas a Pentecost is possible, taking this occurrence as chronologically following John 4:35 whereupon it would be the first of the three great feasts after December – Passover appears to be the best solution and Nisan 14 of AD 28 was Monday, March 27.

Purim, observed the 14th and 15th of Adar (c.1st of March), may be eliminated from consideration even though it is only one month before Passover as the Jews did not go up to Jerusalem to celebrate that festival. The worldwide observance of Purim consisted solely of reading the Book of Esther in the synagogues on those days and making them "days of feasting and joy and of sending portions [food] one to another and gifts to the poor" (Est. 9:22, Josephus *Antiquities* XI, 6, 13). Indeed, as Robinson noted [*Harmony of the Gospels in English*, (Boston: Crocker & Brewster, 1846), p. 177], "the multitude" of John 5:13 would seem to contextually require that one of the three great feasts is intended.

Lastly, the incidence of the controversy of Jesus' disciples with the Pharisees over plucking ears of grain as they walked through the fields on the Sabbath (Mat. 12:1–8; Mark 2:23–28; Luke 6:1–5) is seen by nearly all to chronologically follow John 5. In these passages, Jesus and the disciples are probably on the way back to Galilee from Jerusalem having left for the reason given at John 5:16 and 18 (Mark 3:7 recording that they then withdrew to the Sea of

Galilee). The point is that the plucking of the ears of grain indicates a time shortly after the Passover yet before Pentecost. This exactly ties in with the visit of our Lord to Jerusalem and verifies our identification (see Appendix B, p. 223 ff.).

Whereas these are not absolutely conclusive, the foregoing arguments favor the Passover above any other of the feasts and are offered as the most satisfactory explanation (so say the most ancient voices on the matter such as Irenaeus in the third century followed by Eusebius, Theodoret, etc.; and later by Luther, Scaliger, Grotius, Lightfoot, LeClerc, Hengstenberg, Clarke, Greswell, Robinson, Smith, Fleetwood, Broadus, etc.).

Finally, the lame man's healing narrative does not fit the instructions for any feast (Lev. 23). Accordingly, we note it did not take place on the AD 28 Passover (Monday, March 27) but 5 days later on the Sabbath. Thus, there are five days between verses 1 and 2.

¹⁴A.T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ*, (NY: Harper & Row, 1922), pp. 271–273; Edward Robinson, *Harmony of the Gospels in English*, (Boston: Crocker & Brewster, 1846), page 178. Completed eight years ago, the following is a synopsis largely reflecting the findings in Dr. Robertson's "Notes on Special Points". A comparison of the four lists of Jesus' chosen apostles as given by Matthew, Mark, Luke and Acts reveals the following interesting facts.

Mark 3:16 ff	Matthew 10:2 ff	Luke 6:14 ff	Acts 1:13 ff
1. Simon Peter	Simon Peter	Simon Peter	Simon Peter
2. James	Andrew	Andrew	James
3. John	James	James	John
4. Andrew	John	John	Andrew
5. Philip	Philip	Philip	Philip
6. Bartholomew	Bartholomew	Bartholomew	Thomas
7. Matthew	Thomas	Matthew	Bartholomew
8. Thomas	Matthew	Thomas	Matthew
9. James the son of Alpheus	James the son of Alpheus	James the son of Alpheus	James the son of Alpheus
10. Thaddeus	Thaddeus	Simon the Zealot	Simon the Zealot
11. Simon the Cananaean	Simon the Cananaean	Judas the brother of James	Judas the brother of James
12. Judas Iscariot	Judas Iscariot	Judas Iscariot	Now apostate & dead is Judas Iscariot

Note: 3 groups of 4 names in each list:

- Peter is always *first* in group 1.
- Philip is always *first* in group 2.
- James the son of Alpheus is always *first* in group 3.

Each group has **the same 4 persons in each list** though there is **variety** in the order *after* the first name. Peter is always *first* – Judas Iscariot is always *last*. There are three pairs of brothers: (1) Simon & Andrew; (2) James & John; and (3) James the son of Alpheus & Judas the brother of James.

It was common in Bible days, as well as today, to have *names of endearment* or "*nicknames*":

"Zealot" is merely a translation into Greek of the Aramaic "Cananaean".
 Peter is Greek – his other name is "Cephas" (besides "Simon").
 Matthew is also called "Levi".
 Thomas is also called "Didymus".
 Thaddeus is also "Judas the brother of James" and "Lebbeus".
 Bartholomew occurs on every list – is also "Nathanael".

¹⁵As to whether Matthew and Luke are referring to the same discourse is a much disputed point. The problem stems from the fact that the two accounts are very similar yet the account in Matthew is located on a mountain (5:1) whereas Luke speaks of a

plain (6:17). In addition, Matthew places the sermon before his call (9:9) yet Luke records the call of the 12 disciples prior to the sermon.

Over the years more than a few theories have arisen concerning this question. A.T. Robertson has well

summarized the four leading positions [*A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), pp. 273–276]. For brevity's sake, all of the arguments will not be given herein.

Answering the apparent disparities with precision and insight, Robertson concluded that the second objection was explainable in that Matthew's arrangement of chapters 8–13 was not chronological but *topical* (for the sake of his Jewish audience). His response to the first problem was that Jesus, after having first gone up into the mountain to pray, afterward descended to a level place on the mountain side. As the crowd gathered, He "stood there and wrought miracles" (p. 274; Luke 6:17) and then "went up a little higher" where He could sit down and teach the multitude (Mat. 5:1).

This arrangement of events also removes any perceived discrepancy between "sat" in Matthew and "stood" in Luke. Robertson concluded that the apparent differences vanished upon "careful comparison" (p. 275); thus the accounts were not that of two distinct sermons but were two similar tellings of the same discourse and that the omissions and additions were the result of the different writers tailoring the story to suit their specific purpose.

Whereas this author agrees in principle with Robertson's conclusion that Matthew and Luke are speaking of the same discourse and neither finds Robertson's other conclusions lacking merit, it is felt that a better solution is possible. Namely that Luke 6:17–19 is not part of that evangelist's record of the Sermon on the Mount. These Lukan verses agree instead with Mark 3:7–12 (as do Mat. 12:15–21) and are thereby separated slightly earlier in time from verses 20–49 (as Unger, Ryrie, Criswell, Regal etc.). In this scenario, the bothersome first three passages of the so-called "Sermon on the Plain" section of Luke are removed from having to be reconciled with Matthew 5:1 (see Compendium, p. 2, event #58). The remaining verses in the sixth chapter of Luke are taken to correspond with the Sermon on the Mount as penned in Matthew.

All this notwithstanding, a further clarification is necessary at this point. A concession, at least in principle, is granted to those workers whose harmonies interpret the Matthew and Lukan accounts as two distinct occurrences. This author agrees with Kerr and other previous scholars that the Lord, like evangelists and preachers today, may well have repeated the same teaching (or at least one containing its essence) to different audiences in differing locales (John H. Kerr, *A Harmony of the Gospels*, Old Tappan, NJ: Fleming H. Revell Co., 1903, preface). If this be true, then the same saying

might be found in unrelated settings and at different times. One possible example of this phenomenon seems to be Luke 11:37–54 (see Compendium section VI, page 4, event #121, footnote 16) where Jesus pronounces woes upon the Pharisees with wording very similar to that which he spoke in Matthew 23:13–36; yet nearly all, including Scofield, judge the Lukan account as having occurred several months previous to Matthew's.

Consequently, the possibility that the same or similar messages could have been uttered on two occasions introduces a variable which may often represent the actual fact of the matter and thereby be the key to solving some of the problems attendant to Harmony studies. Regardless of which is the actual chronological case, the accounts have so much material in common that for the sake of comparison it seems best to place them alongside each other in the Harmony.

Still, as stated in the Introduction (p. iv), it must be granted that the occurrence of an episode in one Gospel having been placed between differing narratives in another may not represent two different occasions. It may be that the event has been positioned in a particular setting by the Holy Spirit to establish, strengthen, and/or support the teachings found in the verses surrounding it; hence, purpose and reason for both the peculiar wording and positioning of the incident exists and the differences are deliberate. Obviously, the dynamics of these two explanations underscores the need for caution and the lack of dogmatism in such matters.

¹⁶The treatment of Luke 11:33–54 is one of the most difficult and disputed in the entire study. Several place all the verses before the great parable discourse of Matthew 13 while others such as Smith never even include Luke 11:37–54. Unger omits verses 27–54, and Thompson never inserts verses 43–54. Unger depicts the height of the confusion by also not including Luke 11:27–54 in his Harmony. Then he placed 11:14–26 before the parable discourse which centers around that of the "sower" *and again* much later after the return of the 70 (Luk. 10:17–24).

Although the resolution is not absolutely conclusive, it is held that the best answer is to place Luke 11:14–36 just prior to the Sea of Galilee parables (sower etc., Compendium section IV, page 3, event #70). Luke 11:37–54 is then included much later – after the Feast of Tabernacles account in John 7 and around the time the 70 returned (Compendium, section VI, page 4, event #120 - as Townsend, Ryrie, Criswell etc.).

The reason for this decision is that the degree of confrontation between the Lord Jesus and the Pharisees is of such magnitude in these verses that

the context seems to beg for their placement sometime during his third year of ministry, the "year of opposition", rather than at the zenith of His popularity in the second.

¹⁷Although the Lord Jesus has given individual parables heretofore, this collection of ten is the first of three *groupings*. Occurring afterward, one group is in Luke only whereas the third is given during the last week of our Lord's public ministry. About a third of His teachings in the Gospels employ parables. He never used allegories to convey a truth throughout the Gospels. Although many writers state that the Lord only interpreted the parable of the sower and the tares, He also explained that of the dragnet (Mat. 13:49–50).

Further, it is often insisted that once a component in a parable has been explained and identified it must be so understood and used elsewhere throughout Scripture. Yet the Lord Jesus did not so do when He explained the parables of the sower and the tares. The seed was said to represent the Word of God in the sower (Mat. 13:14; Luke 8:12), but in the parable of the tares the seed was "the children of the kingdom" (Mat. 13:38, i.e., those who *received* the Word). Indeed, the field is said to be the world itself in the tares (Mat. 13:38) whereas it represents the people of the world's hearts in the sower parable.

Therefore care should be exercised in pressing "being consistent" beyond the best contextual meaning and interpretation. This has caused many dispensationalists to stumble over the clearest most straightforward explanation to the leaven and mustard seed parables.

Finally, a comparison of Mat. 13:8, Mark 4:8, and Luke 8:8 (Harmony, p. 59) is one of many examples of internal evidence that can be summoned to testify against the Synoptic problem hypothesis. In the cited verses, Matthew and Luke obviously were not copying from Mark, yet the parable reads very similar in most of the other verses. It would be a strange circumstance indeed that *both* failed to copy Mark's text in its proper sequence as would have to be the case in this instance. This would be all the more anomalous because Matthew and Luke both supposedly failed to properly represent the very same passage! For a physician (and thus certainly a man of some acumen), Luke would thereby appear inexplicably inept as he often "fails" to approximate the "original" text as "faithfully" as does Matthew the tax collector.

Incongruously, those supporting this fallacious and spurious hypothesis uniformly cite Karl K. Lachmann (AD 1793–1851) to substantiate their conjectures, yet Lachmann himself stated that

Matthew and Luke did not copy from the Gospel of Mark [H.H. Stoldt, *History and Criticism of the Marcan Hypothesis*, (Macon, GA: Mercer University Press, 1980), p. 148; also see: Eta Linnemann, *Is There A Synoptic Problem?*, (Grand Rapids, MI: Baker Book House, 1992), pp. 10 and 48]. Many other verses manifesting the untenableness of the Synoptic problem could be presented [e.g., cp. Mat. 8:16, Mark 1:32–34, and Luke 4:40–41 (Harmony, p. 35); Mat. 12:1, Mark 2:23, and Luke 6:1 (Harmony, p. 42); Mat. 10:1–4, Mark 3:16–19, and Luke 6:14–16 (Harmony, p. 45); Mat. 12:25–27, Mark 3:23–26, and Luke 11:17–19 (Harmony, p. 55); etc. See Appendix A, "The Synoptic Problem"].

¹⁸After a long absence John again parallels the other three Gospels. All four record this incident.

¹⁹Although Scripture is silent concerning Jesus' activities with regard to the Passover in John 6:4, this writer is persuaded that in keeping with the command that all Hebrew males were to go to Jerusalem three times a year (for the feast of Unleavened Bread where Passover was on the previous day to the beginning of this feast, Pentecost, and Tabernacles; Exodus 23:14–17, 34:22–23; Deut. 16:16) the Lord did go after the events in John 6 but, as it were, in secret.

Many scholars insist Jesus went to the region of Tyre and Sidon at this time to avoid the dangers in Jerusalem (Mat. 15:21–28; Mark 7:24–30). Indeed the cited verses tell us He did go to those cities about this time, but He would still have had to have kept the Passover according to Numbers 9:9–14 or else break the law. These passages state that the Passover was to be observed even if the man was on a journey out of the country by his keeping it on the 14th day of the second month instead of the first month.

²⁰Another difficulty is encountered. Matthew and Mark (Mat. 19:1–2; Mark 10:1) clearly describe Jesus' departing Galilee and going through Perea ("into the coasts of Judea beyond Jordan") and soon afterwards they carry Him forward to Jericho (see Compendium section VIII, p. 5, events #154 and 162). Yet, admittedly, the natural reading of Matthew seems to place this departure soon after the parable of the unmerciful servant (Compendium section V, p. 4, event #105) which is at least six or so months earlier.

Still, as Luke presently joins Matthew and Mark whereupon they (along with John) continue together bringing our Lord on to Bethany, Jerusalem, and the Cross, the best placement for these passages appears to be at the time of the final journey to Jerusalem (Compendium section VIII, p. 5, event #154) rather

than at the earlier departure from Galilee unto Jerusalem (Compendium section VI, p. 4, event #107). As Matthew and Mark have recorded nothing since the Lord Jesus went to the Feast of Tabernacles (John 7), a significant break in their narratives must be conceded regardless of which positioning one chooses.

Whereas some either avoid the issue by not using the verses in their work or by in some manner not making clear their decision, Ussher, Doddridge, Macknight, Newcome, Townsend, Greswell, Jarvis, Robinson, Smith, Broadus, Thompson, Robertson, Unger, Reese, Ryrie, Baker, and Regal agreed with the present interpretation. Only Tischendorf, Lightfoot, Strong, Kerr, Gehman, and W. A. Criswell favored the earlier location.

²¹The placement of the Samaritans rejection of the Lord followed by the angry reaction of the "sons of thunder" is among the most contested of all. Ussher, Lightfoot, Robinson, Tischendorf, Strong, Smith, Fleetwood, Broadus, Kerr, Thompson, Robertson, Gehman, Criswell, and Baker represent those favoring placing this event just *prior* to the Feast of Tabernacles recorded in John 7 which took place six months before the crucifixion (see bold "21" in the John column of Compendium section VI, p. 4, event #107). Doddridge, Macknight, Newcome, Townsend, Greswell, Jarvis, Andrews, Unger, Reese, Ryrie, Regal, and now F.N. Jones are among those who fix the episode *after* Tabernacles. In fact, five of the earlier works (AD 1739–1844; Doddridge, Newcome, Townsend, Greswell, and Jarvis) located the incident significantly afterward, well past the Feast of Dedication which took place Kislev 25 (18 December, AD 29, Gregorian, John 10:22–30).

Despite the nearly equal distribution of opinion the question is not as uncertain as one might suppose. The context in Luke 9:51 is unmistakable. The verse clearly says the time had come that "he should be received up"; therefore it is referring to Jesus' *final* journey to Jerusalem which would culminate in His death, not to his Jerusalem visit at the Feast of Tabernacles some six months before the Cross. This is further confirmed in that verse 51b continues with "he steadfastly set his face to go to Jerusalem". This is an allusion to Isaiah 50:7 which, taken in context with the preceding sixth verse, also points to the time of Jesus' trials before the Jewish and Roman authorities only hours before His crucifixion (cp. Luke 9:53). Therefore, the Luke 9:51–56 account of Jesus' rejection at the Samaritan village occurred *after* the Feast of Tabernacles (see second bold "21", Compendium section VI, p. 4, event #112).

Besides context, another aid that has proven most useful over the course of this study in helping to

determine the chronological arrangement of the various events in our Lord's life has been that of taking uncluttered maps of Israel and charting the path of His journeys from place to place. Depicting in succession the various places where each incident took place, these line drawings often pictorially reveal the correct alternative or at least militate against one as being logistically improbable if not impossible, thereby narrowing the field of choice. This was one of more than a few such instances.

²²Here we find another much disputed placement. The problem arises due to the fact that the supper held in Simon the (ex!)leper's house during which Mary of Bethany (John 12:2) anointed the Lord Jesus with the costly ointment follows the account of the Jewish leaders assembling at the palace of Caiaphas to determine how they might take Him by craft and kill Him in Matthew (26:1–5) and Mark (14:1–2). This wicked meeting is said to have taken place "two days" before Passover in both of these Gospels (Mat. 26:2; Mark 14:1). However, John records the narrative at chapter 12:2–11 and the preceding first verse speaks of Jesus arriving at Bethany "six days before the Passover".

Placing this event two days prior to the Passover from the Biblical data given is obviously not without some merit. Yet this is not usually the real reason it has a strong following. There is a hidden agenda involved. Because many moderns are taken captive by the Synoptic problem and some likewise "have certain reservations" about the Gospel of John (see Robertson, *A Harmony of the Gospels*, *op. cit.*, p. vii), the weight of Mark alone is deemed by much of modern scholarship to carry the day. In fact, many now insist Mark was the earliest written account and therefore should be placed in the first harmony column (see Robertson, *A Harmony of the Gospels*, *op. cit.*, p. 254).

In this instance the voice of Matthew seems to concur with Mark adding even more weight thus tipping the balance whereby the two "outvote" John's lone testimony. Thus for one or more of these reasons Newcome, Robinson, Broadus, Robertson, and Criswell place the event two days before the final Passover (see Compendium section VIII, page 5, event #167).

That notwithstanding, it is the wrong conclusion. Indeed, the matter should be almost incontestable for the context in John is unmistakable. The supper during which Mary of Bethany anointed the Lord is bounded on not merely one but on *both* ends by statements of chronological fixity. John 12:11, the verse concluding the supper account, is immediately followed by the statement that "on the next day" the Lord Jesus entered the city of Jerusalem in His

triumphal procession (Joh.12:12). Hence the witness of these "bookend" Scriptures testify that the supper in the house of Simon must be placed six days before the Passover at which Christ Jesus was slain and not two days prior. Ussher, Lightfoot, Doddridge, Macknight, Townsend, Clarke, Greswell, Jarvis, Tischendorf, Andrews, Strong, Smith, Fleetwood, Kerr, Thompson, Scofield, Bullinger, Gehman, Unger, Reese, Ryrie, Baker, and Regal all concur.

Matthew and Mark were led by the Holy Spirit to insert this account where they did to explain and clarify Judas' actions in the verses that follow (i.e., Mat. 26:14–16; Mark 14:10–11). Hence rather than the plot of the Jewish authorities (held two days prior to Passover) to capture and kill Jesus immediately being followed by the record of Judas' conspiring with them to betray the Lord for 30 pieces of silver (the correct chronological sequence of events), Matthew and Mark deliberately placed Simon the leper's supper between these events for the purpose of revealing the occasion and time at which Judas predetermined in his heart to so do. Written around 40 years later, John's Gospel adds that it was Judas who had initiated the rebuke of Mary of Bethany (sister to Martha and Lazarus), an act in which some of the other disciples imprudently followed. Thief that Judas was (John 12:6), Jesus' reproof was for him the final straw.

Again, the account of Mary's anointing of the Lord was so placed by Matthew and Mark as to contextually explain Judas' action in their Gospels. Stung by his Master's rebuke and unable to comprehend Mary's perception of Jesus' inestimable value and true worth as displayed by her lavish act, he moved to "correct" her estimation. Judas revealed the depths of his wickedness by tragically setting his appraisal of the Lord's price as that of a slave – merely 30 pieces of silver. Never have two people examined the same evidence and reached more opposing views. Never has anyone more greatly miscalculated!

²³Although the Temple is not specifically named as the location where the poor widow cast her last two mites into the treasury, the evidence strongly favors this site (see Matthew 13:1; cp. 11:12 and 2 Kings 12:9–10).

²⁴The Lord Jesus takes a Nazirite vow! (See Mat. 26:29; Mark 14:25, cp. Num. 6.) Yet this should not surprise us. Why else would the entire sixth chapter of the third book of the Law (Numbers) be dedicated to the subject of that vow except it pertain to the One about whom the Law testifies. Jesus Himself taught that the Law (Pentateuch), the prophets, and the psalms (Writings) were about Him (Luke 24:27, 44; Rev. 19:10c). The recognition of this

fact throws light on the Lord's refusal to drink the wine and myrrh offered Him shortly after arriving at Golgotha (Mat. 27:33–34; Mark 15:22–23, Compendium section XI, p. 8, also designated as footnote 24 at event #227).

Nearly six hours afterward (c.3:00 P.M.) Jesus was again offered vinegar in response to: "I thirst" (Mat. 27:48–49; Mark 15:36; John 19:29, Compendium section XI, p. 8, event #239; also see second footnote 24 above at event #227). Accordingly, this passage must be understood in relation to His Nazirite vow. Not knowing the sponge's content, the Lord "received" it (John 19:28–30) but as it touched His lips He realized it was sour wine (vinegar) and thus did not drink. This is borne out by Matthew and Mark. Both indicate that when the sponge was offered to Jesus it was immediately removed before any liquid could be taken. This was due to the crowd's insistence that the Lord be let alone in order to see if Elijah would come to save Him. Thus, the Nazirite vow was not broken.

[Also note: "*Eli*" is Hebrew for "my God" (Mat. 27:46) while "*Eloi*" is the equivalent Aramaic word (Mark 15:34).]

²⁵Having already compromised the consistent Christian position by accepting as true Higher Criticism's Synoptic Problem hypothesis [A.T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), pp. vii, 255–256; see my Appendix A] as well having succumbed to Lower Criticism's corrupt Westcott-Hort hypothesis and text which lead him to reject the God-given historic New Testament text [A.T. Robertson, *An Introduction to the Textual Criticism of the New Testament* (London: Hodder and Stoughton, 1925), dedication and pp. vii–ix, 17–27], A.T. Robertson again misses the mark in his harmonization of Peter's three denials. In a moment of apparent "blindness", the greatest Greek scholar America has yet produced inexplicably arranged the Gospel accounts in such a manner that *four*, not three, denials are given (*Harmony of the Gospels for Students of the Life of Christ*, *op. cit.*, pp. 212–214).

Admittedly, this is the most difficult event to harmonize in the Gospels. However, the alleged discrepancies in the various accounts vanish when one recalls that an excited crowd was present with questions and accusations arising from differing directions. Moreover, Peter was harassed and interrogated in two places. First among the "servants" or guards by the fireside (Mat. 26:58, cp. 26:69) and later in the porch (Mat. 26:71) where a large number of people had gathered. Here the second and third grillings were made by a different maid and by various members of the crowd (the "them" and "they")

in Mat. 26:71, 73; John 18:25, as well as the kinsman of Malchus, John 18:26). This will account for most of the "discrepancies", and though the outworking is complex the reader will nevertheless note how well the following composite, taken directly from the Harmony, flows.

And Simon Peter followed Jesus, afar off and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And the servants and officers stood there. And when they kindled a fire in the midst of the hall, and were set down together, for it was cold: they warmed themselves. And Peter stood with them, and he sat with the servants, to see the end, and warmed himself at the fire.

The First Denial: And as Peter was beneath in the palace, there cometh one of the maids of the high priest that kept the door: And when she saw Peter warming himself by the fire, she earnestly looked upon him, and said unto Peter, And thou also wast with Jesus of Nazareth. Art not thou also *one* of this man's disciples? But he denied, saying, I am not. Woman, I know him not. I know not, neither understand I what thou sayest.

The Second Denial: And Simon Peter stood and warmed himself. And when he was gone out into the porch, the cock crew. And after a little while another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. Another saw him, and said, Thou art also of them. They said therefore unto him, Art not thou also *one* of his disciples? And Peter denied it again with an oath, and said, Man, I am not. I do not know the man.

The Third Denial: And about the space of one hour after, another one of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? (*He then*) confidently affirmed, saying, Of a truth this *fellow* also was with him: And they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, for thy speech betrayeth thee. But Peter began to curse and to swear, then denied again: saying, Man, I know not what thou sayest. I know not this man of whom ye speak.

And immediately, while he yet spake, the cock crew the second time. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow twice, thou shalt deny me thrice" (Mark 14:30, 72). And Peter went out when he thought thereon, and wept bitterly.

²⁶It has become fashionable to teach that the human hand driven through by a spike cannot support the weight of the body; thus recent portrayals of Christ's crucifixion show the "nail" placed through His wrist.

Although the article has unfortunately been misplaced, several years ago the author read a recent review of the subject. This review reported that the original experiment, conducted well over a century or so ago, was actually performed upon a somewhat "ripened" cadaver. When the flesh of the hand ripped free of the impaling spike the result was widely noised abroad. Over the years this conclusion has been repeated to the point it has become "common knowledge" that the hand cannot support the weight of the body.

However when the writer of this more recent article conducted an experiment with a "fresh" cadaver, the hand did not rip away from the spike and successfully supported the body for a prolonged period. Of course, this result eliminates the necessity of Christ's crucifixion nails "having" to have been driven through His wrists.

Due to the lack of historical evidence, many have challenged the accuracy of the biblical account regarding nailing the hands & feet [Josh McDowell, *The Resurrection Factor* (San Bernardino, CA: Here's Life Publishers, Inc., 1981), pp 45-48]. In a 1932 article, Dr. J.W. Hewitt maintained the victim's hands and feet were supported to the cross by ropes. He added: "...there is astonishingly little evidence that the feet of a crucified person were ever pierced by nails". ["The use of Nails in the Crucifixion", *Harvard Theological Review*, vol. 25, (1932): pp. 29-45]

For years Dr. Hewitt's conclusion was quoted and, coupled with the conviction that nails would have ripped through the flesh and could not have supported a human body thus impaled to a cross, the New Testament account of Christ's crucifixion was widely rejected. The use of nails in crucifixion was considered legendary throughout academic circles.

The June 1968 discovery of four cave-tombs at the site of Giv' at ha-Mivtar just north of Jerusalem near Mount Scopus ended this wicked skepticism (cynicism?) by confirming the historicity of the biblical account concerning Roman crucifixion methods at the time of Christ Jesus [N. Haas, "Anthropological Observation on the Skeletal Remains from Giv' at ha-Mivtar", *Israel Exploration Journal*, Vol. 20, (1970): pp. 39-58]. Under the auspices of the Israeli Department of Antiquities, archaeologist V. Tzaferis discovered four family tombs hewn out of soft limestone. The moisture had aided in the preservation of the bones of 35 individuals.

Ossuary 4, inscribed with the name Yohanan Ben Ha'galgal and dated as first century AD by the pottery within, contained the bones of an adult male. A 7-inch spike had been driven through the heel bone, and both legs had been fractured. Dr. N. Haas of the department of anatomy at the Hebrew University and the Hadassah Medical School reported: "Both the heel bones were found transfixed by a large iron nail. The shins were found intentionally broken". Dr. Haas concluded that Yohanan had experienced, "Death caused by crucifixion" (p. 42). Incidentally, Yohanan had been pierced by a nail in each forearm (p. 58).

Of course, the biblical account is conspicuously clear that neither the driving of the spike(s) in Jesus' feet nor the soldiers actions when around six hours later they broke the legs of the two thieves hanging about Him resulted in the breaking of any of the Lord's bones (as prophesied, see Psa. 34:20; Exo. 12:46; Num.9:12, cp. John 19:31–36; Luk.24:39–40). Nevertheless, the recent archaeological discovery does give external secular data verifying the general Roman procedure of execution as outlined in Scripture (also see William Stroud, M.D., *The Physical Cause of the Death of Christ*, (London: 1847), pp. 74 & 143 as to the cause of the Savior's death).

More recently, an account of the crucifixion accompanied by a number of detailed anatomical sketches and cross sections was also published [William D. Edwards, et al., *Journal of American Medical Association*, Vol. 255, no. 11, (March 21, 1986): pp. 1455–1463]. Thus interest and discussion concerning the details attendant to the death of the Lord Jesus Christ persists and various theories continue to surface. The battle remains centered around whether the human body will support its own weight when impaled on a cross by metal spikes [McDowell, *The Resurrection Factor*, *op. cit.*, pages 45–48].

Yet, for this author, much of this seems but a "tempest in a teapot"; indeed, almost ghoulishly so. Much of Psalm 118 is directly applicable to Jesus, especially verses 17–29. The fact that many of these passages are actually quoted in the New Testament with reference to Him bears out this contention (i.e. Psa. 118:22–23 at Mat. 21:42; 1 Pet. 2:8; Psa. 118:26 at Mat. 21:9, 23:39 etc. along with Luke 24:44).

It is therefore submitted that verse 27b is no exception and is giving further information relevant to our Lord's death. It reads: "bind the sacrifice with cords, even unto the horns of the altar".

From the passage's simplest meaning, we learn that the sacrificial animals were frequently so bound. As the brazen altar consisted of a four-sided square of five cubits per side with a horn in each of its four

corners (Exo. 27:1–8), every sacrifice so tied would lie on the grate with its body in the form of a cross. By so doing, it taught in type the position the true final sacrifice, even the Lord Jesus Christ, would assume on that great yet terrible day. It thus seems logical to continue applying the verse such that it should be seen to strongly argue that our Lord was both *tied and nailed* to the cross, the Old Testament testifying to the first and the New Testament to the latter.

Consequently not only does it seem likely that the tissue of the hand is strong enough to support the body under the conditions of crucifixion, the apparent support of Scripture indicating that He was also tied with cords should render the argument as a non-issue. At least it so does for this author.

²⁷And Pilate wrote a title, and put it on the cross. And the writing was,

JESUS OF NAZARETH THE KING OF THE JEWS
(John 19:19).

These words were written in Greek, Latin, and Hebrew (John 19:20). In New Testament Greek, "Jesus of Nazareth the King of the Jews" reads:

Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων

[*Textus Receptus*, The Greek of the New Testament is the language which was commonly used in the Greek-speaking world from the time of Alexander the Great (c.330 BC) to about AD 500. It is called *koine* or common Greek in distinction from the classical Greek of the world of letters. God's written revelation of His Son was thus given in the language of the people, not in that of the scholar.]

The Greek definite article ὁ ("the", pronounced "hah" due to the rough breathing mark above the omicron) precedes βασιλεὺς (basileus = king) in all four gospel accounts. Therefore, the Hebrew should also display the definite article.

Still, it cannot be overstressed that Pilate is not *translating* from Greek to Hebrew or even to Latin. He is simply "writing". Therefore, the inscription is neither required to follow a strict word-for-word rendering nor grammatical rules of translation.

As the sign has not been preserved to our day, we do not know the precise Hebrew wording which, unlike English, reads from right to left. Nevertheless, this author sets forth the compelling probability that Pilate wrote the Hebrew inscription as shown by the following.

Jews the of	king the even	Nazareth of	Jesus
:היהודים	ומלך	הנצרי	ישוע
H	W	H	Y

If we consider all four gospel readings and place a *waw* (w, English = "and", "even", or "now") before the third word (מֶלֶךְ = melek = king), the entire accusation in Hebrew would have thus read: "This is Jesus of Nazareth *even* the king of the Jews" (Yehshua HaNatseri vMelech HaYehudim). Now in Hebrew, Jehovah, the principle name of God, is written יהוה (English = YHWH, called the tetragrammaton). Reading the preceding John 19:19 passage from right to left and noting the first letter in each word (displayed in red), we find the acrostic יהוה!

Words 1, 2, and 4 are incontrovertible. Only the form of the third word, "king", is at issue. The Hebrew word מֶלֶךְ (*melek*) sometimes stands alone and is translated "king" or "the king". However, it is often rendered המֶלֶךְ (pronounced hahmelek, ה = "the") to indicate the presence of the definite article or the prepositional form לַמֶּלֶךְ (lahmelek). The word "king" first appears in Genesis 14:8, and וּמֶלֶךְ ("and the king of") is one of the forms recorded in this verse. Numerous examples of variant spellings may be found in 1 Kings 1. In Mat. 25:40 "and the king" is written as וְהַמֶּלֶךְ in the Hebrew New Testament translation. Note that it also begins with the ו (a "waw", pronounced "vav") – the third letter in YHWH (to which English vowels were added for pronunciation purposes to form the word "JeHoVaH" = Jehovah – the Hebrew "Y" is pronounced like the English "J" and the "W" like our "V").

No small wonder the Jewish chief priests protested so vehemently for Pilate to remove "The King of the Jews" (John 19:21). By so doing, the full force of the superscription – that Jesus is YHWH come in the flesh – would be removed.

Earlier, these same Jewish leaders had offended and even threatened Pilate when, having at least thrice declared Messiah Jesus innocent of all charges, he sought to release Christ (John 19:12–13). Pilate's superscription was his revenge, and he refused to relent: "what I have written I have written" (John 19:22). Wittingly or not, Pilate testified to the truth, and the acrostic could not have gone unnoticed by the Jewish leadership.

Accordingly, God overruled and had the truth regarding the person of His son proclaimed. Zechariah 9:9 was thus fulfilled: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy **King** cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Oh Israel, repent!

²⁸Among the women who came to anoint the body of Jesus on Resurrection morning were Mary Magdalene, Mary the mother of James, Joanna (wife

of Chuza, steward of Herod the Tetrarch, Luke 8:3), and Salome (Mark 16:1; Luke 24:10). The women designated as "they" in Mark 16:2 and Luke 24:1 include those from Galilee who had accompanied Jesus down to the Passover (Luke 23:55, cp. Mat. 19:1; Mark 10:1; Luke 17:11; John 11:54).

Combining the four gospel narratives, the chronological sequence of events on Resurrection morning seems to have been:

1. Leaving while it was yet dark in the early morning of the first day of the week, the women went to the sepulcher of Jesus to anoint His body (Harmony, p. 185). Their chief concern was how they could remove the huge stone from the door in order to enter (Mark 16:2–3).
2. Arriving in the dark a little ahead of the others, Mary Magdalene, Mary the mother of James, and Salome found the stone had been rolled back (by an angel, Mat. 28:1–2; John 20:1) and the Roman guards in a state of faint (Mat. 28:4–8, cp. vs. 11).
3. Very shortly afterward, at the rising of the sun (Mar. 16:2), the other women arrived whereupon they all (John 20:2, "we" know not – not "I" know not) entered the sepulcher and discovered the body of the Lord Jesus missing (Luke 24:3).
4. At this point, Mary Magdalene bolted from the tomb and told Peter and John (John 20:2), who then ran toward the sepulcher with the exhausted Mary Magdalene lagging far behind (John 20:3–4, cp. vs. 11).
5. Meanwhile, immediately after Mary Magdalene's departure, the much perplexed other women back at the tomb were startled by the sudden appearance of angels who assured them that Jesus had risen from the dead (Harmony, page 186).
6. With mingled feelings of fear and joy, the women ran from the tomb to inform the disciples (Mat. 28:8).
7. The Roman guards revived from their swoon and returned into the city to report to the Jewish chief priests and elders to secure their safety (Mat. 28:11–15, cp. vv. 4–8).
8. John and Peter arrived at the burial site and, upon entering, observed all and left (John 20:4–10).
9. The returning Mary Magdalene arrived alone and stood weeping without the sepulcher at which time Jesus appeared and revealed Himself unto her (John 20:11–18).

10. Then, as the High Priest (after the order of Melchizedek!, Hebrews 7:1–10:22) on the Day of Atonement (Lev. 16), the Lord Jesus ascended to the Holy of Holies in the true Tabernacle in heaven (Lev. 14:4–7, cp. Heb. 8:1–5) with the sacred blood of the sacrifice (Heb. 9:11–14, hence "touch me not" to Mary Magdalene prior to this, John 20:17).
11. This being done, the Lord appeared to the other women who, still on their way to report to the disciples as the angels had instructed, were now allowed to "touch" Him (Mat. 28:9–10; Harmony, p. 188).

²⁹Placing Luke 24:12 (where Peter and John ran to the tomb after Mary Magdalene told them Jesus' body was missing) before Luke 24:9–11 (the arrival of the other women whereupon they confirm Mary Magdalene's story) is based on the chronology recorded by John (John 20:1–18, so also Lightfoot, Doddridge, Macknight, Newcome, Townsend, Jarvis, Tischendorf, Andrews, Broadus, and Regal).

³⁰The placing of Mark 16:14 has caused some difficulty (see Compendium, p. 9, event #268) because many wrongly doubt the validity of Mark 16:9–20. The problem is further compounded by the wording of the verse in question: "Afterward he appeared to the eleven as they sat at meat". The difficulty centers around Mark's use of the term "the eleven". When the verse is placed parallel to John 20:19–24, as done in this work, the fourth Gospel account states that Thomas was absent from the gathering

(John 20:24); hence, only *ten* of the original twelve were present. Thus if this is actually the correct alignment (along with Luke 24:36–43 where verse 33 also says the "eleven") one would expect Mark 16:14 (and Luke 24:33) to say "the ten". Accordingly, even though the context best fits as just outlined, "the eleven" tempts some to synchronize the passage with John 20:26–29 because Thomas is present with the others at that occasion and thus eleven are within the closed room (Compendium section XII, p. 9, event #270).

Whereas this author acknowledges the possibility of the latter arrangement, the argument offered for it in the preceding paragraph is of no force whatever. This may be seen in the verses immediately under discussion. Despite the fact that Judas has been dead for three days, John 20:24 refers to the group as "the twelve", though only eleven are alive and present. The same principle is commonplace today. For example, one could say "the Boston Redsox nine defeated the New York Yankees 5–4 in ten innings" yet fourteen Redsox teammates actually participated in the game. The "Redsox nine" is understood by all to be a collective term. No one would insist that a mistake had been made.

Of the harmonies examined, only Smith, Thompson, and Bullinger placed the verse contiguous to John 20:26–29 in opposition to the present Harmony. All others concurred. Thus it seems best in this instance to interpret "the eleven" in Mark 16:14 also as being a collective term and not as the definite number of persons involved.

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INDEX

- Aaron, 12, 209, 213
 Abib (see Nisan), 149, 177, 185, 191, 196, 211-214, 216, 224, 228, 229, 236, 239
 Abijah, the course of, 209, 210, 216, 217, 226
 Abraham, 13-16, 21, 52, 98, 99, 107, 109, 113, 124, 136, 221, 238, 258-261
 Acrostic, 198, 271
 Adam, 16
 Adad-guppi, 251
 Adar, 213, 217, 224, 236, 239, 263
 Adar II (Veadar), 211, 212
 Adultery, Woman Taken in, 98
 Africanus, Julius, 207, 211, 212, 225, 232, 233, 247, 248
 Agrippa et Gallo, 223
 Ahab, King of Israel, 256, 257
 Ahasuerus, 231, 250
 Ahaz, King of Judah, 258, 261
 Ahaziah (Jehoahaz, King of Judah), 256, 257, 260, 261
 Alabaster Box, 54, 125
 Alexander the Great, 231, 241-245, 248, 270
 Alma Mater, 227
 Al Magest, 242
 Almond tree & blossoms, 213
 Alogi, 208
 Amaziah, King of Judah, 256, 257, 260, 261
 Ambitious Guests (Great Supper), 110
 Ambitious Mother of James & John, 122
 Anderson, Sir Robert, 207, 211, 214, 226, 232-235, 237-239, 247, 248, 250-252
 Anderson's Calculation, 237
 Andrew, the Apostle, 25, 33, 35, 45, 70, 75, 140, 141, 264
 Andrews, Samuel J., 207, 208, 210, 226, 234, 263, 267, 268, 272
 Ankh, 227
 Anna, 18, 220
 Annas, a High Priest, 20, 165, 222, 235
 Anno Nabonassarian, 242, 246
 Annunciation to Joseph of Jesus, 14
 Annunciation to Mary of Jesus, 13, 222
 Annunciation to Zacharias of John, 12, 222
 Anstey, Martin, 232, 233, 243-249, 251
 Anthony, Mark, 207, 208
 Antigonus, 222, 223
 Antipas (The Tetrarch), 20, 28, 29, 54, 72, 73, 85, 109, 172, 222, 235, 271
 Aphrodite, 227
 Apollodorus, 243, 244, 247
 Apostles, Four Lists, 264
 Archelaus, 18, 22
 Artabanus, 251
 Artaxerxes:
 (I) Longimanus, 225, 231-233, 237-241, 243, 244, 247-254
 (II) Mnemon, 233, 244
 (III) Ochus, 243, 244
 7th Year Decree, 232, 233, 237
 20th Year Decree, 225, 231-233, 237-240, 247, 251, 253, 254
 Arundelian (Parian) Marble, 244-246
 Asa, King of Judah, 15, 256, 258, 259, 261
 Ascension of Christ, 194, 205
 Asherah, 256
 Asherim, 256
 Astrophysics, Harvard Center for, iv, 197, 216
 Astoreth, 227
 Athaliah, 256, 257
 Atonement, the Day of, 216, 217, 272
 Augustus Caesar (Octavius), 16, 207, 220, 221, 224, 225, 231, 233, 235
 Baal, 227, 256, 257
 Babel, Tower of, 209, 226, 227
 Babylon(ian) (Carrying away to), 15, 16, 211, 215, 232, 258, 260
 Baker's Harmony, 263, 267, 268
 Barabbas, 172-174
 Barley, 209, 213, 239
 Bartimaeus, Blind, 123
 Bartholomew (Nathanael), 45, 70, 264,
 Beecher, Willis J., 214
 Beelzebub, 55, 71
 Beersheba, 257
 Belshazzar, 251
 Bengel, John, 222, 235
 Berosus, 243
 Bethany, 113, 114, 125, 127, 129-131, 195, 196, 266-268
 Bethesda, Pool of, 41
 Bethlehem, 16, 17, 98, 208, 209, 217-222, 225, 226, 235, 262
 Blasphemy of the Holy Spirit, 55, 56
 Blind, The Man Born, 101
 Blood & Water, 182
 Boaz (Booz), 15, 258, 259
 Brephos, 218
 Broadus, John A, 263, 264, 267, 272
 Browne, Henry, 211, 225, 226
 Bullinger, E.W., 209, 210, 230, 243-246, 248, 268, 272
 Bultmann, Rudolf, 200
 Caesar:
 Augustus (Octavius), 16, 206-209, 221, 222, 226, 230, 233-235, 250
 Julius, 207, 230, 238
 Tiberius, 20, 207, 220, 221, 224, 225, 231, 233, 235, 249-252
 Caesar, pay tribute to?, 134
 Caiaphas, the High Priest, 20, 115, 148, 165, 170, 222, 235, 267
 Calendar:
 Gregorian, 197, 206, 207, 211, 216, 217, 223, 224, 233, 234, 236, 237, 239, 248, 267
 Julian, 197, 206, 207, 233, 234, 237-239
 Julian Period or Astronomical, 197
 Philocalus' (also Filocalus), 208
 Calvary, 177
 Calvinus, 222
 Cambyases, 242, 243, 245, 248
 Caninius Gallus, 223
 Canon of Ptolemy (Royal Canon), 239-249, 251
 Cassiodorus Senator, 208
 Cassius, Dio, 222, 235
 Censorinus, 210, 244
 Centurion's Servant Healed, 51
 Charon of Lampsacus, 240, 241, 247-249, 251
 Cherubim, 205
 Chisleu (also see Kislev), 197, 214, 216, 217, 228, 229, 267
 Chorazin, 100
 Christmas, 208, 209, 216, 227
 Chronology:
 Absolute, 226, 245
 Babylonian, 245
 Greek, 245, 246
 Jesus' Birth, 218 -221
 Standard, 226
 Chrysostom, John, 218
 Cicero, 210, 241, 249
 Cimon, 240
 Circumcision of Jesus, 18, 219, 262
 Clarke, Adam, 225, 264, 268
 Clement of Alexandria, 207, 208
 Cleopatra, 207, 208, 230
 Clinton, Henry Fynes, 241, 246, 251
 Clitarchus, 240, 241, 249
 Coin in the Fishes Mouth, 92
 Colophons, 205
 Companion Bible, 209, 210, 230, 243, 246, 247, 251
 Conception, Mary's, 13, 216, 217, 221, 261
 Coniah (Jeconiah, Jehoiachin) 258, 259
 Constantinople, 205
 Copernicus, Nicholas, 242
 Coraebus, 246
 Corban, 82
 Corn Plucked by Disciples, 42, 225, 236, 263, 264
 Count the Cost, 87
 Criswell, W.A., 263, 265, 267
 Criticism, "Biblical," 199-203, 226, 266, 268

Croesus, 244
 Cross, the (see Crucifixion)
 Cross superscription in Hebrew, 135, 178, 198, 270, 271
 Crown of Thorns, 174, 175, 209
 Crucifixion(ied) (the Cross), 71, 87, 110, 120, 122, 148, 173-180, 182, 183, 186, 189, 196, 197, 206, 217, 223-225, 231, 233, 236-238, 250-252, 254, 263, 267, 269, 270
 Cupid, 227
 Cybele, 227
 Cyrenius (Quirinius), 16, 226
 Cyrus' Decree, 224, 225, 232, 238, 247
 Cyrus The Great, 225, 232, 233, 238, 242-245, 247, 248

 Daniel:
 the Book of, 231, 238
 the Prophet, 143, 224, 231, 254
 9:25 Prophecy, 225, 231-233, 237, 238, 240, 241, 247, 249-254
 Dardanelles (Hellespont), 241
 Darius:
 (I) Hystaspis of Marathon, 225, 232, 231-233, 238, 243-245, 248
 the Mede, 226, 231
 Darkness, Three Hours of, 180
 David, King, 12-16, 42, 55, 69, 83, 98, 123, 124, 128, 130, 137, 204, 209, 210, 212, 213, 215, 219-221, 225, 237, 256-262
 David's Throne,
 Legal Right to, 221, 261
 Royal Right to, 221, 261
 Day of Atonement, 217, 272
 Dedication, Feast of, 107, 267
 Definite Article, "the," 198, 223, 236, 263, 270, 271
 Deoius, 227
 Devaki, 227
 Devil, The (see Satan), 23, 24, 55, 60, 61, 87, 99, 103, 107, 148, 151, 152, 196, 227, 230, 251, 262
 Dinon, 240, 241, 249
 Dio Cassius, 222, 223, 235
 Dispensationalist, 266
 Divorce, 47, 112, 118, 119
 Doddridge, Philip, 263, 268, 272
 Dragnet, The, 62, 266
 Dropsy, Man Healed of, 109
 Druids, 227
 Durant, Will, 225

 Eagle, 205
 Eclipse(s):
 of Darius (I), 243, 244, 248
 before Herod's Death, 206, 207, 220, 223, 226, 230, 234
 of October (Battle of Salamis), 248
 of Phlegon, 225
 of Ptolemy, 242, 243, 248

 Edict of Milan, 208
 Edomites, 256
 Egypt, Flight to, 17, 208, 217, 219, 220, 261, 266
 Egyptian hieroglyphic inscription, 251
 Eleven Disciples, The, 188, 189, 191, 192, 272
 Elijah (Elias), 89, 251, 268
 Elisha (Eliseus), 32
 Elizabeth, Mother of John Baptist, 13, 217
 Emmaus, the Disciples of, 189
 Enoch, 15
 Epact, 210, 212
 Ephorus, 240, 241, 249
 Epiphanius, 208
 Eratosthenes, 243-247
 Eros, 227
 Esther, the Book of, 196, 213, 221, 224, 236-238, 250, 262, 263
 Etruscans, 227
 Eurymedon, the River, 240
 Eusebius, 203, 207, 208, 225, 226, 241, 249, 251, 264
 Evolution(ist), 200, 201
 Exiguus, Dionysius, 206, 230, 233
 Exodus, The, 211-213
 Ezra, the Book of, 231-233, 238, 246, 250

 F³⁵ Byzantine sub-group, 205
 Fabulous Era, 244
 Fasti Hellenici, 241, 246, 251
 Fasting Question, 39
 Faulstich, Eugene W., 212, 214, 238
 Feast of the Dedication, 107, 267
 Feast of John 5:1, 41, 223, 224, 236, 263, 264
 Fig Tree, 25, 26, 107, 130, 131, 145, 196
 Filocalus, Furius Dionysius (Calendar of Philocalus), 208
 Finegan, Jack, 207, 208, 210, 214, 218, 222, 223, 226, 230
 First Advent, 206, 217, 232, 233
 Five Thousand Fed, 74, 85
 Fleetwood, John, 264, 267, 268
 Flood of Noah, 117, 145, 212, 238, 250
 Forgeries, Catholic, 250
 Forty years, 251
 Four Document Hypothesis, 201
 Four Thousand Fed, 84, 85
 Fourteen Generations of Mat.1:17, 16, 257, 260, 261
 Frankincense, 17
 Freemasonry, 227
 Fuchs, Ernst, 200

 Gabriel, 12, 13, 216, 217, 221, 231, 261
 Gadarene Demoniacs, 64
 Gap Problem, 257
 Gate, the Straight, 50

 Gehman, Henry S., 213, 219, 263, 267, 268
 Genealogy:
 Jesus', 15, 256
 Josephs', 221, 258, 261
 Mary's, 221, 261
 Geneva Bible, 218
 Gershom, son of Moses, 219, 262
 Gestation period for humans, 216, 217
 Gethsemane, 159
 Golden Calves, 256
 Golden lamp stand (Menorah), 251
 Golgotha, 175, 177, 268
 Gomorrha, 71
 Graves opened, 181, 188
 Great Commandment, The, 136
 Great Supper, The, 110
 Greek Antiquities, 244
 Greswell, Edward, 222, 226, 235, 263, 264, 267, 268
 Griesbach, Johann Jakob, 203, 204
 Grotius, 264

 Haas, Dr. N., 269, 270,
 Hadrian, Emperor of Rome, 242
 Haran, the city, 251
 Harmony:
 Absolute, 226
 Standard, 199, 226
 Harvard Center for Astrophysics, iv, 197, 216
 Hazael, 256
 Hebrew superscription above Cross, 135, 178, 198, 270, 271
 Heliocentric System, 241
 Hell, 47, 53, 71, 86, 93, 94, 100, 104, 113, 139
 Hellanicus, 241
 Hellespont (Dardanelles), 241
 Hengstenberg, E.W., 241, 245, 249, 264
 Heracleides, 240, 249
 Herod:
 Antipas (the Tetrarch), 20, 28, 29, 54, 72, 73, 85, 109, 172, 222, 235, 271
 Philip, 20, 28
 The Great, 12, 16-18, 206-208, 218-220, 222, 223, 226, 230, 234, 235, 262
 Herodias, 28, 29, 72, 73
 Herodotus, 248
 Hewitt, Dr. J.W., 269
 Hezekiah (Ezekias), 15, 215, 258, 261
 High Sabbath (high day), 182, 196
 Hillel II, 211, 212
 Hippolytus of Rome, 207, 208
 Hislop, Alexander, 208, 209, 217, 226, 227
 Hoehner, Dr. H. W., 208, 218, 226, 232-234, 238, 239
 Hort, F.J.A., iii, 199

Horus (Osiris), 208, 227
House Built on the Rock, 50
Hundred Fold Reward, 121
Husbandmen, The Wicked, 132
Hyrcanus, 238

I Am:
 Before Abraham Was, 98
 The Bread of Life, 78
 The God of Abraham, 136
 The Good Shepherd, 103
 The Light of the World, 98, 102
 The Resurrection, 114
 The True Vine, 156
 The Way, Truth, Life, 155

I See Men As Trees, 86
Incarnation, The, 11, 259
Indrani, 227
Infirm Woman With Issue of Blood (18 Years), 66
Intercalary, 211, 213
Intercessory Prayer, Jesus', 158
Irenaeus, 207, 230, 264
Isaac, 15, 52, 109, 136, 258, 259
Isaiah (Esaia), 20, 25, 32, 35, 45, 59, 81, 140, 141
Isis, 209, 227
Iyyar (Zif or Ziv), 215, 228, 229, 239

Jacob, 13, 15, 29, 30, 52, 109, 136, 221, 240, 257-260, 262
Jairus' Daughter Raised, 66, 263
Jarvis, Samuel F., 222, 235, 263, 267, 268, 272
Jecoliah, 257
Jeconiah (same as Coniah & Jehoiachin), 258, 259
Jeffrey, Grant R., 226, 232
Jehoaddan, 257
Jehoiachin (same as Coniah & Jeconiah), 258, 259
Jehoiada, the High Priest, 256
Jehoiakim, 214, 215, 258, 259
Jehoram (Joram, King of Judah), 15, 256, 257, 261
Jehoshaphat (King of Judah), 257, 258, 261
Jehovah, 198, 271
Jeremiah,
 the Book of, 214, 215, 231, 259
 the Prophet, 215, 231
Jericho, 101, 123, 124, 266
Jerusalem, 205
Jesse, 15, 221, 257-259, 261
Jezebel, 250, 256, 257
Joash (King of Judah), 256, 257, 260, 261
John the:
 Apostle, 33-35, 45, 68, 70, 88, 93, 100, 122, 123, 141, 149, 159, 199, 205, 208, 223, 224, 233, 236, 262-264, 271, 272
 Baptist, 12, 14, 20-23, 25, 28, 29, 31, 39, 42, 52, 53, 72, 73, 86, 89, 101, 108, 112, 132, 194, 208, 209, 216-218, 220-222, 226, 230, 233, 235, 261, 262
 John 5:1, the Feast of, 41, 223, 236, 263
 Jonah (Jonas), 56, 57, 85, 224, 237, 251
 Jonathan, 212
 Jones, Dr. Floyd Nolen, 196, 210, 214, 216, 222, 231, 233 256, 257, 260, 267
 Joseph:
 of Arimathaea, 182, 183, 208, 217-221, 258, 260, 261
 the Carpenter, 12-19, 25, 32, 78, 208, 217-221, 258-261
 Josephus, 206-209, 214, 219, 220, 222-224, 226, 230, 234-236, 244, 251, 262, 263
 Josiah (Josias, King of Judah), 15, 214, 215, 258, 260, 261
 Jotham (King of Judah), 258, 261
 Jubilee, Year of, 223, 236
 Judah:
 Son of Jacob (Judas), 15, 258, 259, 262
 Tribe of, 221, 258, 261, 262
 Judas Iscariot, 46, 70, 79, 126, 148, 151-153, 160, 161, 169, 196, 264, 268
 Judge Not, 49
 Julius Caesar (see Caesar), 207, 230, 238
 Justin Martyr, 218, 226
 Juttah, 216, 217

Keil, K. F., 214
Kerr, John H., 263, 265, 267, 268
Keys of the Kingdom, 86
Kingdom:
 of Israel, 214
 of Judah, 214, 215, 251, 256, 257, 259, 260
Kingdom Parables, The, 58-63
Kislev (also see Chisleu), 107, 197, 214-217, 228, 229, 267
Klassen, Frank R., 233, 237
Koine, 198, 270
Krishna, 227
Kronos, 209
Kruger, 241, 249

Laban, 240
Laborers, Parable of the, 121
Lachmann, Karl, 202, 266
Lament over Jerusalem, 109, 129, 139
Lampsacus, 240, 241, 247-249, 251
Lazarus:
 Brother of Mary & Martha, 113, 114, 125, 126, 128, 268
 the Beggar & the Rich Man, 113

Leah, 262
Leap year, 211, 237, 239
Leaven, 62, 85, 86, 104, 107, 266
LeClerc, 264
Leper Healed, 36
Lessing, Gotthold Ephraim, 202, 203
Lightfoot, John, 263, 264, 267, 268, 272
Linnemann, Eta, , 200-204, 266
Lion, 205
Literary Dependence, 200-203
Lloyd, Bishop William, 233, 239, 240, 251
Loose, To, 86, 94, 107, 114
Lord's Prayer (see Model Prayer), 101
Lord's Supper Instituted, 153
Lot's Wife, 117
Lunar Translation Period, 197
Luni-solar, 210, 212, 213
Luther, Martin, 264
Lycurgus, 244

Macknight, James, 263, 267, 268, 272
Magi (see Wise Men), 16, 17, 208, 218-220, 224, 261
Magnificat of Mary, 13, 221, 261
Malchus' Ear, 162, 269
Manasseh (King of Judah), 258, 261
Manger, 16, 218, 219
Marble (see Arundelian), 244-246
Marcus Agrippa, 223
Marriage of the King's Son, 134
Marshall, Benjamin, 232, 233, 240
Martha of Bethany, 101, 113, 114, 125, 268
Martyr, Justin, 218, 226
Mary:
 of Bethany, 101, 113, 114, 125, 196, 267, 268
 Magdalene, 54, 179, 182, 183, 185-188
 Mother of Christ, 12-18, 69, 179, 208, 210, 217-222, 258, 260-262
Matthew's Call & Feast (Levi), 39
Mauro, Philip, 245, 248
Maximus, 225
McClain, Alva J., 232, 233
Medes (ian), 231
Meeus, Jean, 197
Melchizedek, 272
Menorah (Golden lamp stand), 213
Merivale, Charles, 222, 226, 235
Merrill, Eugene H., 249, 251
Messiah, 198, 208, 213, 220, 221, 224, 231, 232, 237, 238, 251, 252, 254, 257, 259, 261, 271
Miracles of Jesus, xvii
Mishna, The, 214, 226
Mithras (the Mediator), 227
Model Prayer (The Lord's), 101
Moore, Dr. Peter W., 239

- Moses, 18, 25, 27, 37, 42, 78, 82, 88, 89, 97, 98, 102, 113, 118, 119, 135, 136, 138, 189, 190, 202, 212, 219, 251, 262
- Moyer, Elgin S., 208
- Muslims, 203
- Mustard Seed, 62, 91, 107, 113, 266
- Myrrh, 17, 177, 183, 268
- Nabonassar, Era of, 242, 243, 248
- Nabonidus, King of Babylon, 251
- Nabopolassar, King of Babylon, 251
- Nain, Widow of, 52, 268
- Nathan, 15, 221, 261
- Nathanael (same as Bartholomew), 25, 191, 264
- Nativity, The, 15, 206-209, 217, 220, 222, 226, 230, 233-235
- Naxos, Siege of, 240
- Nazareth, 13, 16, 19, 23, 25, 32, 34, 69, 123, 129, 161, 167, 168, 178, 186, 189, 198, 217, 219-221, 223, 236, 261, 263, 269, 270
- Nazirite Vow, Jesus', 268
- Nebuchadnezzar, 248, 259
- Nebuzaradan, 215
- Nehemiah, the Book of, 225, 231-233
- Newcome, William, 263, 267, 272
- Newton:
 - Robert R., 245, 248
 - Sir Isaac, 210-212, 214, 232, 233, 237, 242-248
- Nicodemus, 27, 98, 183
- Nimrod Bar Cush, 209, 226, 227
- Nineveh (ites), 57, 251
- Nisan (Abib), 149, 177, 185, 191, 196, 197, 207, 210-217, 224, 228-230, 234, 237-239, 251, 254
- Noah (Noe), 15, 117, 145, 196, 210, 212
- Nobleman's Son Healed, 31
- Nolan, Dr. Frederick, iii
- Norbanus, 223
- Notre Dame, 227
- Octavius (Augustus Caesar), 16, 207, 220, 221, 224, 225, 231, 233, 235
- Offending – Restoration, 94
- Ogyges, 244
- Olympiad (s), 197, 207, 214, 222, 223, 225, 240, 241, 244, 246-248
- Olympic Disc, 244
- Omri (King of Israel), 257
- Origen, Adamantius, 207
- Orion, 209
- Orosius, Paulus, 250, 252
- Osiris (Horus), 208, 227
- Ossuary "4," 270
- Ostracism, 240, 249
- Our Lady, 227
- Ox, 205
- Paidion, 218
- Pais, 218
- Palsied Man Healed, 37
- Parables of Jesus, xviii
- Parian Marble (see Arundelian), 244, 245, 246
- Passover Chart, 196
- Passover, The, 19, 27, 41, 74, 81, 125, 148-151, 170, 174, 175, 196, 207, 209, 211, 213, 215-217, 220, 221, 224, 230, 234, 236, 237, 261, 263, 266-268, 271
- Peloponnesian War, 240, 241, 249
- Pentecost: Feast of, 209, 211, 216, 217, 223, 224, 227, 232, 233, 236, 263, 264, 266
- Pentecost, J. Dwight, 232, 233
- Petavius, Dionysius, 233, 241, 249
- Peter, Simon (Cephas), 25, 33, 35, 36, 45, 67, 68, 70, 75, 77, 79, 82, 86-88, 92, 94, 106, 121, 131, 144, 149, 151, 152, 154, 155, 159, 160, 162, 163, 167, 168, 186-189, 199, 200, 203, 264, 268, 269, 271, 272
- Peter's Denial:
 - Foretold, 154, 269
 - Carried Out, 167, 199, 203, 268, 269
- Philip,
 - the Apostle, 25, 45, 70, 75, 140, 155, 264
 - the Tetrarch, 20, 28, 72
- Philocalus, (see Filocalus & Calendar of), 208
- Philoponus, 225
- Phlegon of Tralles, 225, 251
- Pickering, Dr. Wilbur N., 205
- Piercing of Jesus' Side, 182
- Pilate, Pontius, 20, 106, 170-175, 178, 182-184, 198, 222, 235, 250, 252, 270, 271
- Piso, Lucius, 221
- Pius, Antoninus, 242
- Pliny the Elder, 221
- Plutarch, 240, 244
- Poe Valley, 227
- Pompey, 238
- Pope John I, 206, 233
- Pounds, Parable of, 124
- Praetorium, 174
- Preparation, The Day of the, 175, 182-184, 196
- Prideaux, Dr. Humphrey, 233, 237
- Pritchard, James B., 251
- Prodigal Son, 111
- Prophetic Year (360 Days), 238, 239, 250, 251
- Pro-rex, 225, 249, 250
- Ptolemy (-maeus), Claudius, 239, 240-251
- Purgatory, 227
- Purim, Feast of, 224, 236, 263
- Pythagoras, 242
- "Q" (Quelle = Source), 200, 204
- "Queen of Heaven," 209, 227
- Quirinius (Cyrenius), 16, 225, 226
- Rachel, 17, 262
- Ramah (Rama), 17, 219, 257
- Ramsay, Sir William, 222, 226, 235
- Receive Ye the Holy Ghost, 190
- Reese, Edward, 263, 267, 268
- Regal (see "Abbreviations" p. xii), 265, 267, 268, 272
- Reincarnation, 227
- Resurrection, 42, 87, 91, 110, 114, 135, 136, 185, 186, 188, 194, 196, 199, 205, 213, 223, 227, 233, 236, 250, 251, 255, 269-271
- Rich Young Ruler, 120, 199
- Riesner, Rainer, 203, 204
- Robertson, A.T, iv, 200, 206, 207, 222, 224, 234-236, 263-265, 267, 268
- Robinson, Edward, 224, 236, 263, 264, 267
- Rome, 205-207, 209, 220, 222, 223, 227, 230, 234, 235, 243, 250
- Ruth, 15, 259
- Ryrie, Charles C., 263, 265, 267, 268
- Sadducees, 21, 85, 86, 135, 136
- Salamis, Battle of, 208, 248, 249
- Salmon, 15, 258, 259
- Salome, wife of Zebedee, 182, 185, 271
- Salt, 46, 94, 111
- Samaritan:
 - the Good, 100
 - Woman, 29
- Satan (The Devil), 23, 24, 55, 60, 61, 87, 99, 103, 107, 148, 151, 152, 154, 196, 227, 230, 251, 262
- Saturnalia, Festival of, 209
- Scaliger, Joseph, 264
- Scofield, C.I., 232, 265, 268
- Second Coming of Christ, 141-148
- Sejanus, 250-252
- Semiramis I, 209, 226, 227
- Sermon on the Mount, 46-51
- Sermon on the Plain, 265
- Seven Other Spirits, 57
- Seventy Disciples, The, 100, 103, 265
- Seventy Weeks Prophecy (also see Dan.9:25), 225, 231-233, 237, 238, 240, 241, 247, 249-254
- Shealtiel (Salathiel), 15, 258, 259
- Sheep:
 - and Goats, 147
 - Sheep Gone Astray, 94
 - Sheep Lost, 111
- Shepherds, 16, 208, 209, 218, 219, 220, 226
- Shingmoo, 227
- Siculus:
 - Diodorus, 240, 241, 243, 248, 249
 - Timaeus, 244, 246

Simeon, 18, 220
 Simon:
 the Leper, 125, 196, 267, 268
 Peter (see Peter),
 the Pharisee, 54
 Sinai, 205
 Smith, Sir William, 241, 263-265, 267,
 268, 272
 Sodom, 53, 54, 71, 100, 117
 Sogdianus, 251
 Solomon, the King, 15, 49, 57, 105,
 209, 210, 213, 215, 221, 256, 258,
 259, 261
 Solomon's Porch, 107
 Solon, 244
 Sons of Thunder, 45, 267
 Sower, The, 58
 Spirit of Infirmary, Woman with (18
 Years), 107
 Star, of Jesus' Birth (of Jacob) 16, 17,
 221, 223, 225, 232, 235, 253, 255,
 262
 Stromata, 207, 208
 Strong, James, 213, 225, 263, 267, 268
 Superscription, 135, 178, 198, 270, 271
 Sword, 18, 71, 143, 155, 161-163
 Synoptic Problem, 199-205, 266-268
 Syntaxis, 242, 245
 Syrophenician Woman's Daughter
 Healed, 83

 Tabernacles, Feast of, 95, 97, 209, 210,
 216, 217, 263, 265, 266
 Tacitus, Cornelius, 221, 222, 235, 250
 Talents, Parable of, 147
 Talmud, Babylonian, 210, 212, 214
 Tamar (Thamar), 15, 259
 Tammuz Adonis, 197, 227-229
 Tares, Parable of, 61, 266
 Tempest, Stilled, 63
 Temple:
 Baal's, 227, 256
 Cleansed (1st), 27
 Cleansed (2nd), 130, 197
 Herod's, 12, 18, 19, 24, 41, 97-100,
 107, 118, 125, 129-132, 134-141,
 148, 149, 163, 165, 169, 179,
 181, 195, 196, 208, 209, 210,
 216, 219-222, 226, 230, 232,
 235, 251, 261, 268
 One Greater Than, 43
 Second, the, 225, 232
 Solomon's, 104, 139, 209, 215, 226,
 231, 256
 Temptation of Jesus, 23
 Ten Disciples, The, 190, 191, 272

 Ten Lepers Healed, 117
 Ten Virgins, The Parable of, 146
 Tertullian, 207, 218, 250, 252
 Tetragrammaton (YHWH), 198, 271
 Textus Receptus, iii, 198, 199, 203,
 205, 270
 Thallus, 225, 251
 Themistocles, 240, 241, 247, 249,
 251
 Theodoret, 264
 Theological Science, 201
 Thermopylae, Battle of, 244, 249
 Thiele, Edwin R., 214, 215, 251
 Thomas, Doubting, 45, 70, 114, 155,
 191, 264, 272
 Thompson, Frank C., 263, 265, 267,
 268, 272
 Thucydides, 240, 241, 247-249, 251
 Tiberius Caesar, 20, 207, 220, 221,
 224, 225-231, 233, 235, 249-252
 Tischendorf, C. Von, 263, 267, 268,
 272
 Tishri, 197, 210, 212-217, 228, 229
 Titus of Rome, 210, 226, 238, 251
 Tomb, The Empty, 185
 Townsend, George, 263, 265, 267, 268,
 272
 Transfiguration, The, 88
 Transmigration, 227
 Tribulation, The, 143, 144
 Triumphal Entry, 127, 196, 268
 Troy, The Fall of, 246
 Trumpets, Feast of, 216
 Twelve Chosen, The, 45, 263, 264
 Two Source Theory, 200-204
 Tyndale's New Testament, iii, 218
 Tzaferis, V., 270

 Unger, Merrill F, 233, 263, 265, 267,
 268
 Unleavened Bread, Feast of, 148, 149,
 209, 211, 216, 217, 266
 Unmerciful Servant Parable, 95
 Ussher, James, 221, 222, 225, 232, 233,
 235, 239, 240, 241, 243-245,
 247-249, 252, 263, 267, 268
 Uzziah (Ozias, also Azariah), 15,
 256-258, 261

 Varro, 244
 Veadar (also Adar II), 211-213, 216,
 228
 Veil of the Temple Rent, 181
 Velleius, Paterculus, 222, 235
 Venus, 227
 Vitranga, Campegius, 241, 249

 Wall (of Jerusalem), 225, 231, 232
 Walton, John H., 213, 215
 Walvoord, John F., 232, 233
 Washes Disciples Feet, Jesus, 151
 Watch Parables, 146-148
 Water, Jesus Walks On, 76
 Waw, 198, 271
 Wedding Garment, 134
 Westcott, B.F., iii, 199, 268
 Whiston, William, 206, 219, 223, 235
 Widow (s):
 of Nain, 52
 the Persistent, 117
 Two Mites, 140, 268
 Wikipedia Encyclopedia, Internet, 251
 Wilkinson, Sir J. Gardiner, 209
 Wineskins, Parable of the, 40
 Wise Men from the East (see Magi),
 16, 17, 208, 218-221, 261
 Wiseman, Donald J., 249
 Withered Hand Healed, 43
 Wrist (s), 269
 Wycliffe Bible Translators, 205
 Wycliffe, John (1380 translation), 218

 Xerxes:
 I of Thermopylae, 225, 240, 241,
 243, 245, 248-251, 253
 Xerxes II, 251

 Yamauchi, Edwin M., 249
 YHWH, 198, 271
 Yohanan Ben Ha'galgal, 270
 Yule log, 227

 Zacchaeus, the Publican of Jericho, 124
 Zacharias:
 Father of John the Baptist, 12-14, 20,
 209, 216, 217, 222, 226, 262
 (Same As Zechariah the Prophet),
 104, 139, 198, 271
 Zebedee, Father of James & John, 33,
 34, 45, 70, 122, 159, 182, 191, 262
 Zechariah:
 son of Jehoiada, 256
 the Prophet, 104, 139, 198, 271
 Zedekiah, King of Israel, 215, 258,
 259
 Zerubbabel (Zorobabel), 15, 221, 225,
 258, 260, 261
 Zibiah, 257
 Zif (Ziv or Iyyar), 215
 Zumpt, Augustus, 226

Chronological Compendium

Genesis	Event	Yrs.	AM Age of Earth	Genesis	Event	Yrs.	AM Age of Earth
Ch. 1	Creation	0	0	7:6	The Flood when Noah is 600 ¹		1656
5:3	Seth born when Adam was	130	130	11:10	Arphaxad born when Shem was	100	1658
5:6	Enos born when Seth was	105	235	11:12	Salah born when Arphaxad was	35	1693
5:9	Cainan born when Enos was	90	325	11:14	Eber born when Salah was	30	1723
5:12	Mahalaleel born when Cainan was	70	395	11:16	Peleg born when Eber was	34	1757
5:15	Jared born when Mahalaleel was	65	460	11:18	Reu born when Peleg was	30	1787
5:18	Enoch born when Jared was	162	622	11:20	Serug born when Reu was	32	1819
5:21	Methuselah born when Enoch was	65	687	11:22	Nahor born when Serug was	30	1849
5:25	Lamech born - Methuselah was	187	874	11:24	Terah born when Nahor was	29	1878
5:28	Noah born when Lamech was	182	1056	11:26	Abraham born when Terah was	130	2008
11:10	Shem born when Noah was	502	1558	12:4	Abraham enters Canaan, age 75	75	2083

Scripture has several large time spans that enable us to begin at 2083 AM & quickly obtain a BC date for Creation.²

Scripture	EVENT	Years	AM Age of Earth
Gen 12:4	Abraham enters Canaan & begins sojourn, age 75	75	2083
Gen 12:10; Exo 12:40; Gal 3:17	From when Abraham left Haran to enter Canaan until the Exodus from Egypt (to the very day)	430	2513
I Ki. 6:1	Exodus to start of Temple, 479 years (in the 480th year which is 479 years plus 16 days – p. 52, fn 2)	479	2992
I Kings 11:42; 6:1, 37–38	Start of Temple to division of the Kingdom. Solomon reigned 40 yrs, temple began <i>in</i> his 4th yr	37	3029
Ezk 4:4–6	Division of Kingdom to destruction of Jerusalem <i>in</i> the 390th year (inclusively numbered = 389 ⁺)	389	3418

The Kingdom of Judah fell to Babylon in 586 BC.³ Hence the date of the Creation is 586 + 3418 = 4004 BC.

¹ The year 1656 is obtained by adding the 600th year of Noah, during which the Flood took place, to 1056 – the year he was born as found at Genesis 5:28 on this same chart.

² A most important chronological key is to be found in the fact that Ish-bosheth, Saul's son, was 40 years old when he began to reign (2 Sam.2:10) over the kingdom of Israel. Since Ish-bosheth is not listed among the sons of Saul at the beginning of his father's reign (1 Sam.14:49) but is included in the much later written complete list in 1 Chronicles 8:33, he must have been born after Saul became king. Thus, Saul must have reigned at least 40 years.

With no other information upon which to draw, a chronologist working before New Testament time would be forced to so deduce and accept that length of reign for Saul and hope that it fit. There would have been no justification for arbitrarily taking any number greater than 40. From Acts 13:21 we know that it would have tallied – and done so on his very first attempt. Thus, the Acts verse must now be seen as confirmatory (and vice versa!).

The principle to be seen from this is that the Hebrews had access to all the information necessary for them to trace their own history from the Old Testament, and thus no New Testament information was or is necessary whatsoever to construct the chronology from Creation to the time of Christ. The O.T. is a complete self-contained revelation in all such matters. Furthermore, this is why the 480 years from the Exodus to the start of the Temple in the 4th year of Solomon's sole-reign must be taken as the factual chronological key for that period and the Acts 13:17–22 passage understood and interpreted accordingly – and not the reverse as so many would have it. Indeed, we affirm that the 300-year statement of Judges 11:26 absolutely confirms 1 Kings 6:1 and its 480-year declaration.

³ The date of the Fall of Jerusalem has been derived as 586 BC. The years 588 and 587 also receive able support by careful men. Ussher, Browne, and more recently E. W. Faulstich held to 588, whereas H. F. Clinton, Sir Robert Anderson, W. F. Albright, and D. J. Wiseman championed BC 587. Daniel was carried to Babylon in the 3rd year of Jehoiakim (606 BC) by Nebuchadnezzar who was then general of the army as well as crown prince. This event began the 70-year servitude for Babylon (Jer. 29.10; Dan 1:1).

Disclosure

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