A Harmony of the Gospels

By Rick Swartzentrover

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HARMONY
of the Gospels

The Fourfold Gospel
With Brief Explanatory Notes

Based on the WEB Bible* **

By
ADAM FAHLING
Author "The Life of Christ," "Behold the Savior in Sacred Art," ect.

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second Edition, 1958
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Printed in the United States of America

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1. The Preface of Luke
(Lk 1:1-4)
An authentic account of the historic Christ

Lk 1:1-4

1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, 2 even as
those who from the beginning were eyewitnesses and servants of the word delivered them to us, 3 it seemed good to me also,
having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; [a] 4 that you
might know the certainty concerning the things in which you were instructed.

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2. The Prelog of John
(Jn 1:1-14)
Exhibiting the historic Christ as the eternal Son of God incarnate for our redemption

Jn 1:1-14

1In the beginning was the Word, [b] and the Word was with God, and the Word was God. 2The same was in the beginning with God. 3All things were made through him. Without him was not anything made that has been made. 4In him was life, and the life was the light of men. 5The light shines in the darkness, and the darkness hasn't overcome[1] it. 6There came a man, sent from God, whose name was John. 7The same came as a witness, that he might testify about the light, that all might believe through him. 8He was not the light, but was sent that he might testify about the light. 9The true light that enlightens everyone was coming into the world.

10He was in the world, and the world was made through him, and the world didn't recognize him. 11He came to his own, and those who were his own didn't receive him. 12But as many as received him, to them he gave the right to become God's children, to those who believe in his name: 13who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.

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[1]1:5 The word translated "overcome" (katelaben) can also be translated "comprehended." It refers to getting a grip on an enemy to defeat him.

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Footnotes

a) Otherwise unknown. To him also the Acts are dedicated. Probably he met the expense of research and production.

b) Jesus is presented as the Logos, the personified Word of God. Except in the prolog the Evangelist John makes no further use of this designation for Christ. However, for the use of the term see I John 1:1 and Rev. 19:13.

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3. Apparently Joseph's Genealogy in Matthew and Mary's in Luke [b]
(Mt 1:1-7, Lk 3:23-38)

Mt 1:1-17
Joseph's Family Line

1The book of the genealogy of Jesus Christ[1], the son of
David, the son of Abraham. 2Abraham became the father of
Isaac. Isaac became the father of Jacob. Jacob became the
father of Judah and his brothers. 3Judah became the father of
Perez and Zerah by Tamar. Perez became the father of Hezron.
Hezron became the father of Ram. 4Ram became the father of
Amminadab. Amminadab became the father of Nahshon.
Nahshon became the father of Salmon. 5Salmon became the
father of Boaz by Rahab. Boaz became the father of Obed by
Ruth. Obed became the father of Jesse. 6Jesse became the
father of David the king. David became the father of Solomon
by her who had been the wife of Uriah. 7Solomon became the
father of Rehoboam. Rehoboam became the father of Abijah.
Abijah became the father of Asa. 8Asa became the father of
Jehoshaphat. Jehoshaphat became the father of Joram. Joram
became the father of Uzziah. 9Uzziah became the father of
Jotham. Jotham became the father of Ahaz. Ahaz became the
father of Hezekiah. 10Hezekiah became the father of Manasseh.
Manasseh became the father of Amon. Amon became the
father of Josiah. 11Josiah became the father of Jechoniah and
his brothers, at the time of the exile to Babylon. 12After the
exile to Babylon, Jechoniah became the father of Shealtiel.
Shealtiel became the father of Zerubbabel. 13Zerubbabel
became the father of Abiud. Abiud became the father of
Eliakim. Eliakim became the father of Azor. 14Azor became

[Lk 3:23-38]
Mary's Family Line

23Jesus himself, when he began to teach, was about thirty years
old, being the son (as was supposed) [d] of Joseph, the son of
Heli, 24the son of Matthat, the son of Levi, the son of Melchi,
the son of Jannai, the son of Joseph, 25the son of Mattathias,
the son of Amos, the son of Nahum, the son of Esli, the son of
Naggai, 26the son of Maath, the son of Mattathias, the son of
Semein, the son of Joseph, the son of Judah, 27the son of
Joanan, the son of Rhesa, the son of Zerubbabel, the son of
Shealtiel, the son of Neri, 28the son of Melchi, the son of Addi,
the son of Cosam, the son of Elmodam, the son of Er, 29the son
of Jose, the son of Eliezer, the son of Jorim, the son of Matthat,
the son of Levi, 30the son of Simeon, the son of Judah, the son
of Joseph, the son of Jonan, the son of Eliakim, 31the son of
Melea, the son of Menan, the son of Mattatha, the son of
Nathan, the son of David, 32the son of Jesse, the son of Obed,
the son of Boaz, the son of Salmon, the son of Nahshon, 33the
son of Amminadab, the son of Aram,[1] the son of Hezron, the
son of Perez, the son of Judah, 34the son of Jacob, the son of
Isaac, the son of Abraham, the son of Terah, the son of Nahor,
35the son of Serug, the son of Reu, the son of Peleg, the son of
Eber, the son of Shelah, 36the son of Cainan, the son of
Arphaxad, the son of Shem, the son of Noah, the son of
Lamech, 37the son of Methuselah, the son of Enoch, the son of
Jared, the son of Mahalaleel, the son of Cainan, 38the son of
Enos, the son of Seth, the son of Adam, the son of God.

the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. 15Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. 16Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus [c] [2], who is called Christ. 17So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

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[1] 1:1 Messiah (Hebrew) and Christ (Greek) both mean "Anointed One"

[2] 1:16 "Jesus" means "Salvation."

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[1] 3:33 NU reads "Admin, the son of Arni" instead of "Aram"

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Footnotes

a) Compare Ruth 4:18-22; I Chron. 1:1-28; 2:1-15; 3:1-19.

b) This view is not accepted by all scholars, although It is as old as Eusebius (Ecci, Hist. I, 7). In Matthew: Descending along the Israelite line — Abraham to Joseph, the husband of Mary. In Luke: Ascending to our common ancestor— Joseph to Adam.

c) Joseph did not "beget" Jesus. "Of whom was born." In all other cases "begat." This is a proof of the Virgin Birth.

d) Jesus, "being (as was supposed) the son of Joseph," but in reality the maternal grandson of Heli.

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Part III. On the Threshold of the New Testament

Events Preceding the birth of Jesus

Probably October,. 748 A.U.C., or 6 B.C., to Spring 749 A.C.U., or 5 B.C. [a]

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8. The Birth of John the Baptist			Lk 1:57-80		
9. The Annunciation of the Birth of Jesus to Joseph	Mt 1:18-25				

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4. The Annunciation of the Birth of John to Zacharias

(Lk 1:5-25)

Jerusalem, in the Temple. In the hill country of Judea.

Lk 1:5-25

5There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. [b] He had a wife of the daughters of Aaron, and her name was Elizabeth. 6They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. 7But they had no child, because Elizabeth was barren, and they both were well advanced in years. 8Now it happened, while he executed the priest's office before God in the order of his division, 9according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10The whole multitude of the people were praying outside at the hour of incense.

11An angel of the Lord appeared to him, standing on the right side of the altar of incense. 12Zacharias was troubled when he saw him, and fear fell upon him. 13But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John. 14You will have joy and gladness; and many will rejoice at his birth. 15For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled

with the Holy Spirit, even from his mother's womb. [16]He will turn many of the children of Israel to the Lord, their God. [17]He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

[18]Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

[19]The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. [20]Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

[21]The people were waiting for Zacharias, and they marveled that he delayed in the temple. [22]When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. [23]It happened, when the days of his service were fulfilled, he departed to his house. [24]After these days Elizabeth, his wife, conceived, and she hid herself five months, saying, [25]"Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men."

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5. The Annunciation of the Birth of Jesus to Mary

(Lk 1:26-38)

Nazareth in Galilee. Probably in March 749 A.U.C. 05 B.C.

Lk 1:26-38

[26]Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, [27]to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary. [28]Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!"

[29]But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. [30]The angel said to her, "Don't be afraid, Mary, for you have found favor with God. [31]Behold, you will conceive in your womb, and bring forth a son, and will call his name 'Jesus.' [32]He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, [33]and he will reign over the house of Jacob forever. There will be no end to his Kingdom."

[34]Mary said to the angel, "How can this be, seeing I am a virgin?"

[35]The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God. [36]Behold, Elizabeth, your relative, [c] also has conceived a son in her old age; and this is the sixth month with her who was called barren. [37]For everything spoken by God is possible."

[38]Mary said, "Behold, the handmaid of the Lord; be it to me according to your word." The angel departed from her.

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6. Mary's Visit to Elisabeth

(Lk 1:39-45)

The song of Elisabeth. In the hill country of Judea.

Lk 1:39-45

39 Mary arose in those days and went into the hill country with haste, into a city of Judah, 40 and entered into the house of
Zacharias and greeted Elizabeth. 41 It happened, when Elizabeth heard Mary's greeting, that the baby leaped in her womb, and
Elizabeth was filled with the Holy Spirit. 42 She called out with a loud voice, and said, "Blessed are you among women, and
blessed is the fruit of your womb! 43 Why am I so favored, that the mother of my Lord should come to me? 44 For behold, when
the voice of your greeting came into my ears, the baby leaped in my womb for joy! 45 Blessed is she who believed, for there will
be a fulfillment of the things which have been spoken to her from the Lord!"

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7. The Magnificat of Mary

(Lk 1:46-56)

The return of Mary after a stay of about three months. Probably middle of June, 5 B.C.

Luke 1:46-56

46 Mary said,
"My soul magnifies the Lord.
47 My spirit has rejoiced in God my Savior,
48 for he has looked at the humble state of his handmaid.
For behold, from now on, all generations will call me blessed.
49 For he who is mighty has done great things for me.
Holy is his name.
50 His mercy is for generations of generations on those who fear him.
51 He has shown strength with his arm.
He has scattered the proud in the imagination of their heart.
52 He has put down princes from their thrones.
And has exalted the lowly.
53 He has filled the hungry with good things.
He has sent the rich away empty.
54 He has given help to Israel, his servant, that he might remember mercy,
55 As he spoke to our fathers,
to Abraham and his seed forever."
56 Mary stayed with her about three months, and then returned to her house. [d]

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8. The Birth of John the Baptist

(Lk 1:57-80)

The benedictus of Zacharias. In the hill country of Judea. Probably end of June, 5 B.C. [e]

Lk 1:57-80

57Now the time that Elizabeth should give birth was fulfilled, and she brought forth a son. 58Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her. 59It happened on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father. 60His mother answered, “Not so; but he will be called John.”

61They said to her, “There is no one among your relatives who is called by this name.” 62They made signs to his father, what he would have him called.

63He asked for a writing tablet, and wrote, “His name is John.”

They all marveled. 64His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. 65Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. 66All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of the Lord was with him. 67His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,

68“Blessed be the Lord, the God of Israel,
for he has visited and worked redemption for his people;
69and has raised up a horn of salvation for us in the house of his servant David
70(as he spoke by the mouth of his holy prophets who have been from of old),
71salvation from our enemies, and from the hand of all who hate us;
72to show mercy towards our fathers,
to remember his holy covenant,
73the oath which he spoke to Abraham, our father,
74to grant to us that we, being delivered out of the hand of our enemies,
should serve him without fear,
75In holiness and righteousness before him all the days of our life.
76And you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to make ready his ways,
77to give knowledge of salvation to his people by the remission of their sins,
78because of the tender mercy of our God,
whereby the dawn from on high will visit us,
79to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace.”
80The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

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9. The Annunciation of the Birth of Jesus to Joseph

(Mt 1:18-25)

Nazareth. [f]

Mt 1:18-25

18Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit. 19Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. 20But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. 21She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

22Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
23"Behold, the virgin shall be with child,
and shall bring forth a son.
They shall call his name Immanuel;"
which is, being interpreted, "God with us."[1]

24Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself; g 25and didn't know her sexually until she had brought forth her firstborn son. He named him Jesus.

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[1]1:23 Isaiah 7:14

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Footnotes

a) The method of counting our years from the birth of Christ was introduced by the Roman abbot Dionysius in 525. However, he made a mistake in supposing that the year 1 A.D. corresponded with the year 754 of the building of Rome, or A.U.C. It has been ascertained that Herod died shortly before the Passover of 750 A.U.C.. or 4 B.C. But Christ was born before Herod died. Therefore. In counting backwards, the annunciation of the birth of the forerunner must be placed, at least, back to 748 A.U.C., or 6 B.C.

b) There were twenty-four courses of priests, each course taking regular weekly turns in the Temple service. The course of Abia to which Zacharias belonged was the eighth In order. According to a Talmudic statement the Temple was destroyed on a Saturday evening. 8-9th of Ab, corresponding to our 4-5th of August, In 828 A.U.C., or 70 AD., just when the course of Jehoiarib. the first In order, had entered office. It Is almost absolutely certain that for many years previously the various priestly courses had been succeeding one another in unbroken regularity. In counting back, we arrive at October 1-7 in 748 A.U.C., or 6 B.C., for the week in which the course of Abia was on duty.

c) It is assumed that the mothers of Mary and Elisabeth were sisters. Priests were permitted to marry into other tribes, if a marriage could be contracted with a member of a family of higher rank. As such a member of the house of David would certainly be considered.

d) "She returned to her own house." This expression may Imply that she had not yet been taken to the house of Joseph.

e) The traditional day for the nativity of John the Baptist is June 24.

f) This section is best placed after the return of Mary "to her own house" from her visit to Elisabeth. Some harmonists place It before the visit to Elisabeth.

g) The sole purpose of the marriage of Joseph with Mary was to legitimize the Child whose advent was now at hand,

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Part IV. The Birth and Childhood of Jesus

Probably December 25, [a] 749 A.U.C., or 5 B.C., to 761 A.C.U., or 8 B.C.

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14. The Visit of the Magi	Mt 2:1-12				
15. The Flight into Egypt	Mt 2:13-18				
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10. The Birth of Jesus
(Mt. 2:1, Lk 2:1-7)
Bethlehem.

Mt 2:1

1Now when Jesus was born in Bethlehem of Judea in the days
of Herod [b] the king, behold, wise men[1] from the east came to
Jerusalem, saying,

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[1]2:1 The word for “wise men” (magoi) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

Lk 2:1-7

1Now it happened in those days, that a decree went out from
Caesar Augustus [c] that all the world should be enrolled. 2This
was the first enrollment made when Quirinius was governor of
Syria. [d] 3All went to enroll themselves, everyone to his own
city. 4Joseph also went up from Galilee, out of the city of
Nazareth, into Judea, to the city of David, which is called
Bethlehem, because he was of the house and family of David;
5to enroll himself with Mary, who was pledged to be married to
him as wife, being pregnant.

6It happened, while they were there, that the day had come that
she should give birth. 7She brought forth her firstboron son, and
she wrapped him in bands of cloth, and laid him in a feeding
trough, because there was no room for them in the inn.

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11. The Shepherds and the Gloria in Excelsis
(Lk 2:8-20)
Near Bethlehem.

Lk 2:8-20

8There were shepherds in the same country staying in the field, and keeping watch by night over their flock. [e] 9Behold, an angel
of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. 10The angel said to them, “Don’t
be afraid, for behold, I bring you good news of great joy which will be to all the people. 11For there is born to you, this day, in the
city of David, a Savior, who is Christ the Lord. 12This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a
feeding trough.” 13Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

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

15It happened, when the angels went away from them into the sky, that the shepherds said one to another, “Let’s go to Bethlehem,
now, and see this thing that has happened, which the Lord has made known to us.” 16They came with haste, and found both Mary
and Joseph, and the baby was lying in the feeding trough. 17When they saw it, they publicized widely the saying which was
spoken to them about this child. 18All who heard it wondered at the things which were spoken to them by the shepherds. 19But
Mary kept all these sayings, pondering them in her heart. 20The shepherds returned, glorifying and praising God for all the things
that they had heard and seen, just as it was told them.

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12. The Circumcision
(Lk 2:21)
Bethlehem.

Lk 2:21

21When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

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13. The Presentation in the Temple
(Lk 2:22-38)

The nunc dimmittis of Simeon and the homage of the prophetess Anna. Jerusalem.

Lk 2:22-38

22When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23(as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”),[1] 24and to offer a sacrifice according to that which is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”[2]

25Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. 26It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ.[3] 27He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law, 28then he received him into his arms, and blessed God, and said,

29“Now you are releasing your servant, Master,
according to your word, in peace;
30for my eyes have seen your salvation,
31which you have prepared before the face of all peoples;
32a light for revelation to the nations,
and the glory of your people Israel.”

33Joseph and his mother were marveling at the things which were spoken concerning him, 34and Simeon blessed them, and said to Mary, his mother, “Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. 35Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed.”

36There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37and she had been a widow for about eighty-four years), who didn’t depart from the temple, worshipping with fastings and petitions night and day. 38Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

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[1] 2:23 Exodus 13:2,12

[2] 2:24 Leviticus 12:8

[3] 2:26 “Christ” (Greek) and “Messiah” (Hebrew) both mean “Anointed One”

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14. The Visit of the Magi [f]

(Mt 2:1-12)

Jerusalem and Bethlehem. Probably February, 4 B.C.

Mt 2:1-12

1Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men[1] from the east came to
Jerusalem, saying, 2"Where is he who is born King of the Jews? For we saw his star [g] in the east, and have come to worship him."
3When Herod the king heard it, he was troubled, and all Jerusalem with him. 4Gathering together all the chief priests and scribes
of the people, he asked them where the Christ would be born. 5They said to him, "In Bethlehem of Judea, for thus it is written
through the prophet,

6'You Bethlehem, land of Judah,
are in no way least among the princes of Judah:
for out of you shall come forth a governor,
who shall shepherd my people, Israel.'"[2]

7Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. 8He sent them to
Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may
come and worship him."

9They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and
stood over where the young child was. 10When they saw the star, they rejoiced with exceedingly great joy. 11They came into the
house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they
offered to him gifts: gold, frankincense, and myrrh. 12Being warned in a dream that they shouldn't return to Herod, they went
back to their own country another way.

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[1]2:1 The word for "wise men" (magoi) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

[2]2:6 Micah 5:2

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15. The Flight into Egypt

(Mt 2:13-18)

The Massacre of the children of Bethlehem

Mt 2:13-18

13Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him.”

14He arose and took the young child and his mother by night, and departed into Egypt, 15and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called my son.”[1]

16Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. 17Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

18“A voice was heard in Ramah,
lamentation, weeping and great mourning,
Rachel weeping for her children;
she wouldn’t be comforted,
because they are no more.”[2]

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[1]2:15 Hosea 11:1

[2]2:18 Jeremiah 31:15

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16. The Death of Herod and the Return to Nazareth [h]
(Mt 2:19-23)

Mt 2:19-23

19But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 20“Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child’s life are dead.”

21He arose and took the young child and his mother, and came into the land of Israel. 22But when he heard that Archelaus [i] was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, 23and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: “He will be called a Nazarene.”

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17. The Childhood of Jesus at Nazareth [j]
(Lk 2:39-40)

Lk 2:39-40

39When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. 40The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

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18. The Visit of the Boy Jesus to Jerusalem When Twelve Years Old

(Lk 2:41-50)

Passover of 8 A.D. or 761 A.U.C. [k]

Lk 2:41-50

41His parents went every year to Jerusalem at the feast of the Passover.

42When he was twelve years old, they went up to Jerusalem according to the custom of the feast, 43and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it, 44but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. 45When they didn't find him, they returned to Jerusalem, looking for him. 46It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions. 47All who heard him were amazed at his understanding and his answers. 48When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

49He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" 50They didn't understand the saying which he spoke to them.

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19. The Eighteen Years at Nazareth

(Lk 2:51, 52)

From 8 to 26 A.D.

Lk 2:51-52

51And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. 52And Jesus increased in wisdom and stature, and in favor with God and men.

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Footnotes

a) Ever since Pope Julius I (336-352) the traditional date for Christmas in the Western Church.

b) 37-4 B.C.

c) 30 B. C. - 14 A. D. Augustus inaugurated the principle of systematic, periodic enrolments, to take place every fourteen years. The first enrolment was originally decreed for 8 B.C., but the actual carrying out of this decree in Judea seems to have been delayed on account of the peculiar local troubles under the rule of Herod.

d) Cyrenius or Quirinius was governor of Syria twice. 11-8 B.C. and 6-10 AD. The second term is referred to in Acts 5:37.

e) There were frequently dry seasons between December and February In Judea when the keeping of sheep in the open was possible. According to rabbinical references, Temple-herds, destined for Temple-sacrifices, lay out the year around.

f) We do not know who the Magi were or where they came from. At any rate, we do not consider them astrologers or soothsayers, nor do we hold that a delusion was used by Providence to lead them to the light. That would be ascribing to a pseudo-science a reality which it does not possess.

g) It seems best to admit the occurrence of a miracle, an astral phenomenon as a sign, and a revelation which betokened the birth of a Jewish Messiah King, Nothing is gained by way of an explanation based upon astrological superstition. There is no Scriptural evidence that a planetary conjunction or any other astronomical configuration ran be drawn upon to foretell anything. As to Balaam's prophesy (Num. 24:17), this was not a prediction of a literal star, but a promise of the King. An Old Testament reference or prophecy would certainly have been mentioned by Matthew according to his usual practice.

h) Herod died ,a few days before the Passover 4 B.C. The time of the sojourn in Egypt was not probably of long duration.

i) 4 B.C. to 6 A.D.

j) Luke passes from the presentation immediately to Nazareth. We must bear in mind the respective purpose of the two evangelistic accounts: of Luke (from the standpoint of Mary), to explain how Jesus, whose home was Nazareth, was born in Bethlehem, of Matthew. to show how it came about that Jesus, who was born in Bethlehem, lived in Nazareth.

k) April 8-14 in 8 AD.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part V. The Period of John

Late Summer of 26 A.D., or 779 A.U.C to the beginning of 27 A.D.

In the Wilderness of Judea and beside the Jordan

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23. The Censure of the Pharisees and Sadducees	Mt 3:7-10		Lk 3:7-9		
24. Individual Directions to Inquirers			Lk 3:10-14		
25. Announcement of the Coming Christ	Mt 3:11-12	Mk 1:7-8	Lk 3:15-18	Jn 1:15-18	

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20. The Beginning of the Gospel
(Mk 1:1)

The Good News concerning Jesus Christ

Mark 1:1

[1]The beginning of the Good News of Jesus Christ, the Son of God.

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21. The Exact Time
(Mt 3:1, Lk 3:12)

Mt 3:1	Lk 3:1-2
1In those days, John the Baptizer came, preaching in the wilderness of Judea, saying,	1Now in the fifteenth year of the reign of Tiberius [a] Caesar, Pontius Pilate [b] being governor of Judea, and Herod [c] being tetrarch of Galilee, and his brother Philip [d] tetrarch of the region of Ituraea and Trachonitis, and Lysanias [e] tetrarch of Abilene, 2in the high priesthood of Annas and Caiaphas, [f] the word of God came to John, the son of Zacharias, in the wilderness.

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22. The Character and Mission of John
(Mt 3:2-6, Mk 1:2-6, Lk 3:3-6)

Mt 3:2-6	Mk 1:2-6	Lk 3:3-6
2"Repent, for the Kingdom of Heaven is at hand!" 3For this is he who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, make ready the way of the Lord. Make his paths straight."[1] 4Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. 5Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him. 6They were baptized[2] by him in the Jordan, confessing their sins.	2As it is written in the prophets, "Behold, I send my messenger before your face, who will prepare your way before you.[1] 3The voice of one crying in the wilderness, 'Make ready the way of the Lord! Make his paths straight!'"[2] 4John came baptizing[3] in the wilderness and preaching the baptism of repentance for forgiveness of sins. 5All the country of Judea and all those of Jerusalem went out to him. They were baptized by him in the Jordan river, confessing their sins. 6John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey.	3He came into all the region around the Jordan, [g] preaching the baptism of repentance for remission of sins. 4As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight. 5Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth. 6All flesh will see God's salvation.'"[1]
[1]3:3 Isaiah 40:3 [2]3:6 or, immersed	[1]1:2 Malachi 3:1 [2]1:3 Isaiah 40:3 [3]1:4 or, immersing	[1]3:6 Isaiah 40:3-5

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23. The Censure of the Pharisees and Sadducees
(Mt 3:7-10, Lk 3:7-9)

Mt 3:7-10

7But when he saw many of the Pharisees and Sadducees
coming for his baptism,[1] he said to them, “You offspring of
vipers, who warned you to flee from the wrath to come?
8Therefore bring forth fruit worthy of repentance! 9Don’t think
to yourselves, ‘We have Abraham for our father,’ for I tell you
that God is able to raise up children to Abraham from these
stones.

10“Even now the axe lies at the root of the trees. Therefore,
every tree that doesn’t bring forth good fruit is cut down, and
cast into the fire.

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[1]3:7 or, immersion

Lk 3:7-9

7He said therefore to the multitudes who went out to be
baptized by him, “You offspring of vipers, who warned you to
flee from the wrath to come? 8Bring forth therefore fruits
worthy of repentance, and don’t begin to say among
yourselves, ‘We have Abraham for our father;’ for I tell you
that God is able to raise up children to Abraham from these
stones! 9Even now the axe also lies at the root of the trees.
Every tree therefore that doesn’t bring forth good fruit is cut
down, and thrown into the fire.”

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24. Individual Directions to Inquirers
(Lk 3:10-14)

Lk 3:10-14

10The multitudes asked him, “What then must we do?”

11He answered them, “He who has two coats, let him give to him who has none. He who has food, let him do likewise.”

12Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?”

13He said to them, “Collect no more than that which is appointed to you.”

14Soldiers also asked him, saying, “What about us? What must we do?”

He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”

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25. Announcement of the Coming Christ
(Mt 3:11-12, Mk 1:7-8, Lk 3:15-18, Jn 1:15-18)

Mt 3:11-12	Mk 1:7-8	Lk 3:15-18	Jn 1:15-18
11I indeed baptize[1] you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you in the Holy Spirit.[2] 12His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire.”	7He preached, saying, “After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen. 8I baptized you in[1] water, but he will baptize you in the Holy Spirit.”	15As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, 16John answered them all, “I indeed baptize you with water, but he comes who is mightier than I, the latchet of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire, 17whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.” 18Then with many other exhortations he preached good news to the people, h	15John testified about him. He cried out, saying, “This was he of whom I said, ‘He who comes after me has surpassed me, for he was before me.’” 16From his fullness we all received grace upon grace. 17For the law was given through Moses. Grace and truth came through Jesus Christ. 18No one has seen God at any time. The one and only Son,[1] who is in the bosom of the Father, he has declared him.
[1]3:11 or, immerse [2]3:11 TR and NU add “and with fire”	[1]1:8 The Greek word (en) translated here as “in” could also be translated as “with” in some contexts.		[1]1:18 NU reads “God”

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Footnotes

a) “In the fifteenth year of the reign of Tiberius.” A.D. 26-27. Counting from his co-regency with Augustus which began at the close of 764 or the beginning of 765 A.U.C., or 11 to 12 A.D.

b) “Pontius Pilate being governor of Judea.” 26-36 A.D.

c) “Herod being tetrarch of Galilee.” 4 B.C.-39 A.D.

d) “Philip tetrarch of Iturea.” 4 B.C.-33 A.D.

e) “Lysanias the tetrarch of Abilene.” The outlying district between the Lebanon ranges. This notice is relevant because the territory belonged to the land of Israel In ancient times and subsequently, nearer to the day of the evangelist, it formed a part of the territory assigned by Caligula to his favorite Herod Agrippa I, AD. 37.

f) “Annas and Caiaphas being the high priests.” Caiaphas was the actual high-priest, Ca. 18-86 A.D. But Annas, as the influential former high priest. 6-15 A.D., father-in-law to Caiaphas, and the real power behind the throne, was also given this title.

g) Probably starting in the south and proceeding northward along the Jordan valley.

h) Here follows in the order of Luke: The announcement of the imprisonment of John. Luke 3:19-20, See Nos. 50, 96.

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Part VI. The Beginning of Christ's Public Ministry

Contemporaneous Ministry of Jesus and John - The Early Perean Ministry

Early Winter 27 A.D., or 780 A.U.C.

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26. The Baptism of Jesus	Mt 3:13-17	Mk 1:9-11	Lk 3:21-23a	[Jn 1:32-34]	
27. The Three Temptations of Jesus	Mt 4:1-11	Mk 1:12-13	Lk 4:1-13		
28. John's Testimony to the Delegation from Jerusalem				Jn 1:19-28	
29. "Behold the Lamb of God!"				Jn 1:29-34	
30. The First Disciples				Jn 1:35-42	
31. Philip and Nathanael				Jn 1:43-51	
32. The First Miracle				Jn 2:1-11	
33. A Brief Visit in Capernaum				Jn 2:12	

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26. The Baptism of Jesus

(Mt 3:13-17, Mk 1:9-11, Lk 3:21-23a, Jn 1:32-34)

At Bethabara (Bethany) beyond the Jordan. [a] Probably January 27 A.D.

Mt 3:13-17	Mk 1:9-11	Lk 3:21-23a	[Jn 1:32-34]
13Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 14But John would have hindered him, saying, "I need to be baptized by you, and you come to me?" 15But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him. 16Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. 17Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."	9It happened in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10Immediately coming up from the water, he saw the heavens parting, and the Spirit descending on him like a dove. 11A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."	21Now it happened, when all the people were baptized, Jesus also had been baptized, and was praying. The sky was opened, 22and the Holy Spirit descended in a bodily form as a dove on him; and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased." 23Jesus himself, when he began to teach, was about thirty years old, b c	32John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. 33I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.' 34I have seen, and have testified that this is the Son of God."

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27. The Three Temptations of Jesus
(Mt 4:1-11, Mk 1:12-13, Lk 4:1-13)
Probably January and February 27 A.D.

Mt 4:1-11	Mk 1:12-13	Lk 4:1-13
1Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2When he had fasted forty days and forty nights, he was hungry afterward. 3The tempter came and said to him, "If you are the Son of God, command that these stones become bread." 4But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"[1] 5Then the devil took him into the holy city. He set him on the pinnacle of the	12Immediately the Spirit drove him out into the wilderness. 13He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.	1Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness 2for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. 3The devil said to him, "If you are the Son of God, command this stone to become bread." 4Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'"[1] 5The devil, leading him up d on a high mountain, showed him all the kingdoms

temple, 6and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and,

'On their hands they will bear you up,

so that you don't dash your foot against a stone.'"[2]

7Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'"[3]

8Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory. 9He said to him, "I will give you all of these things, if you will fall down and worship me."

10Then Jesus said to him, "Get behind me,[4] Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"[5]

11Then the devil left him, and behold, angels came and served him.

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[1]4:4 Deuteronomy 8:3

[2]4:6 Psalm 91:11-12

[3]4:7 Deuteronomy 6:16

[4]4:10 TR and NU read "Go away" instead of "Get behind me"

[5]4:10 Deuteronomy 6:13

of the world in a moment of time. 6The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. 7If you therefore will worship before me, it will all be yours."

8Jesus answered him, "Get behind me Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"[2]

9He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here, 10for it is written,

'He will put his angels in charge of you, to guard you;'

11and,

'On their hands they will bear you up,

lest perhaps you dash your foot against a stone.'"[3]

12Jesus answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'"[4]

13When the devil had completed every temptation, he departed from him until another time.

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[1]4:4 Deuteronomy 8:3

[2]4:8 Deuteronomy 6:13

[3]4:11 Psalm 91:11-12

[4]4:12 Deuteronomy 6:16

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28. John's Testimony to the Delegation from Jerusalem
(Jn 1:19-28)
At Bethabara (Bethany) beyond the Jordan. (Thursday? See No. 32, Note 8)

Jn 1:19-28

19This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20He confessed, and didn't deny, but he confessed, "I am not the Christ."

21They asked him, "What then? Are you Elijah?"
He said, "I am not."
"Are you the prophet?"
He answered, "No."

22They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

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

24The ones who had been sent were from the Pharisees. 25They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

26John answered them, "I baptize in water, but among you stands one whom you don't know. 27He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen." 28These things were done in Bethany beyond the Jordan, where John was baptizing.

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[1]1:23 Isaiah 40:3

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29. "Behold the Lamb of God!"
(Jn 1:29-34)
At Bethabara (Bethany) beyond the Jordan. The next day. (Friday?)

Jn 1:29-34

29The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 30This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' 31I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel." 32John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. 33I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.' 34I have seen, and have testified that this is the Son of God."

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30. The First Disciples
(Jn 1:35-42)
John, Andrew and Peter. Also James.
At Bethabara (Bethany) beyond the Jordan. The third day (Saturday?)

Jn 1:35-42

35Again, the next day, John was standing with two of his disciples, 36and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" 37The two disciples heard him speak, and they followed Jesus. 38Jesus turned, and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

39He said to them, "Come, and see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.[1] e 40One of the two who heard John, and followed him, was Andrew, Simon Peter's brother. f 41He first g found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ[2]). 42He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

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[1]1:39 4:00 PM.

[2]1:41 "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One".

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31. Philip and Nathanael
(Jn 1:43-51)
At Bethabara (Bethany) beyond the Jordan. The fourth day (Sunday?)

Jn 1:43-51

43On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me." 44Now Philip was from Bethsaida, of the city of Andrew and Peter. 45Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

46Nathanael said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

47Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

48Nathanael said to him, "How do you know me?"

Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

49Nathanael answered him, “Rabbi, you are the Son of God! You are King of Israel!”

50Jesus answered him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” 51He said to him, “Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

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32. The First Miracle
(Jn 2:1-11)

Changing Water Into Wine. At Cana in Galilee. Three days later. (Wednesday?) h

Jn 2:1-11

1The third day, there was a marriage in Cana of Galilee. Jesus’ mother was there. 2Jesus also was invited, with his disciples, to the marriage. 3When the wine ran out, Jesus’ mother said to him, “They have no wine.”

4Jesus said to her, “Woman, what does that have to do with you and me? My hour has not yet come.”

5His mother said to the servants, “Whatever he says to you, do it.” 6Now there were six water pots of stone set there after the Jews’ manner of purifying, containing two or three metretes[1] apiece. 7Jesus said to them, “Fill the water pots with water.” They filled them up to the brim. 8He said to them, “Now draw some out, and take it to the ruler of the feast.” So they took it. 9When the ruler of the feast tasted the water now become wine, and didn’t know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, 10and said to him, “Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!” 11This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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[1]2:6 2 to 3 metretes is about 20 to 30 U. S. Gallons, 16 to 25 imperial gallons, or 75 to 115 litres.

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33. A Brief Visit in Capernaum
(Jn 2:12)

Later Capernaum will become the home of Jesus.

Jn 2:12

12After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

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Footnotes

a) It is now quite generally agreed that it was located on a ford of the Jordan near the Sea of Galilee.

b) If Jesus was born in December. 749 A.U.C., and was baptized in January. 780. He was a few weeks over thirty years old.

c) Here follows in the order of Luke: The genealogy of Jesus, Luke 3:23-38. See No. 3.

d) Luke transposes the second and third temptations, but does not insist upon a definite order of sequence. The “then” in Matthew, v. 5 seems to determine the order.

e) “The tenth hour.” 4 P.M. John counted the
hours from sunrise to sunset throughout, except In the one instance, John 19:14. in which he followed strict Roman computation.

f) “One of the two” was Andrew. It is assumed that John himself was the other.

g) “He first findeth his own brother.” It is assumed that John found his own brother James. It quite answers John’s method never to mention himself, nor to refer directly to his mother and brother.

h) Assuming that the bride of the wedding at Cana was a maiden and that In accordance with “uniform custom” her marriage took place on a Wednesday, by counting hack, we arrive at a Thursday for the day on which the committee of the Sanhedrin called on John.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part VII. The Early Judean Ministry

Passover, 27 A.D., to winter, 28 A.D.

A.U.C	**779**	**780**	**781**	**782**	**783**
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37. Interview with Nicodemus				Jn 3:1-21	
38. The Parallel Ministry of Jesus and John				Jn 3:22-24	
39. John's Loyalty to Jesus				Jn 3:25-36	
40. The Departure of Jesus for Galilee				Jn 4:1-3	
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45. Return to Galilee				Jn 4:43-45	
46. The Nobleman's Son Lying Sick at Capernaum				Jn 4:46-54	

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34. The First [a] Cleansing on the Temple
(Jn 2:13-17)

Jerusalem, probably 27 A.D Passover [b]

Jn 2:13-17

13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 He found in the temple those who sold oxen, sheep,
and doves, and the changers of money sitting. 15 He made a whip of cords, and threw all out of the temple, both the sheep and the
oxen; and he poured out the changers' money, and overthrew their tables. 16 To those who sold the doves, he said, "Take these
things out of here! Don't make my Father's house a marketplace!" 17 His disciples remembered that it was written, "Zeal for your
house will eat me up."[1]

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[1] 2:17 Psalm 69:9

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35. The First Prediction of Jesus of His Death and Resurrection [c]
(Jn 2:18-22)

Jn 2:18-22

18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

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

20 The Jews therefore said, "Forty-six years was this temple in [d] building, and will you raise it up in three days?" 21 But he spoke
of the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he said this, and they
believed the Scripture, and the word which Jesus had said.

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36. Miracles at Jerusalem
(Jn 2:23-25)

Jn 2:23-25

23Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.
24But Jesus didn't trust himself to them, because he knew everyone, 25and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

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37. Interview with Nicodemus
(Jn 3:1-21)
At Jerusalem during the Passover Week

Jn 3:1-21

1Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

3Jesus answered him, "Most certainly, I tell you, unless one is born anew,[1] he can't see the Kingdom of God."

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

5Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God! 6That which is born of the flesh is flesh. That which is born of the Spirit is spirit. 7Don't marvel that I said to you, 'You must be born anew.' 8The wind[2] blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

9Nicodemus answered him, "How can these things be?"

10Jesus answered him, "Are you the teacher of Israel, and don't understand these things? 11Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. 12If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? 13No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven. 14As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, 15that whoever believes in him should not perish, but have eternal life. 16For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. 17For God didn't send his Son into the world to judge the world, but that the world should be saved through him. 18He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God. 19This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. 20For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. 21But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

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[1] 3:3 The word translated "anew" here and in John 3:7 (anothen) also means "again" and "from above".

[2] 3:8 The same Greek word (pneuma) means wind, breath, and spirit.

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38. The Parallel Ministry of Jesus and John
(Jn 3:22-24)

Jesus in Judea, [e] John in Aenon near to Salim. [f]

Probably a prolonged stay, [g] covering the period from Passover to December, [h] 27 A.D., or 780 A.U.C.

Jn 3:22-24

22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. 23 John also
was baptizing in Enon near Salim, because there was much water there. They came, and were baptized. 24 For John was not yet
thrown into prison.

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39. John's Loyalty to Jesus
(Jn 3:25-36)

Jn 3:25-36

25 There arose therefore a questioning on the part of John's disciples with some Jews about purification. 26 They came to John, and
said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and
everyone is coming to him."

27 John answered, "A man can receive nothing, unless it has been given him from heaven. 28 You yourselves testify that I said, 'I
am not the Christ,' but, 'I have been sent before him.' 29 He who has the bride is the bridegroom; but the friend of the bridegroom,
who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. 30 He must
increase, but I must decrease. 31 He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks
of the Earth. He who comes from heaven is above all. 32 What he has seen and heard, of that he testifies; and no one receives his
witness. 33 He who has received his witness has set his seal to this, that God is true. 34 For he whom God has sent speaks the words
of God; for God gives the Spirit without measure. 35 The Father loves the Son, and has given all things into his hand. 36 One who
believes in the Son has eternal life, but one who disobeys[1] the Son won't see life, but the wrath of God remains on him."

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[1] 3:36 The same word can be translated "disobeys" or "disbelieves" in this context.

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40. The Departure of Jesus for Galilee
(Jn 4:1-3)

The loyalty of Jesus to John. [i] Probably December, 27 A.D. [j]

Jn 4:1-3

1Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself didn't baptize, but his disciples), 3he left Judea, and departed into Galilee.

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41. The Gospel in Samaria

(Jn 4:4-26)

At Jacob's Well, just out of Sychar. Brobably December, 27 A.D.

Jn 4:4-26

4He needed to pass through Samaria. 5So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. 6Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour[1] k . 7A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." 8For his disciples had gone away into the city to buy food.

9The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

10Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water? 12Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

13Jesus answered her, "Everyone who drinks of this water will thirst again, 14but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

15The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

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

17The woman answered, "I have no husband."

Jesus said to her, "You said well, 'I have no husband,' 18for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

19The woman said to him, "Sir, I perceive that you are a prophet. 20Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

21Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. 22You worship that which you don't know. We worship that which we know; for salvation is from the Jews. 23But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers. 24God is spirit, and those who worship him must worship in spirit and truth."

25The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all

things."

26 Jesus said to her, "I am he, the one who speaks to you."

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[1] 4:6 noon

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42. The Report on the Samaritan Woman to Her Townsmen
(Jn 4:27-30)

Jn 4:27-30

27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" 28 So the woman left her water pot, and went away into the city, and said to the people, 29 "Come, see a man who told me everything that I did. Can this be the Christ?"

30 They went out of the city, and were coming to him.

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43. The Discourse of Christ on the Fields of Harvest
(Jn 4:31-38)
At Jacob's Well, just out of Sychar. Probably December, 27 A.D.

Jn 4:31-38

31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

32 But he said to them, "I have food to eat that you don't know about."

33 The disciples therefore said one to another, "Has anyone brought him something to eat?"

34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. 35 Don't you say, 'There are yet four months [1] until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. 36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. 37 For in this the saying is true, 'One sows, and another reaps.' 38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

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44. Reception of Christ by the Samaritans
(Jn 4:39-42)
Sychar. Probably December, 27 A.D.

Jn 4:39-42

39From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me
everything that I did." 40So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.
41Many more believed because of his word. 42They said to the woman, "Now we believe, not because of your speaking; for we
have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

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45. Return to Galilee
(Jn 4:43-45)
Probably December, 27 A.D.

Jn 4:43-45

43After the two days he went out from there and went into Galilee. 44For Jesus himself testified that a prophet has no honor in his
own country. m 45So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at
the feast, for they also went to the feast.

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46. The Nobleman's Son Lying Sick at Capernaum
(Jn 4:46-54)
Jesus returning to Galilee after an absence of about nine months
Held at Cana. Probably December, 27 A.D.

Jn 4:46-54

46Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son
was sick at Capernaum. 47When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he
would come down and heal his son, for he was at the point of death. 48Jesus therefore said to him, "Unless you see signs and
wonders, you will in no way believe."

49The nobleman said to him, "Sir, come down before my child dies." 50Jesus said to him, "Go your way. Your son lives." The
man believed the word that Jesus spoke to him, and he went his way. 51As he was now going down, his servants met him and
reported, saying "Your child lives!" 52So he inquired of them the hour when he began to get better. They said therefore to him,
"Yesterday at the seventh hour,[1] n the fever left him." 53So the father knew that it was at that hour in which Jesus said to him,
"Your son lives." He believed, as did his whole house. 54This is again the second sign that Jesus did, having come out of Judea
into Galilee.

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[1]4:52 1:00 P. M.

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Footnotes

a) There was another at the close of the Lord's ministry. See No. 217.

b) April 11-17 In 27 AD.

c) See Nos. 116, 123, 205, 245, 254.

d) The rebuilding was begun In the winter of 20-19 B.C., or 734-735 A.U.C. The forty-sixth year would be regarded as running from 27-28 A. D., or 780-781 A.U.C.

e) Probably in the rural sections near the Jordan.

f) On this side of the Jordan on account of the "beyond" in V. 26. A location near Bethshean (Scythopolis) is suggested.

g) On account of v. 26, "all men come to Him," which implies a considerable period of time.

h) On account of the green fields and "four months" before harvest in John 4:35. See No. 43.

i) Jesus did not leave Judea because He was concerned about His own personal safety, but rather because He did not want to place Himself into competition with His forerunner whose work was still in progress.

j) On account of John 4:35. See No. 43.

k) The hour of noon. We suppose that John used the ordinary Jewish reckoning of time throughout except in 19, 14, where he quoted the time In the language of the Roman court.

l) The seed was sown in November. The harvest legally commenced on the 16th of Nisan, in the Passover season. In December the fields were already fresh and green.

m) A most perplexing passage. Which country? The reason for the departure of Jesus from Judea at this time was not the imprisonment of John (which took place later—John 3:24), nor the threatened collision of the Jewish authorities with Jesus and the resulting fear and flight of Jesus on this account, but the loyalty of Jesus to His forerunner, because He had been making more disciples than John, while in the counsel of God John was still the forerunner and had not yet finished his course, Therefore, for the time being, Jesus withdrew to Galilee because In His own country He would not likely be too highly honored On account of the prejudices connected with His humble origin and the familiarity created by the knowledge of His home surroundings. "For Jesus Himself testified," either now, previously, or afterwards, (Luke 4:24—See No. 52—and Matt. 13:57; Mark 6:4—See No. 90—) "that a prophet hath no honor in his own country." Nor was He mistaken. The Galileans "received Him,," but they did not accept Him as the Messiah. His first appearance was followed by His first rejection.

n) 1 P.M. See No. 41, note 3,

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A Harmony of the Gospels

By Rick Swartzentrover

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Part VIII. The Unnamed Feast

Passover, 27 A.D., to winter, 28 A.D.

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49. Christ Defends His Actions				Jn 5:14-47	
50. Imprisonment of John and Christ's Return to Nazareth	Mt 4:12	Mk 1:14a	Lk [3:19-20] 4:14a		

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47. "Feast of the Jews"
(Jn 5:1)
Probably Passover, [a] 28 A.D., or 781 A.U.C. Jerusalem

Jn 5:1

[1]After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.

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48. An Infirm Man Healed at the Pool of Bethesda
(Jn 5:2-13)
On a Sabbath Day [b]

Jn 5:2-13

2Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, “Bethesda,” having five porches. 3In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; 4for an angel of the Lord went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was made whole of whatever disease he had. 5A certain man was there, who had been sick for thirty-eight years. 6When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, “Do you want to be made well?”

7The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, but while I’m coming, another steps down before me.”

8Jesus said to him, “Arise, take up your mat, and walk.”

9Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. 10So the Jews said to him who was cured, “It is the Sabbath. It is not lawful for you to carry the mat.”

11He answered them, “He who made me well, the same said to me, ‘Take up your mat, and walk.’”

12Then they asked him, “Who is the man who said to you, ‘Take up your mat, and walk’?”

13But he who was healed didn’t know who it was, for Jesus had withdrawn, a crowd being in the place.

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49. Christ Defends His Actions
(Jn 5:14-47)

Jn 5:14-47

14Afterward Jesus found him in the temple, and said to him, “Behold, you are made well. Sin no more, so that nothing worse happens to you.”

15The man went away, and told the Jews that it was Jesus who had made him well. 16For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath. 17But Jesus answered them, “My Father is still working, so I am working, too.” 18For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God. 19Jesus therefore answered them, “Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise. 20For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. 21For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. 22For the Father judges no one, but he has given all judgment to the Son, 23that all may honor the Son, even as they honor the Father. He who doesn’t honor the Son doesn’t honor the Father who sent him.

24"Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. 25Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live. 26For as the Father has life in himself, even so he gave to the Son also to have life in himself. 27He also gave him authority to execute judgment, because he is a son of man. 28Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, 29and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. 30I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

31"If I testify about myself, my witness is not valid. 32It is another who testifies about me. I know that the testimony which he testifies about me is true. 33You have sent to John, and he has testified to the truth. 34But the testimony which I receive is not from man. However, I say these things that you may be saved. 35He was the burning and shining lamp, [c] and you were willing to rejoice for a while in his light. 36But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. 37The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. 38You don't have his word living in you; because you don't believe him whom he sent.

39"You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. 40Yet you will not come to me, that you may have life. 41I don't receive glory from men. 42But I know you, that you don't have God's love in yourselves. 43I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. 44How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

45"Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. 46For if you believed Moses, you would believe me; for he wrote about me. 47But if you don't believe his writings, how will you believe my words?"

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50. Imprisonment of John and Christ's Return to Nazareth. [d]
(Mt 4:12, Mk 1:14a, Lk 3:19-20; 4:14a)

Mt 4:12

12Now when Jesus heard that John was delivered up, he withdrew into Galilee.

Mk 1:14a

14Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of the Kingdom of God,

[Lk 3:19-20] [e]

19but Herod the tetrarch, being reproved by him for Herodias, his brother's[1] wife, and for all the evil things which Herod had done, 20added this also to them all, that he shut up John in prison.

Lk 4:14a

14Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area.

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[1]3:19 TR reads "brother Philip's"

		instead of “brother’s”

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Footnotes

a) The question cannot be definitely decided. Nearly all the Jewish festivals have been mentioned as being the unnamed Feast of John 5:1. But the opinions are chiefly divided between Purim (14th and 15th of Adar, approximately February) and Passover. Fortunately, for the understanding of the passage it matters little which festival one believes it to have been, In our choice of the Passover in 28 A.D. we are prompted by the Evangelist’s evident purpose of supplementing the Synoptic account of the life of Christ. When Jesus departed for Galilee as reported in John 4:1-3 we are left under the impression that the forerunner’s work was still in progress. We believe that all the events of John 4 and 5—the Samaritan ministry, the healing of the ruler’s on, and the unnamed Feast—are to be inserted before Matt. 4:12; Mark 1:14; and Luke 4:14. See No. 60.

b) For Sabbath day controversies see Nos. 48, 67, 68, 140, 164, 174.

c) The “was” naturally refers to the past. The public ministry of John has passed into history. The news of his, probably recent, imprisonment may have reached Jesus in Jerusalem.

d) With the imprisonment of John the early, largely Judean, ministry of Jesus had come to a close and His great Galilean ministry was to begin.

e) Transposed. See No. 25, note 1. For death of John the Baptist see No. 96.

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A Harmony of the Gospels

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Part IX. The Beginning of the Great Galilean Ministry

Opening Events. Probably early spring, 28 A.D.

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51. "The Kingdom of Heaven is at Hand!"
(Mt 4:17, Mk 1:14b-15, Lk 4:14b-15)
The Galilean Ministry Begun

[Mt 4:17]	Mk 1:14b-15	Lk 4:14b-15
17From that time, Jesus began to preach, and to say, “Repent! For the Kingdom of Heaven is at hand.”	14Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of the Kingdom of God, 15and saying, “The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News.”	14Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. 15He taught in their synagogues, being glorified by all.

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52. The Rejection at Nazareth [a]
(Lk 4:16-30)

Lk 4:16-30

16He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day,
and stood up to read. 17The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was
written,

18"The Spirit of the Lord is on me,
because he has anointed me to preach good news to the poor.
He has sent me to heal the brokenhearted,[1]
to proclaim release to the captives,
recovering of sight to the blind,
to deliver those who are crushed,
19and to proclaim the acceptable year of the Lord."[2]

20He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. 21He
began to tell them, "Today, this Scripture has been fulfilled in your hearing."

22All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this
Joseph's son?"

23He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at
Capernaum, [b] do also here in your hometown.'" 24He said, "Most certainly I tell you, no prophet is acceptable in his hometown. [c]
25But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six
months, when a great famine came over all the land. 26Elijah was sent to none of them, except to Zarephath, in the land of Sidon,
to a woman who was a widow. 27There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was
cleansed, except Naaman, the Syrian."

28They were all filled with wrath in the synagogue, as they heard these things. 29They rose up, threw him out of the city, and led
him to the brow of the hill that their city was built on, that they might throw him off the cliff. 30But he, passing through the midst
of them, went his way.

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[1] 4:18 NU omits "to heal the brokenhearted"

[2] 4:19 Isaiah 61:1-2

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53. A New House at Capernaum
(Mt 4:13-16, Lk 4:31-32)

Mt 4:13-16

13 Leaving Nazareth, he came and lived in Capernaum, which is
by the sea, in the region of Zebulun and Naphtali, 14 that it
might be fulfilled which was spoken through Isaiah the
prophet, saying,

15 "The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles,
16 the people who sat in darkness saw a great light,
to those who sat in the region and shadow of death,
to them light has dawned."[1]

[1] 4:16 Isaiah 9:1-2

Lk 4:31-32

31 He came down to Capernaum, a city of Galilee. He was
teaching them on the Sabbath day, 32 and they were astonished
at his teaching, for his word was with authority.

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54. The Miraculous Draught of Flies, the Recall [d] on the four Fishermen

(Mt 4:18-22, Mk 1:16-20, Lk 5:1-11)

By the Sea of Galilee, Near Capernaum, Probably early spring, 28 A.D.

Mt 4:18-22

18 Walking by the sea of Galilee, he[1]
saw two brothers: Simon, who is called
Peter, and Andrew, his brother, casting a
net into the sea; for they were fishermen.
19 He said to them, "Come after me, and I
will make you fishers for men."

20 They immediately left their nets and
followed him. 21 Going on from there, he
saw two other brothers, James the son of
Zebedee, and John his brother, in the
boat with Zebedee their father, mending
their nets. He called them. 22 They
immediately left the boat and their
father, and followed him.

[1] 4:18 TR reads "Jesus" instead of "he"

Mk 1:16-20

16 Passing along by the sea of Galilee, he
saw Simon and Andrew the brother of
Simon casting a net into the sea, for they
were fishermen. 17 Jesus said to them,
"Come after me, and I will make you
into fishers for men."

18 Immediately they left their nets, and
followed him. 19 Going on a little further
from there, he saw James the son of
Zebedee, and John, his brother, who
were also in the boat mending the nets.
20 Immediately he called them, and they
left their father, Zebedee, in the boat with
the hired servants, and went after him.

[Lk 5:1-11] [e]

1 Now it happened, while the multitude
pressed on him and heard the word of
God, that he was standing by the lake of
Gennesaret. 2 He saw two boats standing
by the lake, but the fishermen had gone
out of them, and were washing their nets.
3 He entered into one of the boats, which
was Simon's, and asked him to put out a
little from the land. He sat down and
taught the multitudes from the boat.
4 When he had finished speaking, he said
to Simon, "Put out into the deep, and let
down your nets for a catch."

5 Simon answered him, "Master, we
worked all night, and took nothing; but at
your word I will let down the net."
6 When they had done this, they caught a
great multitude of fish, and their net was
breaking. 7 They beckoned to their
partners in the other boat, that they
should come and help them. They came,
and filled both boats, so that they began
to sink. 8 But Simon Peter, when he saw

		it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." [9]For he was amazed, and all who were with him, at the catch of fish which they had caught; [10]and so also were James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Don't be afraid. From now on you will be catching people alive." [11]When they had brought their boats to land, they left everything, and followed him.

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55. Christ Teaches in a Synagogue and Heals a Demoniac

(Mk 1:21-28, Lk 4:33-37)

In Capernaum. On a Sabbath Day.

Mk 1:21-28	Lk 4:33-37
[21]They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught. [22]They were astonished at his teaching, for he taught them as having authority, and not as the scribes. [23]Immediately there was in their synagogue a man with an unclean spirit, and he cried out, [24]saying, "Ha! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I know you who you are: the Holy One of God!" [25]Jesus rebuked him, saying, "Be quiet, and come out of him!" [26]The unclean spirit, convulsing him and crying with a loud voice, came out of him. [27]They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!" [28]The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.	[33]In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, [34]saying, "Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!" [35]Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in their midst, he came out of him, having done him no harm. [36]Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" [37]News about him went out into every place of the surrounding region.

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56. The Healing of Peter's Mother-in-law

(Mt 8:14-15, Mk 1:29-31, Lk 4:38-39)

In Capernaum. On the same day.

[Mt 8:14-15] f	Mk 1:29-31	Lk 4:38-39
14When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever. 15He touched her hand, and the fever left her. She got up and served him. [1]	29Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30Now Simon's wife's mother lay sick with a fever, and immediately they told him about her. 31He came and took her by the hand, and raised her up. The fever left her, and she served them.	38He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her. 39He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them.

[1]8:15 TR reads "them" instead of "him"

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57. In the Evening Many others are Healed (Mt 8:16-17, Mk 1:32-34, Lk 4:40-41)

[Mt 8:16-17] g	Mk 1:32-34	Lk 4:40-41
16When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; 17that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases."[1]	32At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons. 33All the city was gathered together at the door. 34He healed many who were sick with various diseases, and cast out many demons. He didn't allow the demons to speak, because they knew him.	40When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. 41Demons also came out from many, crying out, and saying, "You are the Christ, the Son of God!" Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.

[1]8:17 Isaiah 53:4

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Footnotes

a) For the second rejection see No. 90

b) This reference seems to imply an antecedent ministry. Probably there were some unrecorded miracles performed at Capernaum during the brief stay of John 2:12 (No. 33). Or the reference might possibly (though hardly) be to the healing of the nobleman's son of Capernaum who was healed from Cana. (No. 46.)

c) See No. 45, note 2. John 4:44

d) It seems that after the return of Jesus through Samaria to Galilee in December, 27 A.D. the disciples were permitted to return to their families and their accustomed labors, not to be recalled until the beginning of the great Galilean ministry in spring. Possibly there was one exception, John, who as the probable witness brings the account of the Unnamed Feast. This may explain the intervening silence in the Synoptists' account as also the supplementary character of the Gospel of St. John.

e)The parentheses indicate that the passage has been taken out of its own true order. Except in cases in which there is no chronological sequence involved, we for the first time are leaving the natural order of the individual Gospels. And until the death of John the Baptist there will be other transpositions, especially in Matthew, whose Gospel, it seems, was in part based on topical rather than a strict chronological arrangement. In spite of the ingenious arrangement of some older harmonists they cannot be avoided. The present author made the same attempt, in which neither time, thought, labor, nor paper was spared, for the purpose of constructing a harmony which leaves each Gospel in its own undisturbed sequence, but he was forced to give it up. In the present passage Luke himself does not seem to insist upon an order which places this miracle after the healing of Peter's mother-in-law-as evidenced in the reaction of Peter. When Christ miraculously delivered his own mother-in-law from a "great fever" Peter is silent. But when Christ performed this miracle Peter is moved to the expression: "Depart from me : for I am a sinful man." The unexpected nature of the miracle seems to indicate that it is to be placed before the healing of the demoniac in the synagogue, the healing of Peter's mother-in-law, and other miracles of healing in the same evening. Luke 4:33-40. From the sudden introduction of the sons of Zebedee in verse 10 Luke himself seems to indicate that above Passages are parallel.

f) Transposed. See remarks on previous transposition. No. 54. This is the first time we are leaving the natural order of Matthew. And not without good reason. According to Matthew Peter's mother-in-law was healed after the Sermon on the Mount. According to Luke the event took place before. Mark does not bring the Sermon on the Mount, but he is in complete harmony with Luke for the intervening events. And after the transposition of a few sections or groups of events he is also in constructed or relative harmony with Matthew. It is therefore assumed that Matthew does not insist upon a strict chronological sequence for these parts of his Gospel. Our own arrangement is based upon the following principles:

1. The Synoptists wrote independently of each other.

2. As a basic rule the natural order of each Gospel is to be followed throughout.

3. A few parts of Matthew, and also a few sections of Luke, are topical, rather than strictly chronological.

4. Unless expressly stated, transpositions are to be allowed on occasion, and a consideration of the purpose for which the events are grouped or the circumstances in which they are introduced is to be permitted.

5. All transpositions from the natural order of the respective Gospels are to be made only where absolutely necessary and after all other attempts at harmonization have failed.

g) Transposed, but immediately following previous section

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Part X. From the First Galilean Circuit to the Choice of the Twelve

Probably spring, 28 A.D.

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60. A Leper Healed and Much Popular Excitement	[Mt 8:2-4]	Mk 1:40-45a	Lk 5:12-15		
61. Christ Withdraws Himself into a Wilderness		Mk 1:45b	Lk 5:16		
62. The Paralytic Healed who was Lowered Through the Roof	[Mt 9:2-8]	Mk 2:1-12	Lk 5:17-26		
63. The Call of Matthew	[Mt 9:9]	Mk 2:13-14	Lk 5:27-28		
64. Matthew's Feast	[Mt 9:10-13]	Mk 2:15-17	Lk 5:29-32		
65. The Disciples of John Ask a Question about Fasting. The Sons of the Bridechamber	[Mt 9:14-15]	Mk 2:18-20	Lk 5:33-35		
66. Two Parables: New Cloth and New Wine	[Mt 9:16-17]	Mk 2:21-22	Lk 5:36-39		
67. The Disciples Plucking Grain on the Sabbath	[Mt 12:1-8]	Mk 2:23-28	Lk 6:1-5		
68. The Man with a Withered Hand	[Mt 12:9-14]	Mk 3:1-6	Lk 6:6-11		
69. Jesus Teaches and Heals by the Sea of Galee	[Mt 12:15-21]	Mk 3:7-12			

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58. Christ Retires to a Solitary Place and is Found by His Disciples and the People
(Mk 1:35-38, Lk 4:42-43)

Mk 1:35-38	Lk 4:42-43
35Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there. 36Simon and those who were with him followed after him; 37and they found him, and told him, "Everyone is looking for you." 38He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason."	42When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them. 43But he said to them, "I must preach the good news of the Kingdom of God to the other cities also. For this reason I have been sent."

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59. "And Jesus Went About All Galilee."
(Mt 4:23-25, Mk 1:39, Lk 4:44)
The first Galilean circuit. Spreading fame.

Mt 4:23-25	Mk 1:39	Lk 4:44
23Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. 24The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. 25Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.	39He went into their synagogues throughout all Galilee, preaching and casting out demons.	44He was preaching in the synagogues of Galilee. [a]

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60. A Leper Healed and Much Popular Excitement
(Mt 8:2-4, Mk 1:40-45a, Lk 5:12-15)

[Mt 8:2-4] b	Mk 1:40-45a	Lk 5:12-15
2Behold, a leper came to him and worshiped him, saying, “Lord, if you want to, you can make me clean.” 3Jesus stretched out his hand, and touched him, saying, “I want to. Be made clean.” Immediately his leprosy was cleansed. 4Jesus said to him, “See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”	40A leper came to him, begging him, kneeling down to him, and saying to him, “If you want to, you can make me clean.” 41Being moved with compassion, he stretched out his hand, and touched him, and said to him, “I want to. Be made clean.” 42When he had said this, immediately the leprosy departed from him, and he was made clean. 43He strictly warned him, and immediately sent him out, 44and said to him, “See you say nothing to anybody, but go show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them.” 45But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.	12It happened, while he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, “Lord, if you want to, you can make me clean.” 13He stretched out his hand, and touched him, saying, “I want to. Be made clean.” Immediately the leprosy left him. 14He commanded him to tell no one, “But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them.” 15But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities.

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61. Christ Withdraws Himself into a Wilderness
(Mk 1:45b, Lk 5:16)

Mk 1:45b	Lk 5:16
45But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.	16But he withdrew himself into the desert, and prayed.

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62. The Paralytic Healed who was Lowered Through the Roof
(Mt 9:2-8, Mk 2:1-12, Lk 5:17-26)
In Peter's house at Capernaum

[Mt 9:2-8] [c]	Mk 2:1-12	Lk 5:17-26
2Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you." 3Behold, some of the scribes said to themselves, "This man blasphemes." 4Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? 5For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk?' 6But that you may know that the Son of Man has authority on earth to forgive sins..." (then he said to the paralytic), "Get up, and take up your mat, and go up to your house." 7He arose and departed to his house. 8But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.	1When he entered again into Capernaum after some days, it was heard that he was in the house. 2Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them. 3Four people came, carrying a paralytic to him. 4When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on. 5Jesus, seeing their faith, said to the paralytic, "Son, your sins are forgiven you." 6But there were some of the scribes sitting there, and reasoning in their hearts, 7"Why does this man speak blasphemies like that? Who can forgive sins but God alone?" 8Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts? 9Which is easier, to tell the paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up your bed, and walk?' 10But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic—11"I tell you, arise, take up your mat, and go to your house." 12He arose, and immediately took up the mat, and went out in front of them all; so that they were all amazed, and glorified God, saying, "We never saw anything like this!"	17It happened on one of those days, that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. [d] The power of the Lord was with him to heal them. 18Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. 19Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the midst before Jesus. 20Seeing their faith, he said to him, "Man, your sins are forgiven you." 21The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?" 22But Jesus, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? 23Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' 24But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house." 25Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God. 26Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."

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63. The Call of Matthew

(Mt 9:9, Mk 2:13-14, Lk 5:27-28)

At the custom house near Capernaum. Probably spring, 28 A.D.

[Mt 9:9] [e]	Mk 2:13-14	Lk 5:27-28
9As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.	13He went out again by the seaside. All the multitude came to him, and he taught them. 14As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.	27After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!" 28He left everything, and rose up and followed him.

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64. Matthew's Feast [f]
(Mt 9:10-13, Mk 2:15-17, Lk 5:29-32)
Near Capernaum

[Mt 9:10-13]	Mk 2:15-17	Lk 5:29-32
10It happened as he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. 11When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" 12When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do. 13But you go and learn what this means: 'I desire mercy, and not sacrifice,'[1] for I came not to call the righteous, but sinners to repentance.[2]„	15It happened, that he was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him. 16The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?" 17When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick. I came not to call the righteous, but sinners to repentance."	29Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. 30Their scribes and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" 31Jesus answered them, "Those who are healthy have no need for a physician, but those who are sick do. 32I have not come to call the righteous, but sinners to repentance."

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[1] 9:13 Hosea 6:6

[2] 9:13 NU omits "to repentance".

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65. The Disciples of John ask a Question about Fasting. The Sons of the Bridechamber
(Mt 9:14-15, Mk 2:18-20, Lk 5:33-35)

[Mt 9:14-15] [g]	Mk 2:18-20	Lk 5:33-35
14Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?" 15Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.	18John's disciples and the Pharisees were fasting, and they came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't fast?" 19Jesus said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast. 20But the days will come when the bridegroom will be taken away from them, and then will they fast in that day.	33They said to him, "Why do John's disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?" 34He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them? 35But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."

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66. Two Parables: New Cloth and New Wine
(Mt 9:16-17, Mk 2:21-22, Lk 5:36-39)

[Mt 9:16-17] [h]	Mk 2:21-22	Lk 5:36-39
16No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made. 17Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."	21No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made. 22No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."	36He also told a parable to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. 37No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. 38But new wine must be put into fresh wineskins, and both are preserved. 39No man having drunk old wine immediately desires new, for he says, 'The old is better.'" [i]

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67. The Disciples Plucking Grain on the Sabbath [j]
(Mt 12:1-8, Mk 2:23-28, Lk 6:1-5)

Probably late spring or early summer, 328 A.D. Near Capernaum [k]

[Mt 12-1-8] [l]	Mk 2:23-28	Lk 6:1-5
1At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. 2But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath." 3But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; 4how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?[1] 5Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless? 6But I tell you that one greater than the temple is here. 7But if you had known what this means, 'I desire mercy, and not sacrifice,'[2] you would not have condemned the guiltless. 8For the Son of Man is Lord of the Sabbath."	23It happened that he was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain. 24The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?" 25He said to them, "Did you never read what David did, when he had need, and was hungry—he, and those who were with him? 26How he entered into the house of God when Abiathar was high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?" 27He said to them, "The Sabbath was made for man, not man for the Sabbath. 28Therefore the Son of Man is lord even of the Sabbath."	1Now it happened on the second Sabbath after the first, [m] that he was going through the grain fields. His disciples plucked the heads of grain, and ate, rubbing them in their hands. 2But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?" 3Jesus, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him; 4how he entered into the house of God, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?" 5He said to them, "The Son of Man is lord of the Sabbath."

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[1] 12:4 1 Samuel 21:3-6

[2] 12:7 Hosea 6:6

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68. The Man with a Withered Hand
(Mt 12:9-14, Mk 3:1-6, Lk 6:6-11)

Another Sabbath day controversy. [n] Probably a week later in Capernaum.

[Mt 12:9-14] [o]

9 He departed there, and went into their
synagogue. 10 And behold there was a
man with a withered hand. They asked
him, "Is it lawful to heal on the Sabbath
day?" that they might accuse him.

11 He said to them, "What man is there
among you, who has one sheep, and if
this one falls into a pit on the Sabbath
day, won't he grab on to it, and lift it
out? 12 Of how much more value then is a
man than a sheep! Therefore it is lawful
to do good on the Sabbath day." 13 Then
he told the man, "Stretch out your hand."
He stretched it out; and it was restored
whole, just like the other. 14 But the
Pharisees went out, and conspired
against him, how they might destroy
him. [p]

Mk 3:1-6

1 He entered again into the synagogue,
and there was a man there who had his
hand withered. 2 They watched him,
whether he would heal him on the
Sabbath day, that they might accuse him.
3 He said to the man who had his hand
withered, "Stand up." 4 He said to them,
"Is it lawful on the Sabbath day to do
good, or to do harm? To save a life, or to
kill?" But they were silent. 5 When he had
looked around at them with anger, being
grieved at the hardening of their hearts,
he said to the man, "Stretch out your
hand." He stretched it out, and his hand
was restored as healthy as the other. 6 The
Pharisees went out, and immediately
conspired with the Herodians [q] against
him, how they might destroy him.

Lk 6:6-11

6 It also happened on another Sabbath that
he entered into the synagogue and taught.
There was a man there, and his right
hand was withered. 7 The scribes and the
Pharisees watched him, to see whether he
would heal on the Sabbath, that they
might find an accusation against him.
8 But he knew their thoughts; and he said
to the man who had the withered hand,
"Rise up, and stand in the middle." He
arose and stood. 9 Then Jesus said to
them, "I will ask you something: Is it
lawful on the Sabbath to do good, or to
do harm? To save a life, or to kill?" 10 He
looked around at them all, and said to the
man, "Stretch out your hand." He did,
and his hand was restored as sound as the
other. 11 But they were filled with rage,
and talked with one another about what
they might do to Jesus.

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69. Jesus Teaches and Heals by the Sea of Galee
(Mt 12:15-21, Mk 3:7-12)
"In His name shall the Gentiles trust."

[Mt 12:15-21] [r]

15 Jesus, perceiving that, withdrew from there. Great multitudes
followed him; and he healed them all, 16 and commanded them
that they should not make him known: 17 that it might be
fulfilled which was spoken through Isaiah the prophet, saying,

18 "Behold, my servant whom I have chosen;
my beloved in whom my soul is well pleased:
I will put my Spirit on him.
He will proclaim justice to the nations.
19 He will not strive, nor shout;
neither will anyone hear his voice in the streets.
20 He won't break a bruised reed.
He won't quench a smoking flax,
until he leads justice to victory.
21 In his name, the nations will hope."[1]

[1] 12:21 Isaiah 42:1-4

Mk 3:7-12

7 Jesus withdrew to the sea with his disciples, and a great
multitude followed him from Galilee, from Judea, 8 from
Jerusalem, from Idumaea, beyond the Jordan, and those from
around Tyre and Sidon. [s] A great multitude, hearing what great
things he did, came to him. 9 He spoke to his disciples that a
little boat should stay near him because of the crowd, so that
they wouldn't press on him. 10 For he had healed many, so that
as many as had diseases pressed on him that they might touch
him. 11 The unclean spirits, whenever they saw him, fell down
before him, and cried, "You are the Son of God!" 12 He sternly
warned them that they should not make him known.

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Footnotes

a) Here follows the miraculous draught of fishes in order of Luke. Luke 5:1-11. See No. 54

b) See previous notes on transpositions. Nos. 54, 56. It seems that Matthew himself does not strictly insist upon placing the healing of the leper immediately after the Sermon on the Mount on account of the notice of the "great multitudes" following Jesus in 8:1 as compared with the command of silence in v. 4. The whole arrangement of this section, from here to parables, successive miracles recorded without regard to the exact order of time, seems to be topical.

c) Transposed. Chronologically this section, Matt. 9:2-17, which includes the call of Matthew, belongs before the Sermon on the Mount of which a full report is given by Matthew.

d) The presence of Pharisees and scribes from Jerusalem, the charge of blasphemy, the word to the paralytic 'Arise, take up thy bed, and walk' (cf. John 5:8 No. 49), and the reference to the authority given Him by the Father (cf. John 5:27 No. 49), convince us that this miracle took place after the encounter at the unknown feast rather than as shown in the usual chronological arrangement by which John 5 is placed immediately before the plucking of grain on a Sabbath-day, Matt. 12:1-8 Mark 2:28-28; Luke 6:1-5. (No. 67.)

e) Transposed. If Levi Is the same as Matthew and to be identified with the evangelist St. Matthew, of which there is hardly any doubt, then it seems that the writer of the first Gospel does not insist upon placing his call after the Sermon on the Mount, which he himself has reported at length.

f) Transposed. The feast spoken of in this section may have been given later, after the Gadarene journey and before the healing of Jairus' daughter, No. 87, on account of the words "while He spake these things," Matt. 9:18, but is here related in order to gather into a group

g) Transposed, but in order.

h) Transposed, but in order.

i) At this point many harmonists insert the unnamed feast of John 5:1-47. But it seems to us that this visit to Jerusalem has already taken place. See No. 48. The presence of the Pharisees from Jerusalem, "sitting by" at the healing of the man sick of the palsy, and the ready charge of blasphemy seem to indicate a closer acquaintance with Jesus on the part of the Jerusalem authorities as the result of a well remembered encounter with Jesus. See No. 62.

j) Another Sabbath controversy. See Nos. 48, 67, 68, 140, 164, 174

k) On account of the words "He entered again into the synagogue," Mark 3:1, that is, the synagogue already mentioned in Mark 1:21. Called "their" Synagogue in Matt. 12:9. See No. 68.

l) A new transposition. Chronologically this section, Matt. 12:1-21, Nos. 67-69, must be placed before the Sermon on the Mount the order of which is determined by Luke as compared with Mark.

m) The mysterious "second Sabbath after the first" or "second-first Sabbath" has caused considerable discussion. Evidently the expression was chosen designedly by the Evangelist to indicate something sufficiently understood by his readers. But we do not know what it is. Not much importance is attached to it for chronological purposes because the time of the year is marked by the fact that the grain was ripe. There are a number of proposed explanations. The following two appeal to us most: 1. A Sabbath following a "Sabbath," a New Moon, or some other festival, a sort of second holiday something like the Sunday following the 4th of July in

the U. S. 2. A technical expression for the first Sabbath after the second of the chief annual festivals, that to Pentecost. A "first-first Sabbath" would be the first Sabbath after Passover. And a "second-first Sabbath" would be the first Sabbath after Pentecost. In like manner we count Sundays as the First Sunday after Epiphany. and the like. If we regard this "second Sabbath after the first" as the first Sabbath after Pentecost, which in this year, 28 A.D., has been placed on the 19th of May, we can satisfactorily place the event about the end of the month.

n) See Nos. 48, 67, 68, 140, 164, 174

o) Transposed, but in order.

p) The second direct plot against the life of Jesus, the first in Jerusalem, at the unnamed feast, the second in the Prophet's own town. No. 49.

q) This Is the first time that the Herodians are mentioned. While the Pharisees were angry with Jesus on religious grounds, the Herodians who sought to strengthen the dynasty of Herod were afraid of Him for political reasons. Hence the union of opposing parties for the destruction of Jesus.

r) Transposed, but in order.

s) Note the wide territory from which the multitudes came, practically from the whole of the ancient Land of Israel, from Idumea in the south to Phoenicia in the north, from Perea beyond the Jordan to the regions of the Mediterranean Sea.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XI. The Choice of the Twelve Apostles and the Sermon on the Mount

Probably spring or early summer, 28 A.D.

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70. A Night in Prayer on Some Height Near Capernaum [a]

(Mk 3:13a, Lk 6:12)

The Galilean Ministry Begun

Mk 3:13a	Lk 6:12
13He went up into the mountain, and called to himself those whom he wanted, and they went to him.	12It happened in these days, that he went out to the mountain to pray, and he continued all night in prayer to God.

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71. The Choice of the Twelve [b]

(Mt 10:2-4, Mk 3:13b-19, Lk 6:13-16, Acts 1:13)

The next morning

[Mt 10:2-4] [c]	Mk 3:13b-19	Lk 6:13-16	[Acts 1:13]
2Now the names of the twelve apostles are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; 3Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was [1] Thaddaeus; 4Simon the Canaanite; and Judas Iscariot, who also betrayed him.	13He went up into the mountain, and called to himself those whom he wanted, and they went to him. 14He appointed twelve, that they might be with him, and that he might send them out to preach, 15and to have authority to heal sicknesses and to cast out demons: 16Simon, to whom he gave the name Peter; 17James the son of Zebedee; John, the brother of James, and he surnamed them Boanerges, which means, Sons of Thunder; 18Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Zealot; 19and Judas Iscariot, who also betrayed him.	13When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: 14Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; 15Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; 16Judas the son of James; and Judas Iscariot, who also became a traitor.	**Compare** 13When they had come in, they went up into the upper room, where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James.

[1] 10:3 NU omits “Lebbaeus, whose surname was”

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72. The Sermon of the Mount
(Mt 5:1-8:1, Lk 6:17-49)
Probably delivered to the Disciples and a great multitude of people from a level place on a mountain not far from Capernaum [d]

i. The Grathering Multitudes

Mt 5:1-2 [e]

1Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. 2He opened his mouth and taught them, saying,

Lk 6:17-20a

17He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; 18as well as those who were troubled by unclean spirits, and they were being healed. 19All the multitude sought to touch him, for power came out from him and healed them all.

20aHe lifted up his eyes to his disciples, and said,

ii. Beatitudes And Woes

Mt 5:3-12

3"Blessed are the poor in spirit,
for theirs is the Kingdom of Heaven.[1]
4Blessed are those who mourn,
for they shall be comforted.[2]
5Blessed are the gentle,
for they shall inherit the earth.[3]
6Blessed are those who hunger and thirst after righteousness,
for they shall be filled.
7Blessed are the merciful,
for they shall obtain mercy.
8Blessed are the pure in heart,
for they shall see God.
9Blessed are the peacemakers,
for they shall be called children of God.
10Blessed are those who have been persecuted for
righteousness' sake,
for theirs is the Kingdom of Heaven.

11"Blessed are you when people reproach you, persecute you,
and say all kinds of evil against you falsely, for my sake.
12Rejoice, and be exceedingly glad, for great is your reward in
heaven. For that is how they persecuted the prophets who
were before you.

Lk 6:20b-26

20b "Blessed are you who are poor,

for yours is the Kingdom of God.
21Blessed are you who hunger now,
for you will be filled.
Blessed are you who weep now,
for you will laugh.

22Blessed are you when men shall hate you, and when they
shall exclude and mock you, and throw out your name as evil,
for the Son of Man's sake.

23Rejoice in that day, and leap for joy, for behold, your reward
is great in heaven, for their fathers did the same thing to the
prophets.

24"But woe to you who are rich!
For you have received your consolation.
25Woe to you, you who are full now,
for you will be hungry.
Woe to you who laugh now,
for you will mourn and weep.
26Woe,[1] when[2] men speak well of you,
for their fathers did the same thing to the false prophets.

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[1]5:3 Isaiah 57:15; 66:2

[2]5:4 Isaiah 61:2; 66:10,13

[3]5:5 or, land. Psalm 37:11

[1]6:26 TR adds "to you"

[2]6:26 TR adds "all"

iii. The Salt Of The Earth And The Light Of The World

Mt 5:13-16

13"You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. [f] 14You are the light of the world. A city located on a hill can't be hidden. 15Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. 16Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. [g]

iv. "I Am Not Come to Destroy, But To Fulfill."

Mt 5:17-20

17"Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. 18For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter[1] or one tiny pen stroke[2] shall in any way pass away from the law, until all things are accomplished. h 19Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. 20For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

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[1]5:18 literally, iota

[2]5:18 or, serif

v. "Thou Shalt Not Kill"

Mt 5:21-26

21"You have heard that it was said to the ancient ones, 'You shall not murder;'[1] and 'Whoever shall murder shall be in danger of the judgment.' 22But I tell you, that everyone who is angry with his brother without a cause[2] shall be in danger of the judgment; and whoever shall say to his brother, 'Raca[3]!' shall be in danger of the council; and whoever shall say, 'You fool!' shall be in danger of the fire of Gehenna.[4]

23"If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, 24leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 25Agree with your adversary quickly, while you are with him in the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 26Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.[5]

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[1]5:21 Exodus 20:13

[2]5:22 NU omits "without a cause".

[3]5:22 "Raca" is an Aramaic insult, related to the word for "empty" and conveying the idea of empty-headedness.

[4]5:22 or, Hell

[5]5:26 literally, kodrantes. A kodrantes was a small copper coin worth about 2 lepta (widow's mites)—not enough to buy very much of anything.

vi. "Thou Shalt Not Commit Adultery"

Mt 5:27-32

27"You have heard that it was said, [1] 'You shall not commit adultery;'[2] 28but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. 29If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.[3] i 30If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.[4]

31"It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,'[5] 32but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery. i

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[1]5:27 TR adds "to the ancients,"

[2]5:27 Exodus 20:14

[3]5:29 or, Hell

[4]5:30 or, Hell

[5]5:31 Deuteronomy 24:1

vii. "Thou Shalt Not Forswear Thyself"

Mt 5:33-37

33"Again you have heard that it was said to them of old time, 'You shall not make false vows, but shall perform to the Lord your vows,' 34but I tell you, don't swear at all: neither by heaven, for it is the throne of God; 35nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36Neither shall you swear by your head, for you can't make one hair white or black. 37But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.

viii. Retaliation

Mt 5:38-42

38"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'[1] 39But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. 40If anyone sues you to take away your coat, let him have your cloak also. 41Whoever compels you to go one mile, go with him two. 42Give to him who asks you, and don't turn away him who desires to borrow from you.

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[1]5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

ix. Love Of Enemies

Mt 5:43-48

43"You have heard that it was said, 'You shall love your
neighbor,[1] and hate your enemy.[2], 44But I tell you, love
your enemies, bless those who curse you, do good to those
who hate you, and pray for those who mistreat you and
persecute you, 45that you may be children of your Father who
is in heaven. For he makes his sun to rise on the evil and the
good, and sends rain on the just and the unjust. 46For if you
love those who love you, what reward do you have? Don't
even the tax collectors do the same? 47If you only greet your
friends, what more do you do than others? Don't even the tax
collectors do the same? 48Therefore you shall be perfect, just
as your Father in heaven is perfect.

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[1]5:43 Leviticus 19:18

[2]5:43 not in the Bible, but see Qumran Manual of Discipline Ix, 21-26

Lk 6:27-30 [k]

27"But I tell you who hear: love your enemies, do good to
those who hate you, 28bless those who curse you, and pray for
those who mistreat you. 29To him who strikes you on the
cheek, offer also the other; and from him who takes away your
cloak, don't withhold your coat also. 30Give to everyone who
asks you, and don't ask him who takes away your goods to
give them back again.

Lk 6:32-36

32If you love those who love you, what credit is that to you?
For even sinners love those who love them. 33If you do good
to those who do good to you, what credit is that to you? For
even sinners do the same. 34If you lend to those from whom
you hope to receive, what credit is that to you? Even sinners
lend to sinners, to receive back as much. 35But love your
enemies, and do good, and lend, expecting nothing back; and
your reward will be great, and you will be children of the
Most High; for he is kind toward the unthankful and evil.

36Therefore be merciful,
even as your Father is also merciful.

x. Almsgiving

Mt 6:1-4

1"Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your
Father who is in heaven. 2Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in
the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.
3But when you do merciful deeds, don't let your left hand know what your right hand does, 4so that your merciful deeds may be
in secret, then your Father who sees in secret will reward you openly.

xi. Prayer

Mt 6:5-8

5"When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the
streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. 6But you, when you pray,
enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in
secret will reward you openly. 7In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard
for their much speaking. 8Therefore don't be like them, for your Father knows what things you need, before you ask him.

xii. The Lord's Prayer [l]

Mt 6:9-15

9Pray like this: 'Our Father in heaven, may your name be kept holy. 10Let your Kingdom come. Let your will be done, as in heaven, so on earth. 11Give us today our daily bread. 12Forgive us our debts, as we also forgive our debtors. 13Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.[1],

14"For if you forgive men their trespasses, your heavenly Father will also forgive you. 15But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

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[1]6:13 NU omits "For yours is the Kingdom, the power, and the glory forever. Amen."

xiii. Fasting

Mt 6:16-18

16"Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. 17But you, when you fast, anoint your head, and wash your face; 18so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

xiv. Treasure - Hording

Mt 6:19-21

19"Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; 20but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; 21for where your treasure is, there your heart will be also.

xv. The Parable of The Eye

Mt 6:22-23

22"The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. 23But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! [m]

xvi. God And Mammon [n]

Mt 6:24

24"No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God and Mammon.

xvii. Counsels Against Care [o]

Mt 6:25-34

25Therefore, I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? 26See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

27"Which of you, by being anxious, can add one moment[1] to his lifespan? 28Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, 29yet I tell you that even Solomon in all his glory was not dressed like one of these. 30But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?

31"Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' 32For the Gentiles seek after all these things, for your heavenly Father knows that you need all these things. 33But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well. 34Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

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[1]6:27 literally, cubit

xviii. "Judge Not, Condemn Not"

Mt 7:1-5

1"Don't judge, so that you won't be judged. 2For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. 3Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? 4Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye? 5You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

Lk 6:37-42

37Don't judge,
and you won't be judged.
Don't condemn,
and you won't be condemned.
Set free,
and you will be set free.

38"Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you.[1] For with the same measure you measure it will be measured back to you."

39He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit? 40A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. P 41Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye? 42Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye.

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[1]6:38 literally, into your bosom.

xix. Casting Pearls Before Swine

Mt 7:6

6"Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

xx. Ask, Seek, Knock

Mt 7:7-11

7"Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. 8For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. 9Or who is there among you, who, if his son asks him for bread, will give him a stone? 10Or if he asks for a fish, who will give him a serpent? 11If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

xxi. The Golden Rule

Mt 7:12

12Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

(Lk 6:31) q

31"As you would like people to do to you, do exactly so to them.

xxii. The Narrow Way

Mt 7:13-14

13"Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. 14How[1] narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

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[1]7:14 TR reads "Because" instead of "How"

xxiii. Warning Against False Prophets

Mt 7:15-23

15"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? 17Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. 18A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. 19Every tree that doesn't grow good fruit is cut down, and thrown into the fire. 20Therefore, by their fruits you will know them. 21Not everyone who says to me, 'Lord, Lord,'

Lk 6:43-45

43For there is no good tree that brings forth rotten fruit; nor again a rotten tree that brings forth good fruit. 44For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush. 45The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. 22Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' 23Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'

xxiv. The Two Builders

Mt 7:24-27

24"Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. 25The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock. 26Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand. 27The rain came down, the floods came, and the winds blew, and beat on that house; and it fell—and great was its fall."

Lk 6:46-49

46"Why do you call me, 'Lord, Lord,' and don't do the things which I say? 47Everyone who comes to me, and hears my words, and does them, I will show you who he is like. 48He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. 49But he who hears, and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

xxv. Teaching As One Having Authority

Mt 7:28-8:1

28It happened, when Jesus had finished saying these things, that the multitudes were astonished at his teaching, 29for he taught them with authority, and not like the scribes.

1When he came down from the mountain, great multitudes followed him. [r]

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73. The Centurion's Servant
(Mt 8:5-13, Lk 7:1-10)
Capernaum

Mt 8:5-13

5When he came into Capernaum, a centurion came to him, asking him, 6and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."

7Jesus said to him, "I will come and heal him."

8The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be

Mk 3:19b [s]

He came into a house.

Lk 7:1-10

1After he had finished speaking in the hearing of the people, he entered into Capernaum. 2A certain centurion's servant, who was dear to him, was sick and at the point of death. 3When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant. 4When they came to Jesus, they begged him earnestly, saying, "He is worthy for you to do this for him, 5for he loves our nation, and he built our

healed. [9]For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it." [10]When Jesus heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel. [11]I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, [12]but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth." [13]Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour. [t]		synagogue for us." [6]Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy for you to come under my roof. [7]Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed. [8]For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it." [9]When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel." [10]Those who were sent, returning to the house, found that the servant who had been sick was well.

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Footnotes

a) The traditional Mount of Beatitude, the Horns of Hattin, about eight miles from Capernaum, fits the requirement.

b) The Twelve Apostles.

1. Simon Peter. He leads the four lists according to the common rule of seniority.
2. Andrew. The brother of Peter. of Bethsaida. He was really called first.
3. James. The son of Zebedee and Salome who it seems was the sister of the mother of Jesus.
4. John. The brother of James. The Evangelist. The disciple "whom Jesus loved."
5. Philip. Also from Bethsaida. He heads the second group of four apostles.
6. Bartholomew. Usually identified with Nathanael of Cans,.
7. Matthew. The Evangelist. Levi. He alone gives himself the name "the publican."
8. Thomas. Also called Didymus, or Twin.
9. James. The son of Alphaeus, the brother of Joseph. "The Less." "The Lord's brother."
10. Thaddaens. Judas, "not Iscariot," the brother of James, also called Lebbaeus.
11. Simon. The Canaanite or Zealots. Probably also a brother of James the Less.
12. Judas Iscariot. "The traitor." Of Herloth. Probably the only native Judean.

c) Matthew postpones the naming of the Twelve until they are sent out on their first missionary journey. See No. 93.

d) We thus combine Matthew and Luke, assuming the identity of both accounts. In supposing two discourses, some harmonists have arranged for a Sermon on the Mount and a Sermon on the Plain. two distinct sermons, but probably spoken on the same day and near together.

e)Here we have come back to the natural order of Matthew. The topical arrangement and apparent chronological inversion of events in his Gospel appears, among other things, in his placing the call of the Apostles, including his own, after the Sermon on the Mount.

f) See No. 177.

g) See No. 153.

h) See No. 182. Luke 16, 17.

i) See No. 127. Matt. 18:8-9. Mark 9:42-45.

j) See Nos. 182, 200. Luke 16:18; Matt. 19:9; Mark 10:11-12.

k) For verse 31 see section 21.

l) Christ again gives the Lord's Prayer in Luke 11:2-4. See No. 150.

m) See No. 153.

n) See No. 181.

o) See No. 158.

p) See John 18:16. No. 250.

q) Transposed from section 9.

r) Here follows in the order of Matthew: No. 60. The Healing of the Leper. Matt. 8:2-4.

s) For connection see Nos. 71 and 79.

t) Here follows in the order of Matthew:

No. 56. The Healing of Peter's Mother-in-law. Matt. 8:14-5.
No. 57. In the Evening Others are Healed. Matt. 8:16-17.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XII. A Second Preaching Tour, Including the Parables by the Sea

Probably summer and autumn, 28 A.D.

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74. The Raising of the Widow's Son at Nain
(Lk 7:11-17)

Lk 7:11-17

11It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. 12Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. 13When the Lord saw her, he had compassion on her, and said to her, "Don't cry." 14He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" 15He who was dead sat up, and began to speak. And he gave him to his mother.

16Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!" 17This report went out concerning him in the whole of Judea, and in all the surrounding region.

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75 John the Baptist sends two Disciples to Jesus
(Mt 11:2-15, Mk 1:39, Lk 7:18-35)

i. Encomium of the Baptist

[Mt 11:2-15] [a]

2Now when John heard in the prison [b] the works of Christ, he sent two of his disciples 3and said to him, "Are you he who comes, or should we look for another?"

4Jesus answered them, "Go and tell John the things which you hear and see: 5the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,[1] the dead are raised up, and the poor have good news preached to them.[2] 6Blessed is he who finds no occasion for stumbling in me."

7As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? 8But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses. 9But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet. 10For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'[3] 11Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he. 12From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.[4] 13For all the prophets and the law prophesied until John. 14If you are willing to receive it, this is Elijah, who is to come. 15He who has ears to hear, let him

Lk 7:18-30

18The disciples of John told him about all these things. 19John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?" 20When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

21In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. 22Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. 23Blessed is he who is not offended by me."

24When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? 25But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. 26But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. 27This is he of whom it is written,

'Behold, I send my messenger before your face,

who will prepare your way before you.'[1]

28"For I tell you, among those who are born of women there is

hear. [c]

not a greater prophet than John the Baptizer, yet he who is least in the Kingdom of God is greater than he."

29When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism. 30But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.

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[1]11:5 Isaiah 35:5

[2]11:5 Isaiah 61:1-4

[3]11:10 Malachi 3:1

[4]11:12 or, plunder it.

[1]7:27 Malachi 3:1

ii. Children playing in the market places

[Mt 11:16-19]

16"But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions 17and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.' 18For John came neither eating nor drinking, and they say, 'He has a demon.' 19The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children.[1]"

Lk 7:31-35

31[1] "To what then will I liken the people of this generation? What are they like? 32They are like children who sit in the marketplace, and call one to another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.' 33For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' 34The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' 35Wisdom is justified by all her children."

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[1]11:19 NU reads "actions" instead of "children"

[1]7:31 TR adds "But the Lord said,"

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76. Woes upon the Cities of Opportunity. [d] "Revealed Unto Babes." "Come Unto Me, All that Labor." (Mt 11:20-30)

Galilee

[Mt 11:20-30]

20Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent. 21"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23You, Capernaum, who are exalted to heaven, you will go down to Hades.[1] For if the mighty works had been done in Sodom which were done in you, it would have remained until this day. 24But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

25At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. 26Yes, Father, for so it was well-pleasing in your sight. 27All things have been

delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

28"Come to me, all you who labor and are heavily burdened, and I will give you rest. 29Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. 30For my yoke is easy, and my burden is light."

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[1]11:23 or, Hell

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77. Jesus Anointed by a Sinful Woman in the House of Simon the Pharisee. [e] Parable of the two Debtors.

(Lk 7:36-50)

Galilee

Lk 7:36-50

36One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table. 37Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment. 38Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. 39Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

40Jesus answered him, "Simon, I have something to tell you."

He said, "Teacher, say on."

41"A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. 42When they couldn't pay, he forgave them both. Which of them therefore will love him most?"

43Simon answered, "He, I suppose, to whom he forgave the most."

He said to him, "You have judged correctly." 44Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. 45You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. 46You didn't anoint my head with oil, but she has anointed my feet with ointment. 47Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." 48He said to her, "Your sins are forgiven."

49Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

50He said to the woman, "Your faith has saved you. Go in peace."

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78. With the Twelve and a few Women Followers on the Tour through Galilee

(Lk 8:1-3)

In Peter's house at Capernaum

Lk 8:1-3

1It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the twelve, 2and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons [f] had gone out; 3and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them[1] from their possessions.

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[1]8:3 TR reads "him" instead of "them"

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79. The Healing of a Blind and Dumb Demoniac. A Blasphemous Accusation.

The Sin against the Holy Ghost [g]

(Mt 12:22-37, Mk 3:20-30)

In Capernaum [h]

[Mt 12:22-37] [i]

22Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. 23All the multitudes were amazed, and said, "Can this be the son of David?" 24But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."

25Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. 28But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you. 29Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

30"He who is not with me is against me, and he who doesn't gather with me, scatters. 31Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. 32Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever

Mk 3:20-30 [j]

20The multitude came together again, so that they could not so much as eat bread. 21When his friends heard it, they went out to seize him: for they said, "He is insane." 22The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."

23He summoned them, and said to them in parables, "How can Satan cast out Satan? 24If a kingdom is divided against itself, that kingdom cannot stand. 25If a house is divided against itself, that house cannot stand. 26If Satan has risen up against himself, and is divided, he can't stand, but has an end. 27But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house. 28Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme; 29but whoever may blaspheme against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"30—because they said, "He has an unclean spirit."

speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

33"Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. 34You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. 35The good man out of his good treasure brings out good things, and the evil man out of his evil treasure[1] brings out evil things. 36I tell you that every idle word that men speak, they will give account of it in the day of judgment. 37For by your words you will be justified, and by your words you will be condemned."

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[1]12:35 TR adds "of the heart"

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80. Scribes and Pharisees Demand a Sign. The Sign of Jonah [k]

(Mt 12:38-45)

In Capernaum. Same day.

[Mt 12:38-45] [l]

38Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

39But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. 40For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. 41The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. 42The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here. 43But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it. 44Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order. 45Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

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81. Jesus is called by Mother and Brethren

(Mt 12:46-50, Mk 3:31-35, Lk 8:19-21)

In Capernaum. Same day

[Mt 12:46-50] [m]	Mk 3:31-35	[Lk 8:19-21] [n]
46While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. 47One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you." 48But he answered him who spoke to him, "Who is my mother? Who are my brothers?" 49He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers! 50For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."	31His mother and his brothers came, and standing outside, they sent to him, calling him. 32A multitude was sitting around him, and they told him, "Behold, your mother, your brothers, and your sisters[1] are outside looking for you." 33He answered them, "Who are my mother and my brothers?" 34Looking around at those who sat around him, he said, "Behold, my mother and my brothers! 35For whoever does the will of God, the same is my brother, and my sister, and mother." --- [1]3:32 TR omits "your sisters"	19His mother and brothers came to him, and they could not come near him for the crowd. 20It was told him by some saying, "Your mother and your brothers stand outside, desiring to see you." 21But he answered them, "My mother and my brothers are these who hear the word of God, and do it."

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82. The Parables by the Sea [o]

(Mt 13:1-53, Mk 4:1-34, Lk 8:4-18)

Same day. By the Sea of Galilee.

i. Parables

[Mt 13:1-3a] [p]	Mk 4:1-2	Lk 8:4
1On that day Jesus went out of the house, and sat by the seaside. 2Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach. 3He spoke to them many things in parables, saying, ...	1Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea. 2He taught them many things in parables, and told them in his teaching,	4When a great multitude came together, and people from every city were coming to him, he spoke by a parable.

ii. The Sower

[Mt 13:3b-9]

3b ...“Behold, a farmer went out to sow.
4As he sowed, some seeds fell by the
roadside, and the birds came and
devoured them. 5Others fell on rocky
ground, where they didn’t have much
soil, and immediately they sprang up,
because they had no depth of earth.
6When the sun had risen, they were
scorched. Because they had no root, they
withered away. 7Others fell among
thorns. The thorns grew up and choked
them: 8and others fell on good soil, and
yielded fruit: some one hundred times as
much, some sixty, and some thirty. 9He
who has ears to hear, let him hear.”

Mk 4:3-9

3“Listen! Behold, the farmer went out
to sow, 4and it happened, as he sowed,
some seed fell by the road, and the birds
[1] came and devoured it. 5Others fell
on the rocky ground, where it had little
soil, and immediately it sprang up,
because it had no depth of soil. 6When
the sun had risen, it was scorched; and
because it had no root, it withered
away. 7Others fell among the thorns,
and the thorns grew up, and choked it,
and it yielded no fruit. 8Others fell into
the good ground, and yielded fruit,
growing up and increasing. Some
brought forth thirty times, some sixty
times, and some one hundred times as
much.”9He said, “Whoever has ears to
hear, let him hear.”

Lk 8:5-8

5“The farmer went out to sow his seed. As
he sowed, some fell along the road, and it
was trampled under foot, and the birds of
the sky devoured it. 6Other seed fell on
the rock, and as soon as it grew, it
withered away, because it had no
moisture. 7Other fell amid the thorns, and
the thorns grew with it, and choked it.
8Other fell into the good ground, and
grew, and brought forth fruit one hundred
times.” As he said these things, he called
out, “He who has ears to hear, let him
hear!”

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[1]4:4 TR adds “of the air”

iii. The Reason Of The Parables

[Mt 13:10-17]

10The disciples came, and said to him,
“Why do you speak to them in parables?”

11He answered them, “To you it is given
to know the mysteries of the Kingdom of
Heaven, but it is not given to them.
12For whoever has, to him will be given,
and he will have abundance, but
whoever doesn’t have, from him will be
taken away even that which he has.
13Therefore I speak to them in parables,
because seeing they don’t see, and
hearing, they don’t hear, neither do they
understand. 14In them the prophecy of
Isaiah is fulfilled, which says,

‘By hearing you will hear,
and will in no way understand;
Seeing you will see,
and will in no way perceive:
15for this people’s heart has grown
callous,
their ears are dull of hearing,

Mk 4:10-12

10When he was alone, those who were
around him with the twelve asked him
about the parables. 11He said to them,
“To you is given the mystery of the
Kingdom of God, but to those who are
outside, all things are done in parables,
12that ‘seeing they may see, and not
perceive; and hearing they may hear,
and not understand; lest perhaps they
should turn again, and their sins should
be forgiven them.’”[2]

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[2]4:12 Isaiah 6:9-10

Lk 8:9-10

9Then his disciples asked him, “What
does this parable mean?”

10He said, “To you it is given to know the
mysteries of the Kingdom of God, but to
the rest in parables; that ‘seeing they may
not see, and hearing they may not
understand.’[1]

---

[1]8:10 Isaiah 6:9

they have closed their eyes;
or else perhaps they might perceive with their eyes,
hear with their ears,
understand with their heart,
and should turn again;
and I would heal them.',[1]

16"But blessed are your eyes, for they see; and your ears, for they hear. 17For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

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[1]13:15 Isaiah 6:9-10

iv. The Explanation Of The Parable Of The Sower

[Mt 13:18-23]

18"Hear, then, the parable of the farmer. 19When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside. 20What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; 21yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. 22What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. 23What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."

Mk 4:13-20

13He said to them, "Don't you understand this parable? How will you understand all of the parables? 14The farmer sows the word. 15The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes, and takes away the word which has been sown in them. 16These in like manner are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy. 17They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble. 18Others are those who are sown among the thorns. These are those who have heard the word, 19and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. 20Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times."

Lk 8:11-15

11Now the parable is this: The seed is the word of God. 12Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. 13Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. 14That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. 15That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and bring forth fruit with patience.

v. The Proper Use Of The Explanation

Mk 4:21-25

21He said to them, "Is the lamp brought to be put under a basket[1] or under a bed? Isn't it put on a stand? 22For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light. 23If any man has ears to hear, let him hear."

24He said to them, "Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. 25For whoever has, to him will more be given, and he who doesn't have, even that which he has will be taken away from him."

Lk 8:16-18

16"No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. 17For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light. 18Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn't have, from him will be taken away even that which he thinks he has."

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[1]4:21 literally, a modion, a dry measuring basket containing about a peck (about 9 litres)

vi. The Seed Growing Of Itself

Mk 4:26-29

26He said, "The Kingdom of God is as if a man should cast seed on the earth, 27and should sleep and rise night and day, and the seed should spring up and grow, he doesn't know how. 28For the earth bears fruit: first the blade, then the ear, then the full grain in the ear. 29But when the fruit is ripe, immediately he puts forth the sickle, because the harvest has come."

vii. The Tares

[Mt 13:24-30]

24He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field, 25but while people slept, his enemy came and sowed darnel weeds[1] also among the wheat, and went away. 26But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also. 27The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did this darnel come from?'

28"He said to them, 'An enemy has done this.'

"The servants asked him, 'Do you want us to go and gather them up?'

29"But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. 30Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn."'"

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[1]13:25 darnel is a weed grass (probably bearded darnel or lolium temulentum) that looks very much like wheat until it is mature, when the difference becomes very apparent.

vii. The Mustard-Seed

[Mt 13:31-32]

31He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; 32which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

Mk 4:30-32 [q]

30He said, "How will we liken the Kingdom of God? Or with what parable will we illustrate it? 31It's like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, 32yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."

ix. The Leaven [r]

[Mt 13:33]

33He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures[1] of meal, until it was all leavened."

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[1]13:33 literally, three sata. 3 sata is about 39 liters or a bit more than a bushel

x. The Parabolic Method

[Mt 13:34-35]

34Jesus spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them, 35that it might be fulfilled which was spoken through the prophet, saying,

"I will open my mouth in parables;
I will utter things hidden from the foundation of the world."[1]

Mk 4:33-34

33With many such parables he spoke the word to them, as they were able to hear it. 34Without a parable he didn't speak to them; but privately to his own disciples he explained everything.

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[1]13:35 Psalm 78:2

xi. Explanation Of The Parable Of The Tares

[Mt 13:36-43]

36Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

37He answered them, "He who sows the good seed is the Son of Man, 38the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one. 39The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. 40As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age. 41The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, 42and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. 43Then the righteous will shine forth like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

xii. The Hidden Treasure

[Mt 13:44]

44"Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

xiii. The Pearl Of Great Price

[Mt 13:45-46]

45"Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, 46who having found one pearl of great price, he went and sold all that he had, and bought it.

xiv. The Parable Of The Net

[Mt 13:47-50]

47"Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, 48which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. 49So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous, 50and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."

xv. The Householder

[Mt 13:51-53]

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

They answered him, "Yes, Lord."

52He said to them, "Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."

53It happened that when Jesus had finished these parables, he departed from there. [s]

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Footnotes

a) Transposed.

b) In Prison at Machaerns, a castle east of the Dead Sea, since the early spring of 28 A.D. See No. 50.

c) A proverbial form of speech often used by Jesus after an important utterance, here for the first time.

d) The Lord repeated many of His sayings. See Luke 10:13-16. No. 146.

e) It is futile to make the attempt to identify Simon the Pharisee with Simon the leper and the unknown sinner who anointed Jesus with Mary of Bethany, who anointed Jesus during the Passion week, See No. 212.

f) She is not, we believe, the unknown sinner whose history ends with the previous section, but a new historical figure, whom we shall meet again during Passion week at Jerusalem. See No. 283.

g) See also No. 152. Luke 11:14-28.

h) One of the busy days in our Lord's ministry. Events Nos. 79-85 occurred on the same day. Compare the Sermon on the Mount (Nos. 71 and 72) and the Tuesday of the Passion Week. (Nos. 219-245).

i) Transposed. Beginning of a new section determined by a comparison with Mark and Luke.

j) For connection see Nos. 71 and 73. Now they came back to the house or home, namely, in Capernaum, as in Mark 2:1 (No. 62) to which also the subsequent "again" in 3:1 (No. 68) points back.

k) See Nos. 111 and 153.

l) Transposed, but in order.

m) Transposed, but in order. Immediately following the preceding, "While He yet talked." V. 46.

n) Luke's placing of this parable after the parables by the sea is evidently topical. Compare Luke 8:22. "Now it came to pass on a certain day." It simply happened on one of those days. The "then" in verse 19 may be translated with a simple "and there" (Revised version).

o) There are two other groups of parables. One in Luke only, chapters 14-16. Nos. 175-183. And another group during the last week in Jerusalem, Matt. 21, 22, 24, 25, and parallels. Nos. 222-225; Nos. 239-243.

p) Transposed, but in order.

q) Compare also Luke 13:18-19. No. 165.

r) Compare also Luke 13:20.21. No. 166.

s) Here follows in the order of Luke: Jesus is called by His mother and brethren. Luke 8:19-21. See No. 81. Luke's placing of the incident after the parables by the Sea is evidently topical.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XIII. The Gadarene Journey

Probably autumn, 28 A.D.

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83. The Command to Cross over to the Other Side
(Mt 8:18, Mk 4:35, Lk 8:22)

On the evening of the day of parables by the Sea of Galilee [a]

Mt 8:18 [b]	Mk 4:35	Lk 8:22
18 Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.	35 On that day, when evening had come, he said to them, "Let's go over to the other side."	22 Now it happened on one of those days, that he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out.

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84. Three Applicants for Discipleship
(Mt 8:19-22, Lk 9:57-62)
Same day

Mt 8:19-22

19A scribe came, and said to him, "Teacher, I will follow you wherever you go."

20Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

21Another of his disciples said to him, "Lord, allow me first to go and bury my father."

22But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

[Lk 9:57-62] [c]

57As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

58Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

59He said to another, "Follow me!"

But he said, "Lord, allow me first to go and bury my father."

60But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."

61Another also said, "I want to follow you, Lord, but first allow me to bid farewell to those who are at my house."

62But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

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85. The Stilling of the Tempest
(Mt 8:23-27, Mk 4:36-41, Lk 8:23-25)
Sea of Galilee. Same day

Mt 8:23-27

23When he got into a boat, his disciples followed him. 24Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep. 25They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

26He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

27The men marveled, saying, "What kind of man is this, that even the wind and the

Mk 4:36-41

36Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him. 37A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled. 38He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"

39He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm. 40He said to them, "Why are you so afraid? How is it that you have no faith?"

Lk 8:23-25

23But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. 24They came to him, and awoke him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm. 25He said to them, "Where is your faith?" Being afraid they marveled, saying one to another, "Who is this, then, that he commands even the winds and the water, and they obey him?"

sea obey him?”	41They were greatly afraid, and said to one another, “Who then is this, that even the wind and the sea obey him?”	

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86. In the Country of the Gadarenes (or Gergesenes) [d]
(Mt 8:28-9:1, Mk 5:1-21, Lk 8:26-40)

i. The Arrival

The next morning [e]

Mt 8:28a	Mk 5:1	Lk 8:26
28When he came to the other side, into the country of the Gergesenes,[1]	1They came to the other side of the sea, into the country of the Gadarenes.	26They arrived at the country of the Gadarenes, which is opposite Galilee.

[1]8:28 NU reads “Gadarenes”

ii. The Two Demoniacs [f]

Mt 8:28b-29	Mk 5:2-7	Lk 8:27-28
28When he came to the other side, into the country of the Gergesenes,[1] two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. 29Behold, they cried out, saying, “What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?”	2When he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit, 3who had his dwelling in the tombs. Nobody could bind him any more, not even with chains, 4because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him. 5Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6When he saw Jesus from afar, he ran and bowed down to him, 7and crying out with a loud voice, he said, “What have I to do with you, Jesus, you Son of the Most High God? I adjure you by God, don’t torment me.”	27When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn’t live in a house, but in the tombs. 28When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, “What do I have to do with you, Jesus, you Son of the Most High God? I beg you, don’t torment me!”

[1]8:28 NU reads “Gadarenes”

iii. "My Name Is Legion"

Mk 5:8-9

8For he said to him, "Come out of the man, you unclean spirit!"

9He asked him, "What is your name?"

He said to him, "My name is Legion, for we are many."

Lk 8:29-30

29For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

30Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him.

iv. The Demons Enter Swine

Mt 8:30-32

30Now there was a herd of many pigs feeding far away from them. 31The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

32He said to them, "Go!"

They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water.

Mk 5:10-13

10He begged him much that he would not send them away out of the country. 11Now there was on the mountainside a great herd of pigs feeding. 12All the demons begged him, saying, "Send us into the pigs, that we may enter into them."

13At once Jesus gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea.

Lk 8:31-33

31They begged him that he would not command them to go into the abyss. 32Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them. 33The demons came out from the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned.

v. The Sequel

Mt 8:33-34

33Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons. 34Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

Mk 5:14-17

14Those who fed them fled, and told it in the city and in the country.

The people came to see what it was that had happened. 15They came to Jesus, and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid. 16Those who saw it declared to them how it happened to him who was possessed by demons, and about the pigs. 17They began to beg him to depart from their region.

Lk 8:34-37

34When those who fed them saw what had happened, they fled, and told it in the city and in the country.

35People went out to see what had happened. They came to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind; and they were afraid. 36Those who saw it told them how he who had been possessed by demons was healed. 37All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. He entered into the boat, and returned.

vi. "Tell How Great Things The Lord Hath Done For Thee"

Mt 9:1

[1]He entered into a boat, and crossed over, and came into his own city. [g]

Mk 5:18-21

[18]As he was entering into the boat, he who had been possessed by demons begged him that he might be with him. [19]He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."

[20]He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.

[21]When Jesus had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea.

Lk 8:38-40

[38]But the man from whom the demons had gone out begged him that he might go with him, but Jesus sent him away, saying, [39]"Return to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

[40]It happened, when Jesus returned, that the multitude welcomed him, for they were all waiting for him.

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87. Christ Raises the Daughter of Jairus and Heals the Woman with the Issue of Blood
(Mt 9:18-26, Mk 5:22-43, Lk 8:41-56)
In Capernaum

i. Jairus

Mt 9:18-19

[18]While he told these things [h] to them, behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

[19]Jesus got up and followed him, as did his disciples.

Mk 5:22-24

[22]Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet, [23]and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."

[24]He went with him, and a great multitude followed him, and they pressed upon him on all sides.

ii. The Woman With The Issue Of Blood

Lk 8:41-42

[41]Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house, [42]for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him.

Mt 9:20-21

20Behold, a woman who had an issue of
blood for twelve years came behind him,
and touched the fringe[1] of his garment;
21for she said within herself, “If I just
touch his garment, I will be made well.”

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[1]9:20 or, tassel

Mk 5:25-29

25A certain woman, who had an issue of
blood for twelve years, 26and had
suffered many things by many
physicians, and had spent all that she
had, and was no better, but rather grew
worse, 27having heard the things
concerning Jesus, came up behind him
in the crowd, and touched his clothes.
28For she said, “If I just touch his
clothes, I will be made well.”
29Immediately the flow of her blood was
dried up, and she felt in her body that
she was healed of her affliction.

Lk 8:43-44

43A woman who had a flow of blood for
twelve years, who had spent all her
living on physicians, and could not be
healed by any, 44came behind him, and
touched the fringe[1] of his cloak, and
immediately the flow of her blood
stopped.

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[1]8:44 or, tassel

iii. "Who Touched Me?"

Mt 9:22

22But Jesus, turning around and seeing
her, said, “Daughter, cheer up! Your
faith has made you well.” And the
woman was made well from that hour.

Mk 5:30-34

30Immediately Jesus, perceiving in
himself that the power had gone out
from him, turned around in the crowd,
and asked, “Who touched my clothes?”

31His disciples said to him, “You see the
multitude pressing against you, and you
say, ‘Who touched me?’”

32He looked around to see her who had
done this thing. 33But the woman,
fearing and trembling, knowing what
had been done to her, came and fell
down before him, and told him all the
truth.

34He said to her, “Daughter, your faith
has made you well. Go in peace, and be
cured of your disease.”

Lk 8:45-48

45Jesus said, “Who touched me?”

When all denied it, Peter and those with
him said, “Master, the multitudes press
and jostle you, and you say, ‘Who
touched me?’”

46But Jesus said, “Someone did touch
me, for I perceived that power has gone
out of me.” 47When the woman saw that
she was not hidden, she came trembling,
and falling down before him declared to
him in the presence of all the people the
reason why she had touched him, and
how she was healed immediately. 48He
said to her, “Daughter, cheer up. Your
faith has made you well. Go in peace.”

iv. "Talitha, Cumi"

Mt 9:23-26	Mk 5:35-43	Lk 8:49-56
23When Jesus came into the ruler's house, and saw the flute players, and the crowd in noisy disorder, 24he said to them, "Make room, because the girl isn't dead, but sleeping." They were ridiculing him. 25But when the crowd was put out, he entered in, took her by the hand, and the girl arose. 26The report of this went out into all that land.	35While he was still speaking, they came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?" 36But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe." 37He allowed no one to follow him, except Peter, James, and John the brother of James. 38He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing. 39When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep." 40They ridiculed him. But he, having put them all out, took the father of the child and her mother and those who were with him, and went in where the child was lying. 41Taking the child by the hand, he said to her, "Talitha cumi;" which means, being interpreted, "Girl, I tell you, get up." 42Immediately the girl rose up, and walked, for she was twelve years old. They were amazed with great amazement. 43He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.	49While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher." 50But Jesus hearing it, answered him, "Don't be afraid. Only believe, and she will be healed." 51When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of the child, and her mother. 52All were weeping and mourning her, but he said, "Don't weep. She isn't dead, but sleeping." 53They were ridiculing him, knowing that she was dead. 54But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!" 55Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. 56Her parents were amazed, but he commanded them to tell no one what had been done.

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88. Two Blind Men Healed

(Mt 9:27-31)

At Capernaum

Mt 9:27-31

27As Jesus passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!”

28When he had come into the house, the blind men came to him. Jesus said to them, “Do you believe that I am able to do this?”

They told him, “Yes, Lord.”

29Then he touched their eyes, saying, “According to your faith be it done to you.” 30Their eyes were opened. Jesus strictly commanded them, saying, “See that no one knows about this.” 31But they went out and spread abroad his fame in all that land.

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89. A Demoniac Healed and a Blasphemous Accusation
(Mt 9:32-34)

Mt 9:32-34

32As they went out, behold, a mute man who was demon possessed was brought to him. 33When the demon was cast out, the mute man spoke. The multitudes marveled, saying, “Nothing like this has ever been seen in Israel!”

34But the Pharisees said, “By the prince of the demons, he casts out demons.”

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Footnotes

a) All events of Nos. 79-85 transpired on the same day. See No. 79, note 2.

b) A return to the natural order of Matthew. The multitude from which Jesus escapes in Mark's narrative (4:36) is that gathered on the shore in connection with the parable discourse. In agreement with Matthew and Luke this is followed by the crossing of the lake, the stilling of the tempest, and the Gadarene journey. From this it seems to follow that the whole section in Matt. 11:2.30; 12:22.50; and 13:1-53 has been related out of its chronological order, and we therefore now return to Matt. 8:18 ft.

c) Transposed. See also No. 144. The placing of the incident in Luke seems to indicate a loose arrangement, though what is related here may have happened again, at a later time.

d) There has been a long controversy regarding both site and text. We are satisfied with the explanation by which the "discrepancies" are cleared up as follows:

1. All three readings, Gerasenes. Gergesenes, and Gadarenes, are correct. The first two refer to the site or city and the third to the district to which the site belonged.
2. The discovery of a site nearly opposite the Plain of Gennesaret under various names: Kersa, Chersa, Gersa, or Gerasa, (Not to be confounded with the Gerasa of Gilead) completely accounts for the term "Gergesenes" and all the details of the miracle. It has been said that the term "Gergesenes" was introduced into the text. But it is to be remembered that Matthew lived on the shores of the lake and was likely to know its topography.

e) Because the demoniac saw Jesus afar off, Mark 5:6. Daytime as against the view that the arrival of Jesus took place on the same evening which would make the miracle at Chersa a night scene.

f) Thus Matthew. Mark and Luke single out and describe one, probably as the more grievously afflicted and the spokesman of the two.

g) Here follows in the order of Matthew:

No. 62. The Paralytic Healed.	Matthew 9:2-8
No. 63, 64. Matthew Called.	9-13
No. 65. A Question about Fasting.	14-15
No. 66. A Parable: New Wine and New Bottles	16-17

All in order, but transposed as compared with Mark and Luke.

h) There are some difficulties as to the proper sequence of events on account of the words "while He spake these things" in verse 18 which seems to compel a connection with verse 17 (following section No. 66). However, since Matthew is not chronological in this part of his Gospel, it is best to follow the order of Mark and Luke, but to bear in mind that the feast previously referred to (No. 64) and there related to bring together everything that concerns Levi-Matthew personally, may have taken place at this time.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

Bible References taken from:
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A Harmony of the Gospels

By Rick Swartzentrover

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Part XIV. A Third Preaching Tour, Including the Mission of the Twelve

Probably early in 29 A.D., January to March, 782 A.U.C. [a]

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90. The Last Visit to Nazareth. the Second Rejection	[Mt 13:54-58]	Mk 6:1-6a			
91. Jesus Preaches in the Villages of Galilee	Mt 9:35	Mk 6:6b			
92. "Pray Ye Therefore the Lord of the Harvest"	Mt 9:36-38				
93. The Mission of the Twelve	Mt 10:1-42	Mk 6:7-11	Lk 9:1-5		
94. Jesus and the Disciples Preaching and Healing	Mt 11:1	Mk 6:12-13	Lk 9:6		

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90. The Last Visit to Nazareth. The Second Rejection [b]
(Mt 13:54-58, Mk 6:1-6a)

[Mt 13:54-58] [c]

54Coming into his own country, he taught them in their
synagogue, so that they were astonished, and said, “Where did
this man get this wisdom, and these mighty works? 55Isn’t this
the carpenter’s son? Isn’t his mother called Mary, and his
brothers, James, Joses, Simon, and Judas[1]? 56Aren’t all of his
sisters with us? Where then did this man get all of these
things?” 57They were offended by him.

But Jesus said to them, “A prophet is not without honor, except
in his own country, and in his own house.” [d] 58He didn’t do
many mighty works there because of their unbelief.

Mk 6:1-6a

1He went out from there. He came into his own country, and
his disciples followed him. 2When the Sabbath had come, he
began to teach in the synagogue, and many hearing him were
astonished, saying, “Where did this man get these things?” and,
“What is the wisdom that is given to this man, that such mighty
works come about by his hands? 3Isn’t this the carpenter, the
son of Mary, and brother of James, Joses, Judah, and Simon?
Aren’t his sisters here with us?” They were offended at him.

4Jesus said to them, “A prophet is not without honor, except in
his own country, and among his own relatives, and in his own
house.” 5He could do no mighty work there, except that he laid
his hands on a few sick people, and healed them. 6He marveled

[1]13:55 or, Judah	because of their unbelief. He went around the villages teaching.

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91. Jesus Preaches in the Villages of Galilee
(Mt 9:35, Mk 6:6b)

Mt 9:35	Mk 6:6b
35Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.	6He marveled because of their unbelief. He went around the villages teaching.

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92. "Pray Ye Therefore the Lord of the Harvest" [e]
(Mt 9:36-38)

Mt 9:36-38

36But when he saw the multitudes, he was moved with compassion for them, because they were harassed[1] and scattered, like sheep without a shepherd. 37Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few. 38Pray therefore that the Lord of the harvest will send out laborers into his harvest."

[1]9:36 TR reads "weary" instead of "harassed"

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93. The Mission of the Twelve
(Mt 10:1-42, Mk 6:7-11, Lk 9:1-5)

i. The Twelve Empowered

Mt 10:1-4

1He called to himself his twelve
disciples, and gave them authority over
unclean spirits, to cast them out, and to
heal every disease and every sickness.
2Now the names of the twelve apostles
are these. [f] The first, Simon, who is
called Peter; Andrew, his brother; James
the son of Zebedee; John, his brother;
3Philip; Bartholomew; Thomas;
Matthew the tax collector; James the son
of Alphaeus; Lebbaeus, whose surname
was[1] Thaddaeus; 4Simon the
Canaanite; and Judas Iscariot, who also
betrayed him.

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[1]10:3 NU omits "Lebbaeus, whose surname was"

Mk 6:7

7He called to himself the twelve, and
began to send them out two by two; and
he gave them authority over the unclean
spirits.

Lk 9:1

1He called the twelve[1] together, and
gave them power and authority over all
demons, and to cure diseases.

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[1]9:1 TR reads "his twelve disciples" instead of "the twelve"

ii. Their Instructions

Mt 10:5-15

5Jesus sent these twelve out, and
commanded them, saying, "Don't go
among the Gentiles, and don't enter into
any city of the Samaritans. 6Rather, go
to the lost sheep of the house of Israel.
7As you go, preach, saying, 'The
Kingdom of Heaven is at hand!' 8Heal
the sick, cleanse the lepers[1], and cast
out demons. Freely you received, so
freely give. 9Don't take any gold, nor
silver, nor brass in your money belts.
10Take no bag for your journey, neither
two coats, nor shoes, nor staff: for the
laborer is worthy of his food. 11Into
whatever city or village you enter, find
out who in it is worthy; and stay there
until you go on. 12As you enter into the
household, greet it. 13If the household is
worthy, let your peace come on it, but if
it isn't worthy, let your peace return to
you. 14Whoever doesn't receive you, nor
hear your words, as you go out of that

Mk 6:8-11

8He commanded them that they should
take nothing for their journey, except a
staff only: no bread, no wallet, no
money in their purse, 9but to wear
sandals, and not put on two tunics. 10He
said to them, "Wherever you enter into a
house, stay there until you depart from
there. 11Whoever will not receive you
nor hear you, as you depart from there,
shake off the dust that is under your feet
for a testimony against them. Assuredly,
I tell you, it will be more tolerable for
Sodom and Gomorrah in the day of
judgment than for that city!"

Lk 9:2-5

2He sent them forth to preach the
Kingdom of God, and to heal the sick.
3He said to them, "Take nothing for your
journey—neither staffs, nor wallet, nor
bread, nor money; neither have two
coats apiece. 4Into whatever house you
enter, stay there, and depart from there.
5As many as don't receive you, when
you depart from that city, shake off even
the dust from your feet for a testimony
against them."

house or that city, shake off the dust from your feet. 15Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

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[1]10:8 TR adds ", raise the dead"

iii. Persecutions Predicted

Mt 10:16-23 g

16"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves. 17But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. 18Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. 19But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. 20For it is not you who speak, but the Spirit of your Father who speaks in you.

21"Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. 22You will be hated by all men for my name's sake, but he who endures to the end will be saved. 23But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

iv. Encouragement Offered

Mt 10:24-31 h

24"A disciple is not above his teacher, nor a servant above his lord. 25It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household! 26Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known. 27What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. 28Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna.[1]

29"Aren't two sparrows sold for an assarion coin[2]? Not one of them falls on the ground apart from your Father's will, 30but the very hairs of your head are all numbered. 31Therefore don't be afraid. You are of more value than many sparrows.

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[1]10:28 or, Hell.

[2]10:29 An assarion is a small coin worth one tenth of a drachma or a sixteenth of a denarius (approximately the wages of one half hour of agricultural labor).

v. Loyalty Demanded

Mt 10:32-39 [i]

32Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven. 33But whoever denies me before men, him I will also deny before my Father who is in heaven.

34"Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword. 35For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. 36A man's foes will be those of his own household.[1] 37He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me. 38He who doesn't take his cross and follow after me, isn't worthy of me. 39He who seeks his life will lose it; and he who loses his life for my sake will find it.

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[1]10:36 Micah 7:6

vi. The Proper Attitude To The Ministers Of Christ

Mt 10:40-42

40He who receives you receives me, and he who receives me receives him who sent me. [j] 41He who receives a prophet in the name of a prophet will receive a prophet's reward: and he who receives a righteous man in the name of a righteous man will receive a righteous man's reward. 42Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

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94. Jesus and the Disciples Preaching and Healing
(Mt 11:1, Mk 6:12-13, Lk 9:6)

Mt 11:1	Mk 6:12-13	Lk 9:6
1It happened that when Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities. [k]	12They went out and preached that people should repent. 13They cast out many demons, and anointed many with oil who were sick, and healed them.	6They departed, and went throughout the villages, preaching the Good News, and healing everywhere.

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Footnotes

a) The time is fixed by the death of John the Baptist, shortly before Passover, 29 A.D.

b) For first rejection see No. 52. Luke 4:16-30.

c) Transposed. In the order of events we follow Mark as compared with Luke. Matthew relates this visit immediately after the parables. But chronologically the departure in Matt. 13:53 (following No. 82) was not to Nazareth, but across the sea to Gergesa. Mark 4:35. We must therefore place the events of the Gadarene journey between Matt.13:53 and 54. This brings us to the last visit of Jesus to Nazareth. And taking up the broken thread in Matt. 9:35, we have now returned to the synoptic order.

d) Compare Luke 4:24 (No. 52), A repetition of John 4:44 (No. 45) with a changed reference and in a different connection.

e) The saying is repeated in connection with the sending out of the Seventy, Luke 10:2 (No. 145).

f) Mark and Luke have already given their names. See No. 71.

g) The Lord repeated His sayings. Compare Luke 10:2-12; 12:2-9; 21:12-19; Mark 13:9.13. Nos. 145, 155, 236.

h) Compare Luke 12:2.9. No. 155. John 13:16. No. 250.

i) Compare Luke 12:8-9. No. 155.

j) See John 13:20. No. 250. Mark 9:37; Luke 9:48. No. 125.

k) Here follows in the order of Matthew:

	Matthew
No. 75. The message from John the Baptist.	11: 2-19
No. 76. Woes upon the cities of opportunity.	20-30
No. 67. The disciples plucking grain on the Sabbath.	12: 1-8
No. 68. The man with a withered hand.	9-14
No. 69. Jesus teaches and heals by the sea.	15-21
No. 79. Jesus defends Himself against a blasphemous accusation.	22-37
No. 80. The scribes and Pharisees demand a sign.	38-45
No. 81. Jesus is called by His mother and brethren.	46-50
No. 82. The parables by the sea.	13: 1-53
No. 90. The last visit to Nazareth.	54-58

With the exception of a few details the account of the death of John the Baptist marks the end of the transpositions. Hence forth, to the end of the combined account, the fourfold Gospel unfolds itself in a truly remarkable parallel account.

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A Harmony of the Gospels

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Part XV. The Death of John the Baptist

Machaerus. [a] Probably latter part of March or beginning of April 29 A.D., 782 A.U.C. [b]

Table Of Contents	Matthew	Mark	Luke	John	Other
95. The Guilty Fears of Herod	Mt 14:1-2	Mk 6:14-16	Lk 9:7-9		
96. The Story of the Death of John the Baptist	Mt 114:3-12	Mk 6:17-29	[Lk 3:19-20]		

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95. The Guilty Fears of Herod
(Mt 14:1-2, Mk 6:14-16, Lk 9:7-9)

Mt 14:1-2

1 At that time, Herod the tetrarch heard
the report concerning Jesus, 2 and said to
his servants, "This is John the Baptizer.
He is risen from the dead. That is why
these powers work in him."

Mk 6:14-16

14 King Herod heard this, for his name
had become known, and he said, "John
the Baptizer has risen from the dead, and
therefore these powers are at work in
him." 15 But others said, "He is Elijah."
Others said, "He is a prophet, or like one
of the prophets." 16 But Herod, when he
heard this, said, "This is John, whom I
beheaded. He has risen from the dead."

Lk 9:7-9

7 Now Herod the tetrarch heard of all that
was done by him; and he was very
perplexed, because it was said by some
that John had risen from the dead, 8 and
by some that Elijah had appeared, and by
others that one of the old prophets had
risen again. 9 Herod said, "John I
beheaded, but who is this, about whom I
hear such things?" He sought to see him.

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96. The Story of the Death of John the Baptist
(Mt 14:3-12, Mk 6:17-29, Lk 3:19-20)

i. "It Is Not Lawful For Thee To Have Her"

Mt 14:3-5

3For Herod had laid hold of John, and
bound him, and put him in prison for the
sake of Herodias, his brother Philip's
wife. 4For John said to him, "It is not
lawful for you to have her." 5When he
would have put him to death, he feared
the multitude, because they counted him
as a prophet.

Mk 6:17-20

17For Herod himself had sent out and
arrested John, and bound him in prison
for the sake of Herodias, his brother
Philip's wife, for he had married her.
18For John said to Herod, "It is not
lawful for you to have your brother's
wife." 19Herodias set herself against
him, and desired to kill him, but she
couldn't, 20for Herod feared John,
knowing that he was a righteous and
holy man, and kept him safe. When he
heard him, he did many things, and he
heard him gladly.

[Lk 3:19-20] [c]

19but Herod the tetrarch, being reproved
by him for Herodias, his brother's[1]
wife, and for all the evil things which
Herod had done, 20added this also to
them all, that he shut up John in prison.

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[1]3:19 TR reads "brother Philip's"
instead of "brother's"

ii. The "Covenient Day" [d]

Mt 14:6-7

6But when Herod's birthday came, the daughter of Herodias
danced among them and pleased Herod. 7Whereupon he
promised with an oath to give her whatever she should ask.

Mk 6:21-23

21Then a convenient day came, that Herod on his birthday
made a supper for his nobles, the high officers, and the chief
men of Galilee. 22When the daughter of Herodias herself came
in and danced, she pleased Herod and those sitting with him.
The king said to the young lady, "Ask me whatever you want,
and I will give it to you." 23He swore to her, "Whatever you
shall ask of me, I will give you, up to half of my kingdom."

iii. "The Head Of John The Baptist"

Mt 14:8-9

8She, being prompted by her mother, said, "Give me here on a
platter the head of John the Baptizer."

9The king was grieved, but for the sake of his oaths, and of
those who sat at the table with him, he commanded it to be
given,

Mk 6:24-26

24She went out, and said to her mother, "What shall I ask?"

She said, "The head of John the Baptizer."

25She came in immediately with haste to the king, and asked,
"I want you to give me right now the head of John the
Baptizer on a platter."

26The king was exceedingly sorry, but for the sake of his
oaths, and of his dinner guests, he didn't wish to refuse her.

iv. His Death And Burial

Mt 14:10-12	Mk 6:27-29
10and he sent and beheaded John in the prison. 11His head was brought on a platter, and given to the young lady: and she brought it to her mother. 12His disciples came, and took the body, and buried it; and they went and told Jesus.	27Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, 28and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother. 29When his disciples heard this, they came and took up his corpse, and laid it in a tomb.

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Footnotes

a) A fortress opposite the Dead Sea, in Perea. Mentioned by Josephus as the place of John's imprisonment and death.

b) This is the conclusion reached by eminent scholars. The date agrees with our chronology

c) Luke make an announcement of the imprisonment of John in connection with his account of the ministry of John the Baptist. Immediately following No. 25. Compare also No. 96.

d) We do not know the time of Herod's birth. But if, as some think, his "birthday" celebration was really the anniversary of Herod's accession to the throne, then this festival would have been held in the Passover season, the time of his father's death.

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Part XVI. THE PERIOD OF RETIREMENTS AND SPECIAL TRAINING OF THE TWELVE. THE FIRST RETIREMENT

THE FIRST RETIREMENT

In Districts around Galilee. Probably early spring, 29 A.D.

A.U.C	**779**	**780**	**781**	**782**	**783**
A.D	**26**	**27**	**28**	**29**	**30**
Age of Jesus	**30**	**31**	**32**	**33**	**34**
Passovers		**I**	**II**	**III**	**IV**

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97. The Return of the Disciples and their Report to Jesus	Mt 14:13	Mk 6:30-33	Lk 9:10	Jn 6:1-2	
98. The Feeding of the Five Thousand	Mt 14:14-21	Mk 6:34-44	Lk 9:11-17	Jn 6:3-13	
99. Prevention of Revolutionary Purpose to Make Jesus King	Mt 14:22-23	Mk 6:45-46		Jn 6:14-15	
100. Jesus Walking on the Water	Mt 14:24-33	Mk 6:47-52		Jn 6:16-21	
101. The Reception at Gennesareth	Mt 14:34-36	Mk 6:53-56			
102. The Sermon on the Bread of Life				Jn 6:22-59	
103. The Collapse of the Scheme to Make Jesus King				Jn 6:60-71	
104. Jesus is Reproached by Pharisees from Jerusalem for Permitting His Disciples to Disregard Ceremonial Traditions	Mt 15:1-20	Mk 7:1-23			

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97. The Return of the Disciples and their Report to Jesus
(Mt 14:13, Mk 6:30-33, Lk 9:10, Jn 6:1-2)

Retirement to Bethsaida Julias. [a]

Mt 14:13

13 Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

Mk 6:30-33

30 The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught. 31 He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat. 32 They went away in the boat to a deserted place by themselves. 33 They[1] saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him.

---

[1] 6:33 TR reads "The multitudes" instead of "They"

Lk 9:10

10 The apostles, when they had returned, told him what things they had done.

He took them, and withdrew apart to a deserted place of a city called Bethsaida.

Jn 6:1-2 [b]

1 After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. 2 A great multitude followed him, because they saw his signs which he did on those who were sick.

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98. The Feeding of the Five Thousand
(Mt 14:14-21, Mk 6:34-44, Lk 9:11-17, Jn 6:3-13)

i. Ministering To The Multitudes

Mt 14:14

14 Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick.

Mk 6:34

34 Jesus came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things.

Lk 9:11

11 But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of the Kingdom of God, and he cured those who needed healing.

ii. A Few Hours of Rest. "And the Passover was Nigh" [c]

Jn 6:3-4

3 Jesus went up into the mountain, and he sat there with his disciples. 4 Now the Passover, the feast of the Jews, was at hand.

iii. Whence shall We Buy Bread that These may Eat?"

Mt 14:15-18

15 When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

16 But Jesus said to them, "They don't need to go away. You give them something to eat."

17 They told him, "We only have here five loaves and two fish."

18 He said, "Bring them here to me."

Mk 6:35-38

35 When it was late in the day, his disciples came to him, and said, "This place is deserted, and it is late in the day. 36 Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing to eat."

37 But he answered them, "You give them something to eat."

They asked him, "Shall we go and buy two hundred denarii [1] worth of bread, and give them something to eat?"

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

When they knew, they said, "Five, and two fish."

Lk 9:12-14a

12 The day began to wear away; and the twelve came, and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

13 But he said to them, "You give them something to eat."

They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people." 14 For they were about five thousand men.

He said to his disciples, "Make them sit down in groups of about fifty each."

Jn 6:5-9

5 Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" 6 This he said to test him, for he himself knew what he would do.

7 Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little."

8 One of his disciples, Andrew, Simon Peter's brother, said to him, 9 "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

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[1] 6:37 200 denarii was about 7 or 8 months wages for an agricultural laborer.

iv. The Feeding of the Five Thousand

Mt 14:19-21

19 He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes. 20 They all ate, and were filled. They took up twelve baskets full of that

Mk 6:39-44

39 He commanded them that everyone should sit down in groups on the green grass. 40 They sat down in ranks, by hundreds and by fifties. 41 He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them,

Lk 9:14b-17

14 For they were about five thousand men.

He said to his disciples, "Make them sit down in groups of about fifty each." 15 They did so, and made them all sit down. 16 He took the five loaves and the two fish, and looking up to the sky, he

Jn 6:10-13

10 Jesus said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five thousand. 11 Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish

which remained left over from the broken pieces. 21Those who ate were about five thousand men, besides women and children.

and he divided the two fish among them all. 42They all ate, and were filled. 43They took up twelve baskets full of broken pieces and also of the fish. 44Those who ate the loaves were[1] five thousand men.

blessed them, and broke them, and gave them to the disciples to set before the multitude. 17They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

as much as they desired. 12When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost." 13So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten.

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[1]6:44 TR adds "about"

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99. Prevention of Revolutionary Purpose to Make Jesus King
(Mt 14:22-23, Mk 6:45-46, Jn 6:14-15) d

Mt 14:22-23	Mk 6:45-46	Jn 6:14-15
22Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away. 23After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.	45Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, e while he himself sent the multitude away. 46After he had taken leave of them, he went up the mountain to pray.	14When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world." 15Jesus therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.

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100. Jesus Walking on the Water
(Mt 14:24-33, Mk 6:47-52, Jn 6:16-21)
The Sea of Galilee

Mt 14:24-33	Mk 6:47-52	Jn 6:16-21
24But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary. 25In the fourth watch of the night,[1] Jesus came to them, walking on the sea.[2] 26When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear. 27But immediately Jesus spoke to them, saying "Cheer up! It is I![3] Don't be afraid."	47When evening had come, the boat was in the midst of the sea, and he was alone on the land. 48Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he came to them, walking on the sea,[1] and he would have passed by them, 49but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; 50for they all saw him, and were troubled. But he immediately spoke with them, and said to them, "Cheer up!	16When evening came, his disciples went down to the sea, 17and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. 18The sea was tossed by a great wind blowing. 19When therefore they had rowed about twenty-five or thirty stadia,[1] they saw Jesus walking on the sea,[2] and drawing near to the boat; and they were afraid. 20But he said to them, "It is I[3]. Don't be

28Peter answered him and said, “Lord, if it is you, command me to come to you on the waters.”

29He said, “Come!”

Peter stepped down from the boat, and walked on the waters to come to Jesus. 30But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, “Lord, save me!”

31Immediately Jesus stretched out his hand, took hold of him, and said to him, “You of little faith, why did you doubt?” 32When they got up into the boat, the wind ceased. 33Those who were in the boat came and worshiped him, saying, “You are truly the Son of God!”

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[1]14:25 The night was equally divided into four watches, so the fourth watch is approximately 3:00 A. M. to sunrise.

[2]14:25 see Job 9:8

[3]14:27 or, I AM!

It is I![2] Don’t be afraid.” 51He got into the boat with them; and the wind ceased, and they were very amazed among themselves, and marveled; 52for they hadn’t understood about the loaves, but their hearts were hardened.

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[1]6:48 see Job 9:8

[2]6:50 or, “I AM!”

afraid.” 21They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

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[1]6:19 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles

[2]6:19 see Job 9:8

[3]6:20 or, I AM

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101.The Reception at Gennesareth [f]

(Mt 14:34-36, Mk 6:53-56)

The next day

Mt 14:34-36

34When they had crossed over, they came to the land of Gennesaret. 35When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick, 36and they begged him that they might just touch the fringe[1] of his garment. As many as touched it were made whole.

---

[1]14:36 or, tassel

Mk 6:53-56

53When they had crossed over, they came to land at Gennesaret, and moored to the shore. 54When they had come out of the boat, immediately the people recognized him, 55and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was. 56Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might touch just the fringe[1] of his garment; and as many as touched him were made well.

[1]6:56 or, tassel

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102. The Sermon on the Bread of Life
(Jn 6:22-59)
The same day. At Capernaum

i. Revolutionists Seeking Jesus

Jn 6:22-24

22On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone. 23However boats from Tiberias [g] came near to the place where they ate the bread after the Lord had given thanks. 24When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.

ii. "Ye Seek Me because Ye Did Eat of the Loves and were Filled"

Jn 6:25-31

25When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

26Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. 27Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

28They said therefore to him, "What must we do, that we may work the works of God?"

29Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

30They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do? 31Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven[1] to eat.'"[2]

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[1]6:31 Greek and Hebrew use the same word for "heaven", "the heavens", "the sky", and "the air".

2]6:31 Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25

iii. The Sermon

Jn 6:32-59

32Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. 33For the bread of God is that which comes down out of heaven, and gives life to the world."

34They said therefore to him, "Lord, always give us this bread."

35Jesus said to them, "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty. 36But I told you that you have seen me, and yet you don't believe. 37All those who the Father gives me will come to me. Him who comes to me I will in no way throw out. 38For I have come down from heaven, not to do my own will, but the will of him who sent me. 39This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. 40This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

41The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." 42They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?'"

43Therefore Jesus answered them, "Don't murmur among yourselves. 44No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. 45It is written in the prophets, 'They will all be taught by God.'[1] Therefore everyone who hears from the Father, and has learned, comes to me. 46Not that anyone has seen the Father, except he who is from God. He has seen the Father. 47Most certainly, I tell you, he who believes in me has eternal life. 48I am the bread of life. 49Your fathers ate the manna in the wilderness, and they died. 50This is the bread which comes down out of heaven, that anyone may eat of it and not die. 51I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

52The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"

53Jesus therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves. 54He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55For my flesh is food indeed, and my blood is drink indeed. 56He who eats my flesh and drinks my blood lives in me, and I in him. 57As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. 58This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever." 59These things he said in the synagogue, as he taught in Capernaum.

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[1]6:45 Isaiah 54:13

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103. The Collapse of the Scheme to Make Jesus King
(Jn 6:60-71)

Jn 6:60-71

60Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

61But Jesus knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? 62Then what if you would see the Son of Man ascending to where he was before? 63It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. 64But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him. 65He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father."

66At this, many of his disciples went back, and walked no more with him. 67Jesus said therefore to the twelve, "You don't also want to go away, do you?"

68Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. 69We have come to believe and know that you are the Christ, the Son of the living God."

70Jesus answered them, "Didn't I choose you, the twelve, and one of you is a devil?" 71Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

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104. Jesus is Reproached by Pharisees from Jerusalem for Permitting His Disciples to Disregard Ceremonial Traditions (Mt 15:1-20, Mk 7:1-23)

i. The Disciples are Accused of Eating with Unwashed Hands

Mt 15:1-2

1Then Pharisees and scribes came to Jesus from Jerusalem, saying, 2"Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

Mk 7:1-5

1Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem. 2Now when they saw some of his disciples eating bread with defiled, that is, unwashed, hands, they found fault. 3(For the Pharisees, and all the Jews, don't eat unless they wash their hands and forearms, holding to the tradition of the elders. 4They don't eat when they come from the marketplace, unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.) 5The Pharisees and the scribes asked him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?"

ii. The Reply of Jesus

Mt 15:3-9

3He answered them, "Why do you also disobey the
commandment of God because of your tradition? 4For God
commanded, 'Honor your father and your mother,'[1] and, 'He
who speaks evil of father or mother, let him be put to death.'[2]
5But you say, 'Whoever may tell his father or his mother,
"Whatever help you might otherwise have gotten from me is a
gift devoted to God," 6he shall not honor his father or mother.'
You have made the commandment of God void because of your
tradition. 7You hypocrites! Well did Isaiah prophesy of you,
saying,

8'These people draw near to me with their mouth,
and honor me with their lips;
but their heart is far from me.
9And in vain do they worship me,
teaching as doctrine rules made by men.'",[3]

[1]15:4 Exodus 20:12; Deuteronomy 5:16

[2]15:4 Exodus 21:17; Leviticus 20:9

[3]15:9 Isaiah 29:13

Mk 7:6-13

6He answered them, "Well did Isaiah prophesy of you
hypocrites, as it is written,
'This people honors me with their lips,
but their heart is far from me.
7But in vain do they worship me,
teaching as doctrines the commandments of men.'[1]

8"For you set aside the commandment of God, and hold tightly
to the tradition of men—the washing of pitchers and cups, and
you do many other such things." 9He said to them, "Full well do
you reject the commandment of God, that you may keep your
tradition. 10For Moses said, 'Honor your father and your
mother;'[2] and, 'He who speaks evil of father or mother, let
him be put to death.'[3] 11But you say, 'If a man tells his father
or his mother, "Whatever profit you might have received from
me is Corban[4], that is to say, given to God;"' 12then you no
longer allow him to do anything for his father or his mother,
13making void the word of God by your tradition, which you
have handed down. You do many things like this."

[1]7:7 Isaiah 29:13

[2]7:10 Exodus 20:12; Deuteronomy 5:16

[3]7:10 Exodus 21:17; Leviticus 20:9

[4]7:11 Corban is a Hebrew word for an offering devoted to God.

iii. A Puzzling Parable

Mt 15:10-11

10He summoned the multitude, and said to them, "Hear, and
understand. 11That which enters into the mouth doesn't defile
the man; but that which proceeds out of the mouth, this defiles
the man."

Mk 7:14-16

14He called all the multitude to himself, and said to them, "Hear
me, all of you, and understand. 15There is nothing from outside
of the man, that going into him can defile him; but the things
which proceed out of the man are those that defile the man. 16If
anyone has ears to hear, let him hear!" [h]

iv. The Parable Explained

Mt 15:12-20	Mk 7:17-23
12Then the disciples came, and said to him, “Do you know that the Pharisees were offended, when they heard this saying?” 13But he answered, “Every plant which my heavenly Father didn’t plant will be uprooted. 14Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit.” 15Peter answered him, “Explain the parable to us.” 16So Jesus said, “Do you also still not understand? 17Don’t you understand that whatever goes into the mouth passes into the belly, and then out of the body? 18But the things which proceed out of the mouth come out of the heart, and they defile the man. 19For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. 20These are the things which defile the man; but to eat with unwashed hands doesn’t defile the man.”	17When he had entered into a house away from the multitude, his disciples asked him about the parable. 18He said to them, “Are you thus without understanding also? Don’t you perceive that whatever goes into the man from outside can’t defile him, 19because it doesn’t go into his heart, but into his stomach, then into the latrine, thus making all foods clean?” 20He said, “That which proceeds out of the man, that defiles the man. 21For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, 22coverings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. 23All these evil things come from within, and defile the man.”

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Footnotes

a) Not the Bethsaida of Galilee near Capernaum, but the Bethsaida at the northeastern corner of the lake in the territory of Philip, tetrarch of Iturea.

b) Following No. 49 in Chapter VIII. An interval of one year, assuming that the Unnamed Feast in John 5 was the Passover of 28 A. D. The following incident is mentioned by all four Evangelists. Since the time is given as near a Passover (John), which also agrees with the "grass" in the account of Matthew. Mark, and John, we have here an important chronological notice,

c) Passover 29 A.D., 182 A.U.C. We assume that this was a Passover which Jesus did not attend. The Passover week was late in that year, April 17-24.

d) At this point occurs "the great gap" in Luke as compared with Matthew and Mark, all of Matt. 14:22 to 16:13 and of Mark 6:45 to 8:27 being omitted: from the feeding of the five thousand to Peter's confession at Caesarea Philippi (Nos. 99-115). Various explanations are offered, (loss of portion of original manuscript, mistake of the eye by copiest, etc.), all quite unsatisfactory. The proponents of the "dependence theory" are usually quite silent at this point. To us this "gap" is another proof that the Evangelists wrote independently of each other. A close examination will show that, as far as Luke is concerned, there is no omission at all. It was the purpose of Jesus to retire, v. 10. But it was some time before He could be alone, v. 18.

e) The western Bethsaida near Capernaum. This agrees with John 6:17 "unto Capernaum," in the immediate vicinity of western Bethsaida.

f) Not a city, but a district, which may also have included Capernaum and the western Bethsaida.

g) A city about six miles south of Capernaum on the western shore.

h) A proverbial form of speech often used by Jesus after an important utterance. See Matt. 11:15 (No. 75), etc.

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Part XVII. THE SECOND AND THIRD RETIREMENTS

In the Region of Tyre and Sidon [a] and in the Decapolis. Probably spring and summer, 29 A.D.

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106. Retirement into the Region of Tyre and Sidon. The Daughter of Syrophenician Woman Healed	Mt 15:21-28	Mk 7:24-30			
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109. The Feeding of the Four Thousand	Mt 15:32-38	Mk 8:1-9			
110. A Short Visit to Dalmanutha	Mt 15:39	Mk 8:10			
111. A Sharp Attack of the Pharisees and Sadducees	Mt 16:1-4a	Mk 8:11-12			
112. Jesus Departed to the Northeastern Side of the Sea of Galilee	Mt 16:4b	Mk 8:13			

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105. Reason of Retirements
(Jn 7:1)
Jesus avoiding the hostility of the Jews

Jn 7:1

[1]After these things, Jesus was walking in Galilee, for he wouldn’t walk in Judea, because the Jews sought to kill him.

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106. Retirement into the Region of Tyre and Sidon. The Daughter of Syrophenician Woman Healed
(Mt 15:21-28, Mk 7:24-30)

Mt 15:21-28

21 Jesus went out from there, and withdrew into the region of
Tyre and Sidon. 22 Behold, a Canaanite woman came out from
those borders, and cried, saying, "Have mercy on me, Lord,
you son of David! [b] My daughter is severely demonized!"

23 But he answered her not a word.

His disciples came and begged him, saying, "Send her away;
for she cries after us."

24 But he answered, "I wasn't sent to anyone but the lost sheep
of the house of Israel."

25 But she came and worshiped him, saying, "Lord, help me."

26 But he answered, "It is not appropriate to take the children's
bread and throw it to the dogs."

27 But she said, "Yes, Lord, but even the dogs eat the crumbs
which fall from their masters' table."

28 Then Jesus answered her, "Woman, great is your faith! Be it
done to you even as you desire." And her daughter was healed
from that hour.

Mk 7:24-30

24 From there he arose, and went away into the borders of Tyre
and Sidon. He entered into a house, and didn't want anyone to
know it, but he couldn't escape notice. 25 For a woman, whose
little daughter had an unclean spirit, having heard of him, came
and fell down at his feet. 26 Now the woman was a Greek, a
Syrophoenician by race. She begged him that he would cast the
demon out of her daughter. 27 But Jesus said to her, "Let the
children be filled first, for it is not appropriate to take the
children's bread and throw it to the dogs."

28 But she answered him, "Yes, Lord. Yet even the dogs under
the table eat the children's crumbs."

29 He said to her, "For this saying, go your way. The demon has
gone out of your daughter."

30 She went away to her house, and found the child having been
laid on the bed, with the demon gone out.

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107. Retirement into the Decapolis [c] [d]
(Mt 15:29, Mk 7:31)

Mt 15:29

29 Jesus departed there, and came near to the sea of Galilee; and
he went up into the mountain, and sat there.

Mk 7:31

31 Again he departed from the borders of Tyre and Sidon, and
came to the sea of Galilee, through the midst of the region of
Decapolis.

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108. The Healing of the Dumb Man "Ephphatha!"

(Mt 15:30-31, Mk 7:32-37)

East or south-east of the Sea of Galilee

Mt 15:30-31

30Great multitudes came to him, having with them the lame,
blind, mute, maimed, and many others, and they put them
down at his feet. He healed them, 31so that the multitude
wondered when they saw the mute speaking, injured whole,
lame walking, and blind seeing—and they glorified the God of
Israel.

Mk 7:32-37

32They brought to him one who was deaf and had an
impediment in his speech. They begged him to lay his hand on
him. 33He took him aside from the multitude, privately, and put
his fingers into his ears, and he spat, and touched his tongue.
34Looking up to heaven, he sighed, and said to him,
"Ephphatha!" that is, "Be opened!" 35Immediately his ears
were opened, and the impediment of his tongue was released,
and he spoke clearly. 36He commanded them that they should
tell no one, but the more he commanded them, so much the
more widely they proclaimed it. 37They were astonished
beyond measure, saying, "He has done all things well. He
makes even the deaf hear, and the mute speak!"

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109. The Feeding of the Four Thousand

(Mt 15:32-38, Mk 8:1-9)

East or south-east of the Sea of Galilee. Summer of 29 A.D.

Mt 15:32-38

32Jesus summoned his disciples and said, "I have compassion
on the multitude, because they continue with me now three
days and have nothing to eat. I don't want to send them away
fasting, or they might faint on the way."

33The disciples said to him, "Where should we get so many
loaves in a deserted place as to satisfy so great a multitude?"

34Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

35He commanded the multitude to sit down on the ground; [e]
36and he took the seven loaves and the fish. He gave thanks
and broke them, and gave to the disciples, and the disciples to
the multitudes. 37They all ate, and were filled. They took up
seven baskets full of the broken pieces that were left over.
38Those who ate were four thousand men, besides women and
children.

Mk 8:1-9

1In those days, when there was a very great multitude, and they
had nothing to eat, Jesus called his disciples to himself, and
said to them, 2"I have compassion on the multitude, because
they have stayed with me now three days, and have nothing to
eat. 3If I send them away fasting to their home, they will faint
on the way, for some of them have come a long way."

4His disciples answered him, "From where could one satisfy
these people with bread here in a deserted place?"

5He asked them, "How many loaves do you have?"

They said, "Seven."

6He commanded the multitude to sit down on the ground, and
he took the seven loaves. Having given thanks, he broke them,
and gave them to his disciples to serve, and they served the
multitude. 7They had a few small fish. Having blessed them, he
said to serve these also. 8They ate, and were filled. They took
up seven baskets of broken pieces that were left over. 9Those
who had eaten were about four thousand. Then he sent them
away.

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110. A Short Visit to Dalmanutha (Magdala). [f]

(Mt 15:39, Mk 8:10)

On the western shore of the Sea of Galilee.

Mt 15:39	Mk 8:10
39Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.	10Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.

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111. A Sharp Attack of the Pharisees and Sadducees. The Sign of Jonah. [g]

(Mt 16:1-4a, Mk 8:11-12)

At Magdala and Dalmanutha.

Mt 16:1-4a	Mk 8:11-12
1The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. 2But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times! [h] 4An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah." He left them, and departed.	11The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him. 12He sighed deeply in his spirit, and said, "Why does this generation[1] seek a sign? Most certainly I tell you, no sign will be given to this generation." --- [1]8:12 The word translated "generation" here (genea) could also be translated "people," "race," or "family."

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112. Jesus Departed to the Northeastern Side of the Sea of Galilee

(Mt 16:4b, Mk 8:13)

In the direction of Bethsaida. [i]

Mt 16:4b	Mk 8:13
4An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah." He left them, and departed.	13He left them, and again entering into the boat, departed to the other side.

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Footnotes

a) The first time that Jesus left the confines of the ancient Eretz (Land of) Israel since His flight into Egypt.

b) How did she know this? We remember that there were people from Tyre and Sidon who listened to Jesus and witnessed His miracles. See Mark 9:8 (No. 69) ; Luke 6:17 (No. 72. 1). The title "Son of Man" was used and heard. Matt. 9:27 (No. 88) and Matt. 12:28 (No. 79).

c) No details are given of the journey itself: From Tyre and Sidon to the right over Lebanon and the upper waters of the Jordan, southward through the territory of Philip until He again reached the Sea of Galilee, but this time on the eastern or southeastern shores. Jesus had made a previous brief visit to this country during the Gadarene journey, after the Parables by the Sea.

d) The historians do not agree on the names of the Ten Cities. Following list may serve as a guide: 1) Scythopolis (Bethshean), the only one west of the Jordan; 2) Gadara; 3) Cerasa; 4) Canatha; 5) Abila; 6) Raphana; 7) Hippos; 8) Dion; 9) Pella; 10) Capitolias. To these may be added: 11) Philadelphia (Rabbath Ammon) and 12) Damascus.

e) The people are commanded to sit down on the bare ground. There is no reference to lilies and flowers, as when Jesus preached the Sermon on the Mount, and to the green grass, as at the feeding of the five thousand at Bethsaida.

f) Some place on the Plain of Gennesaret contiguous both to Magdala, the home of Mary Magdalene, and an otherwise unknown Dalmanutha. In some manuscripts the reading is "Magadan" for "Magdala."

g) See Nos. 80, 111, 153.

h) Compare No. 161, 2.

i) See No. 114. Mark 8:22.

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Part XVIII. THE FOURTH RETIREMENT, INCLUDING THE TRANSFIGURATION

Into the Tetrarchy of Philip. Probably summer, A.D. 29

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118. The Transfiguration	Mt 17:1-8	Mk 9:2-8	Lk 9:28-36a		
119. The Question of the Three Disciples	Mt 17:9-13	Mk 9:9-13	Lk 9:36b		
120. The Demoniac Boy whom the Disciples Could Not Heal	Mt 17:14-18	Mk 9:14-27	Lk 9:37-43a		
121. "Faith as a Grain of Mustard Seed"	Mt 17:19-21	Mk 9:28-29			

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113. The Disciples who had Forgotten to Take Bread.

The Leaven of the Pharisees and of the Sadducean Herodians. [a]

(Mt 16:5-12, Mk 8:14-21)

Probably on the way across the Sea of Galilee.

Mt 16:5-12	Mk 8:14-21
5The disciples came to the other side and had forgotten to take bread. 6Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." 7They reasoned among themselves, saying, "We brought no bread." 8Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?' 9Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? 10Nor the seven loaves for the four thousand, and how many baskets you took up? 11How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees." 12Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.	14They forgot to take bread; and they didn't have more than one loaf in the boat with them. 15He warned them, saying, "Take heed: beware of the yeast of the Pharisees and the yeast of Herod." 16They reasoned with one another, saying, "It's because we have no bread." 17Jesus, perceiving it, said to them, "Why do you reason that it's because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened? 18Having eyes, don't you see? Having ears, don't you hear? Don't you remember? 19When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?" They told him, "Twelve." 20"When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?" They told him, "Seven." 21He asked them, "Don't you understand, yet?"

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114. The Healing of the Blind Man Near Bethsaida [b]
(Mk 8:22-26)

Mk 8:22-26

22He came to Bethsaida. They brought a blind man to him, and begged him to touch him. 23He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.

24He looked up, and said, "I see men; for I see them like trees walking."

25Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly. 26He sent him away to his house, saying, "Don't enter into the village, nor tell anyone in the village."

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115. Peter's Wonderful Confession at Caesarea Philippi [c]
(Mt 16:13-20, Mk 8:27-30, Lk 9:18-21)

Mt 16:13-20	Mk 8:27-30	Lk 9:18-21 [d]
13Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?" 14They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or one of the prophets." 15He said to them, "But who do you say that I am?" 16Simon Peter answered, "You are the Christ, the Son of the living God." 17Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. 18I also tell you that you are Peter,[1] and on this rock[2] I will build my assembly, and the gates of Hades[3] will not prevail against it. 19I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven." 20Then he commanded the disciples that they should tell no one that he is Jesus the Christ.	27Jesus went out, with his disciples, into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do men say that I am?" 28They told him, "John the Baptizer, and others say Elijah, but others: one of the prophets." 29He said to them, "But who do you say that I am?" Peter answered, "You are the Christ." 30He commanded them that they should tell no one about him.	18It happened, as he was praying alone, that the disciples were with him, and he asked them, "Who do the multitudes say that I am?" 19They answered, "'John the Baptizer,' but others say, 'Elijah,' and others, that one of the old prophets is risen again." 20He said to them, "But who do you say that I am?" Peter answered, "The Christ of God." 21But he warned them, and commanded them to tell this to no one,

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[1] 16:18 Peter's name, Petros in Greek, is the word for a specific rock or stone.

[2] 16:18 Greek, petra, a rock mass or bedrock.

[3] 16:18 or, Hell

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116. Christ Distinctly Foretells His Death and Resurrection [e]
(Mt 16:21-23, Mk 8:31-33, Lk 9:22)

Mt 16:21-23	Mk 8:31-33	Lk 9:22
21From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, [f] and be killed, and the third day be raised up. 22Peter took him aside, and began to rebuke him, saying, “Far be it from you, Lord! This will never be done to you.” 23But he turned, and said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men.”	31He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 32He spoke to them openly. Peter took him, and began to rebuke him. 33But he, turning around, and seeing his disciples, rebuked Peter, and said, “Get behind me, Satan! For you have in mind not the things of God, but the things of men.”	22saying, “The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up.”

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117. Taking Up the Cross with Jesus [g]
(Mt 16:24-28, Mk 8:34-38; 9:1, Lk 9:23-27)

Mt 16:24-28	Mk 8:34-38	Lk 9:23-27
24Then Jesus said to his disciples, “If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. 25For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. 26For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life? 27For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds. 28Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom.”	34He called the multitude to himself with his disciples, and said to them, “Whoever wants to come after me, let him deny himself, and take up his cross, and follow me. 35For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. 36For what does it profit a man, to gain the whole world, and forfeit his life? 37For what will a man give in exchange for his life? 38For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels.” **Mk 9:1** 1He said to them, “Most certainly I tell you, there are some standing here who will in no way taste death until they see the Kingdom of God come with power.”	23He said to all, “If anyone desires to come after me, let him deny himself, take up his cross,[1] and follow me. 24For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it. 25For what does it profit a man if he gains the whole world, and loses or forfeits his own self? 26For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. 27But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of God.” --- [1]9:23 TR, NU add “daily”

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118. The Transfiguration
(Mt 17:1-8, Mk 9:2-8, Lk 9:28-36a)

Probably Mount Hermon near Caesarea Philippi. [h]

Mt 17:1-8

[1]After six days, [i] Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. [2]He was transfigured before them. His face shone like the sun, and his garments became as white as the light. [3]Behold, Moses and Elijah appeared to them talking with him.

[4]Peter answered, and said to Jesus, "Lord, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses, and one for Elijah."

[5]While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

[6]When the disciples heard it, they fell on their faces, and were very afraid. [7]Jesus came and touched them and said, "Get up, and don't be afraid." [8]Lifting up their eyes, they saw no one, except Jesus alone.

Mk 9:2-8

[2]After six days [i] Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them. [3]His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them. [4]Elijah and Moses appeared to them, and they were talking with Jesus.

[5]Peter answered Jesus, "Rabbi, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah." [6]For he didn't know what to say, for they were very afraid.

[7]A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."

[8]Suddenly looking around, they saw no one with them any more, except Jesus only.

Lk 9:28-36a

[28]It happened about eight days [i] after these sayings, that he took with him Peter, John, and James, and went up onto the mountain to pray. [29]As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. [30]Behold, two men were talking with him, who were Moses and Elijah, [31]who appeared in glory, and spoke of his departure,[1] which he was about to accomplish at Jerusalem.

[32]Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. [33]It happened, as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. Let's make three tents: one for you, and one for Moses, and one for Elijah," not knowing what he said.

[34]While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. [35]A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!" [36]When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.

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[1]9:31 literally, "exodus"

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119. The Question of the Three Disciples
(Mt 17:9-13, Mk 9:9-13, Lk 9:36b)

Mt 17:9-13

9 As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead."

10 His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?"

11 Jesus answered them, "Elijah indeed comes first, and will restore all things, 12 but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." 13 Then the disciples understood that he spoke to them of John the Baptizer.

Mk 9:9-13

9 As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead. 10 They kept this saying to themselves, questioning what the "rising from the dead" meant.

11 They asked him, saying, "Why do the scribes say that Elijah must come first?"

12 He said to them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? 13 But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."

Lk 9:36b

36 When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.

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120. The Demoniac Boy whom the Disciples Could Not Heal.
(Mt 17:14-18, Mk 9:14-27, Lk 9:37-43a)
In the region of Caesarea Philippi.

Mt 17:14-18

14 When they came to the multitude, a man came to him, kneeling down to him, saying, 15 "Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water. 16 So I brought him to your disciples, and they could not cure him."

17 Jesus answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me." 18 Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.

Mk 9:14-27

14 Coming to the disciples, he saw a great multitude around them, and scribes questioning them. 15 Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him. 16 He asked the scribes, "What are you asking them?"

17 One of the multitude answered, "Teacher, I brought to you my son, who has a mute spirit; 18 and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren't able."

19 He answered him, "Unbelieving

Lk 9:37-43a

37 It happened on the next day, when they had come down from the mountain, that a great multitude met him. 38 Behold, a man from the crowd called out, saying, "Teacher, I beg you to look at my son, for he is my only child. 39 Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. 40 I begged your disciples to cast it out, and they couldn't."

41 Jesus answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

	generation, how long shall I be with you? How long shall I bear with you? Bring him to me." 20They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth. 21He asked his father, "How long has it been since this has come to him?" He said, "From childhood. 22Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us." 23Jesus said to him, "If you can believe, all things are possible to him who believes." 24Immediately the father of the child cried out with tears, "I believe. Help my unbelief!" 25When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!" 26Having cried out, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, "He is dead." 27But Jesus took him by the hand, and raised him up; and he arose.	42While he was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43They were all astonished at the majesty of God. But while all were marveling at all the things which Jesus did, he said to his disciples,

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121. "Faith as a Grain of Mustard Seed"
(Mt 17:19-21, Mk 9:28-29)

Mt 17:19-21	Mk 9:28-29
19Then the disciples came to Jesus privately, and said, “Why weren’t we able to cast it out?” 20He said to them, “Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. 21But this kind doesn’t go out except by prayer and fasting.”	28When he had come into the house, his disciples asked him privately, “Why couldn’t we cast it out?” 29He said to them, “This kind can come out by nothing, except by prayer and fasting.” i

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Footnotes

a) Compare No. 155.

b) Not the Bethsaida near Capernaum, the town of Andrew and Peter, but the Bethsaida Julias of the First Retirement at the northeastern corner of the lake in the territory of Philip. See No. 97.

c) Compare previous confessions: John the Baptist, John 1:29 (No. 29) ; Andrew, John 1:41 (No. 30) ; Philip, John 1:45 (No. 31) ; Nathanael, John 1:49 (No. 31) ; the disciples, Matt. 14:33 (No. 100) ; the disciples (Peter), John 6:69 (No. 103)

d) At this point, after the "great gap," Luke again joins the Synoptic account. See No. 98. (Dropping out at No. 99.)

e) See Nos. 35, 123. 205, 245, 254,

f) The three constituent parts of the Sanhedrin. 1. The chief priests. As a rule named first. Probably the heads of the twenty-four classes of priests or members of the reigning high-priestly family. Mostly of the Sadducean nobility. 2. Scribes. Jewish canonists. Mostly pharisaic doctors, who represented the teaching profession. 3. Elders. Nonprofessional members. Priests and laymen alike who did not belong to classes one and two.

g) Compare No. 177.

h) The tradition which places the Transfiguration on Mount Tabor is evidently wrong. At the time of Christ the summit of Tabor was occupied. Afterwards it was fortified by Josephus. We are left under the impression that Jesus had not departed from the neighborhood of Caesarea Philippi.

i) Matthew and Mark have "six days," and Luke has 'about eight days," most likely including the day of Peter's confession and the night of the Transfiguration. The Feast of the Transfiguration was anciently celebrated on August 6.

j) The whole verse of Matt. 17:21 and "fasting" in Mark 9:29 are omitted in some uncials; however, both are retained in some leading manuscripts. On the ground of textual criticism the revisers have removed the word from above passages, and also from Acts 10:30 and I Cor. 7:5. But as to fasting, there are no injunctions laid upon Christians to fast.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XIX. The Close of the Galilean Ministry

A Few Days in Galilee, Avoiding, as far as possible, public attention. Probably late summer 29 A.D.

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122. Jesus Returns to Galilee	Mt 17:22a	Mk 9:30			
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124. Jesus Pays the Half-Shekel	Mt 17:24-27	Mk 9:33a			
125. "Who is the Greatest in the Kingdom?"	Mt 18:1-5	Mk 9:33b-37	Lk 9:46-48		
126. "He that is Not Against Us is For Us"		Mk 9:38-41	Lk 9:49-50		
127. Warning Against Giving Offense	Mt 18:6-14	Mk 9:42-50			
128. "If Thy Brother Shall Trespass Against Thee"	Mt 18:15-20				
129. "How Oft Shall I Forgive My Brother?"	Mt 18:21-35				

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122. Jesus Returns to Galilee
(Mt 17:22a, Mk 9:30)

Mt 17:22a

22 While they were staying in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men,

Mk 9:30

30 They went out from there, and passed through Galilee. He didn't want anyone to know it.

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123. The Third Announcement of His Death and Resurrection [a]
(Mt 17:22b-23, Mk 9:31-32, Lk 9:43b-45)

Mt 17:22b-23	Mk 9:31-32	Lk 9:43b-45
22While they were staying in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men, 23and they will kill him, and the third day he will be raised up." They were exceedingly sorry.	31For he was teaching his disciples, and said to them, "The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again." 32But they didn't understand the saying, and were afraid to ask him.	43They were all astonished at the majesty of God. But while all were marveling at all the things which Jesus did, he said to his disciples, 44"Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men." 45But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

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124. Jesus Pays the Half-Shekel
(Mt 17:24-27, Mk 9:33a)
In Capernaum. Probably His last visit in Capernaum.

Mt 17:24-27	Mk 9:33a
24When they had come to Capernaum, those who collected the didrachma coins[1] came to Peter, and said, "Doesn't your teacher pay the didrachma?" 25He said, "Yes." When he came into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?" 26Peter said to him, "From strangers." Jesus said to him, "Therefore the children are exempt. 27But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin.[2] Take that, and give it to them for me and you."	33He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves on the way?"

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[1]17:24 A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because

2 drachmas were worth one half shekel of silver.

[2]17:27 A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

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125. "Who is the Greatest in the Kingdom?"
(Mt 18:1-5, Mk 9:33b-37, Lk 9:46-48)
In Capernaum.

Mt 18:1-5

1In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?"

2Jesus called a little child to himself, and set him in the midst of them, 3and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven. 4Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven. 5Whoever receives one such little child in my name receives me,

Mk 9:33b-37

33He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves on the way?"

34But they were silent, for they had disputed one with another on the way about who was the greatest.

35He sat down, and called the twelve; and he said to them, "If any man wants to be first, he shall be last of all, and servant of all." 36He took a little child, and set him in the midst of them. Taking him in his arms, he said to them, 37"Whoever receives one such little child in my name, receives me, and whoever receives me, doesn't receive me, but him who sent me." [c]

Lk 9:46-48 [b]

46There arose an argument among them about which of them was the greatest. 47Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side, 48and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

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126. "He that is Not Against Us is For Us"
(Mk 9:38-41, Lk 9:49-50)
The mistaken zeal of John.

Mk 9:38-41

38John said to him, “Teacher, we saw someone who doesn’t
follow us casting out demons in your name; and we forbade
him, because he doesn’t follow us.”

39But Jesus said, “Don’t forbid him, for there is no one who
will do a mighty work in my name, and be able quickly to
speak evil of me. 40For whoever is not against us is on our side.
41For whoever will give you a cup of water to drink in my
name, because you are Christ’s, [d] most certainly I tell you, he
will in no way lose his reward.

Lk 9:49-50

49John answered, “Master, we saw someone casting out
demons in your name, and we forbade him, because he doesn’t
follow with us.”

50Jesus said to him, “Don’t forbid him, for he who is not
against us is for us.”

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127. Warning Against Giving Offense
(Mt 18:6-14, Mk 9:42-50)

Mt 18:6-14

6but whoever causes one of these little ones who believe in me
to stumble, it would be better for him that a huge millstone
should be hung around his neck, and that he should be sunk in
the depths of the sea.

7“Woe to the world because of occasions of stumbling! For it
must be that the occasions come, but woe to that person
through whom the occasion comes! 8If your hand or your foot
causes you to stumble, cut it off, and cast it from you. It is
better for you to enter into life maimed or crippled, rather than
having two hands or two feet to be cast into the eternal fire. 9If
your eye causes you to stumble, pluck it out, and cast it from
you. It is better for you to enter into life with one eye, rather
than having two eyes to be cast into the Gehenna[1] of fire. [e]
10See that you don’t despise one of these little ones, for I tell
you that in heaven their angels always see the face of my
Father who is in heaven. 11For the Son of Man came to save
that which was lost.

12“What do you think? If a man has one hundred sheep, and
one of them goes astray, doesn’t he leave the ninety-nine, go to
the mountains, and seek that which has gone astray? [f] 13If he
finds it, most certainly I tell you, he rejoices over it more than
over the ninety-nine which have not gone astray. 14Even so it is
not the will of your Father who is in heaven that one of these
little ones should perish.

Mk 9:42-50

42Whoever will cause one of these little ones who believe in
me to stumble, it would be better for him if he was thrown into
the sea with a millstone hung around his neck. 43If your hand
causes you to stumble, cut it off. It is better for you to enter
into life maimed, rather than having your two hands to go into
Gehenna,[1] into the unquenchable fire, 44‘where their worm
doesn’t die, and the fire is not quenched.’ 45If your foot causes
you to stumble, cut it off. It is better for you to enter into life
lame, rather than having your two feet to be cast into Gehenna,
[2] into the fire that will never be quenched— [e] 46‘where their
worm doesn’t die, and the fire is not quenched.’ 47If your eye
causes you to stumble, cast it out. It is better for you to enter
into the Kingdom of God with one eye, rather than having two
eyes to be cast into the Gehenna[3] of fire, 48‘where their worm
doesn’t die, and the fire is not quenched.’[4] 49For everyone
will be salted with fire, and every sacrifice will be seasoned
with salt. 50Salt is good, but if the salt has lost its saltiness,
with what will you season it? Have salt in yourselves, and be at
peace with one another.” [g]

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[1]9:43 or, Hell

[2]9:45 or, Hell

[3]9:47 or, Hell

[1]18:9 or, Hell

[4]9:48 Isaiah 66:24

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128. "If Thy Brother Shall Trespass Against Thee"

(Mt 18:15-20)

The Office of the Keys

Mt 18:15-20

15"If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. 16But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.[1] 17If he refuses to listen to them, tell it to the assembly. [h] If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. 18Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. [i] 19Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. 20For where two or three are gathered together in my name, there I am in the midst of them."

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[1]18:16 Deuteronomy 19:15

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129. "How Oft Shall I Forgive My Brother?"

(Mt 18:21-35)

Parable of the Unmerciful Servant

Mt 18:21-35

21Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?"

22Jesus said to him, "I don't tell you until seven times, but, until seventy times seven. 23Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants. 24When he had begun to reconcile, one was brought to him who owed him ten thousand talents.[1] 25But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made. 26The servant therefore fell down and kneeled before him, saying, 'Lord, have patience with me, and I will repay you all!' 27The lord of that servant, being moved with compassion, released him, and forgave him the debt.

28"But that servant went out, and found one of his fellow servants, who owed him one hundred denarii,[2] and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

29"So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!' 30He would not, but went and cast him into prison, until he should pay back that which was due. 31So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done. 32Then his lord called him in, and said to

him, ‘You wicked servant! I forgave you all that debt, because you begged me. 33Shouldn’t you also have had mercy on your fellow servant, even as I had mercy on you?’ 34His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. 35So my heavenly Father will also do to you, if you don’t each forgive your brother from your hearts for his misdeeds.”

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[1]18:24 Ten thousand talents represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day’s wages for agricultural labor.

[2]18:28 100 denarii was about one sixtieth of a talent.

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Footnotes

a) See Nos. 35, 116, 205, 245. 254.

b) We shall not see Matthew, Mark, and Luke together in a threefold account until the blessing of the little children in Perea, six months later. No. 201.

c) Compare Matt. 10:40; No. 93, 7. John 13:20; No. 250.

d) Notice that Jesus here calls Himself Christ. See John 17:3. No. 258.

e) The matter is so serious that the Lord reposts some of the sayings of the Sermon on the Mount. Matt. 5:29, 30. See No. 72, 6. Compare also No. 184.

f) Compare Luke 15:4-7. See. No. 177.

g) A repetition of Matt. 5:13. See No. 72, 3.

h) The New Testament Christian Church had not yet been established. While using the term in the sense of a Jewish community, Jesus looks forward to the time of the establishment of local Christian congregations.

i) Compare Matt. 16:19; No. 115. John 20:23 ; No. 300.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XX At the Feast of Tabernacles

Probably middle of October, 728 A.U.C., or 29 A.D. [a]

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140. A Man Blind from His Birth Given Sight				Jn 9:1-41	
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130. The Brethren of Jesus Counsel Him to Exhibit Himself in Jerusalem as a Political Messiah
(Jn 7:2-9)

Jn 7:2-9

2Now the feast of the Jews, the Feast of Booths, was at hand. 3His brothers therefore said to him, “Depart from here, and go into Judea, that your disciples also may see your works which you do. 4For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world.” 5For even his brothers didn’t believe in him.

6Jesus therefore said to them, “My time has not yet come, but your time is always ready. 7The world can’t hate you, but it hates me, because I testify about it, that its works are evil. 8You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled.”

9Having said these things to them, he stayed in Galilee.

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131. Jesus Goes to Jerusalem Secretly
(Jn 7:10)

Jn 7:10

10But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.

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132. Intense Excitement Concerning the Messiahship of Jesus
(Jn 7:11-53)

i. The Appearance of Jesus at the Temple

Jn 7:11-19

11The Jews therefore sought him at the feast, and said, “Where is he?” 12There was much murmuring among the multitudes concerning him. Some said, “He is a good man.” Others said, “Not so, but he leads the multitude astray.” 13Yet no one spoke openly of him for fear of the Jews. 14But when it was now the midst of the feast, Jesus went up into the temple and taught. [b] 15The Jews therefore marveled, saying, “How does this man know letters, having never been educated?”

16Jesus therefore answered them, “My teaching is not mine, but his who sent me. 17If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. 18He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. 19Didn’t Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?”

ii. "Thou Hast a Devil!"

Jn 7:20-24

20The multitude answered, “You have a demon! Who seeks to kill you?”

21Jesus answered them, “I did one work, and you all marvel because of it. 22Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. 23If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? [c] 24Don’t judge according to appearance, but judge righteous judgment.”

iii. "They Sought to Take Him"

Jn 7:25-31

25Therefore some of them of Jerusalem said, “Isn’t this he whom they seek to kill? 26Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ? 27However we know where this man comes from, but when the Christ comes, no one will know where he comes from.”

28Jesus therefore cried out in the temple, teaching and saying, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don’t know. 29I know him, because I am from him, and he sent me.”

30They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. 31But of the multitude, many believed in him. They said, “When the Christ comes, he won’t do more signs than those which this man has done, will he?”

iv. The Sanhedrin Takes Action

Jn 7:32-36

32The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

33Then Jesus said, “I will be with you a little while longer, then I go to him who sent me. 34You will seek me, and won’t find me; and where I am, you can’t come.”

35The Jews therefore said among themselves, “Where will this man go that we won’t find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? 36What is this word that he said, ‘You will seek me, and won’t find me; and where I am, you can’t come’?”

v. Christ the Water of Life. The Last Day of the Feast [d]

Jn 7:37-39

37Now on the last and greatest day of the feast, Jesus stood and cried out, “If anyone is thirsty, let him come to me and drink! 38He who believes in me, as the Scripture has said, from within him will flow rivers of living water.” 39But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn’t yet glorified.

vi. The Effect of the Sermon

Jn 7:40-44

40Many of the multitude therefore, when they heard these words, said, “This is truly the prophet.” 41Others said, “This is the Christ.” But some said, “What, does the Christ come out of Galilee? 42Hasn’t the Scripture said that the Christ comes of the seed of David,[1] and from Bethlehem,[2] the village where David was?” 43So there arose a division in the multitude because of him. 44Some of them would have arrested him, but no one laid hands on him.

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[1]7:42 2 Samuel 7:12

[2]7:42 Micah 5:2

vii. The Report of the Officers

Jn 7:45-49

45The officers therefore came to the chief priests and Pharisees, and they said to them, “Why didn’t you bring him?”

46The officers answered, “No man ever spoke like this man!”

47The Pharisees therefore answered them, “You aren’t also led astray, are you? 48Have any of the rulers believed in him, or of the Pharisees? 49But this multitude that doesn’t know the law is accursed.”

viii. Nicodemus: "Doth Our Law Judge Any Man Before It Heare Him?"

Jn 7:50-53

50Nicodemus (he who came to him by night, being one of them) said to them, 51“Does our law judge a man, unless it first hears from him personally and knows what he does?”

52They answered him, “Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.[1]„

53Everyone went to his own house,

1]7:52 See Isaiah 9:1 and Matthew 4:13-16.

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133. An Overnight Visit at Bethany
(Jn 8:1)

Jn 8:1

1but Jesus went to the Mount of Olives.

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134. The Woman Taken in Adultery
(Jn 8:2-11)
In the Temple of Jerusalem

Jn 8:2-11 [e]

2Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them.
3The scribes and the Pharisees brought a woman taken in adultery. Having set her in the midst, 4they told him, "Teacher, we found this woman in adultery, in the very act. 5Now in our law, Moses commanded us to stone such.[1] What then do you say about her?" 6They said this testing him, that they might have something to accuse him of.

But Jesus stooped down, and wrote on the ground with his finger. 7But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her." 8Again he stooped down, and with his finger wrote on the ground.

9They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. 10Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

11She said, "No one, Lord."

Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."

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[1]8:5 Leviticus 20:10; Deuteronomy 22:22

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135. Jesus the Light of the World
(Jn 8:12-20)

Jn 8:12-20

12Again, therefore, Jesus spoke to them, saying, "I am the light of the world.[1] He who follows me will not walk in the darkness, but will have the light of life."

13The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

14Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. 15You judge according to the flesh. I judge no one. 16Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. 17It's also written in your law that the testimony of two people is valid.[2] 18I am one who testifies about myself, and the Father who sent me testifies about me."

19They said therefore to him, "Where is your Father?"

Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also." [20]Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come.

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[1]8:12 Isaiah 60:1

[2]8:17 Deuteronomy 17:6; 19:15

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136. The Sinfulness of the Jews Exposed
(Jn 8:21-30)

Jn 8:21-30

[21]Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

[22]The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come?'"

[23]He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. [24]I said therefore to you that you will die in your sins; for unless you believe that I am[1] he, you will die in your sins."

[25]They said therefore to him, "Who are you?"

Jesus said to them, "Just what I have been saying to you from the beginning. [26]I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

[27]They didn't understand that he spoke to them about the Father. [28]Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. [29]He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him."

[30]As he spoke these things, many believed in him.

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[1]8:24 or, I AM

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137. "If Ye Continue in My Word"
(Jn 8:31-32)

Jn 8:31-32

31Jesus therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples. 32You will know the truth, and the truth will make you free."[1]

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[1]8:32 Psalm 119:45

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138. Spiritual Liberty
(Jn 8:33-58)
Abraham's Children

Jn 8:33-58

33They answered him, "We are Abraham's seed, and have never been in bondage to anyone. How do you say, 'You will be made free?'"

34Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin. 35A bondservant doesn't live in the house forever. A son remains forever. 36If therefore the Son makes you free, you will be free indeed. 37I know that you are Abraham's seed, yet you seek to kill me, because my word finds no place in you. 38I say the things which I have seen with my Father; and you also do the things which you have seen with your father."

39They answered him, "Our father is Abraham."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. 40But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham didn't do this. 41You do the works of your father."

They said to him, "We were not born of sexual immorality. We have one Father, God."

42Therefore Jesus said to them, "If God were your father, you would love me, for I came out and have come from God. For I haven't come of myself, but he sent me. 43Why don't you understand my speech? Because you can't hear my word. 44You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its father. 45But because I tell the truth, you don't believe me. 46Which of you convicts me of sin? If I tell the truth, why do you not believe me? 47He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

48Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a demon?"

49Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me. 50But I don't seek my own glory. There is one who seeks and judges. 51Most certainly, I tell you, if a person keeps my word, he will never see death."

52Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' 53Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

54Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. 55You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word. 56Your father Abraham rejoiced to see my day. He saw it, and was glad."

57The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

58Jesus said to them, "Most certainly, I tell you, before Abraham came into existence, I AM.[1]"

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[1]8:58 or, I am

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139. The Attempt to Stone Jesus
(Jn 8:59)

Jn 8:59

59Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the midst of them, and so passed by.

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140. A Man Blind from His Birth Given Sight
(Jn 9:1-41)
On a Sabbath Day.

i. Healed by Jesus

Jn 9:1-7

1As he passed by, he saw a man blind from birth. 2His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

3Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. 4I must work the works of him who sent me, while it is day. The night is coming, when no one can work. 5While I am in the world, I am the light of the world." 6When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, 7and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing.

ii. Questioned by His Neighbors

Jn 9:8-12

8The neighbors therefore, and those who saw that he was blind before, said, “Isn’t this he who sat and begged?” 9Others were saying, “It is he.” Still others were saying, “He looks like him.”

He said, “I am he.” 10They therefore were asking him, “How were your eyes opened?”

11He answered, “A man called Jesus made mud, anointed my eyes, and said to me, ‘Go to the pool of Siloam, and wash.’ So I went away and washed, and I received sight.”

12Then they asked him, “Where is he?”

He said, “I don’t know.”

iii. Examinrd by the Pharisees

Jn 9:13-17

13They brought him who had been blind to the Pharisees. 14It was a Sabbath when Jesus made the mud and opened his eyes. 15Again therefore the Pharisees also asked him how he received his sight. He said to them, “He put mud on my eyes, I washed, and I see.”

16Some therefore of the Pharisees said, “This man is not from God, because he doesn’t keep the Sabbath.” [f] Others said, “How can a man who is a sinner do such signs?” There was division among them. 17Therefore they asked the blind man again, “What do you say about him, because he opened your eyes?”

He said, “He is a prophet.”

iv. His Parents are Consulted

Jn 9:18-23

18The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, 19and asked them, “Is this your son, who you say was born blind? How then does he now see?”

20His parents answered them, “We know that this is our son, and that he was born blind; 21but how he now sees, we don’t know; or who opened his eyes, we don’t know. He is of age. Ask him. He will speak for himself.” 22His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue. 23Therefore his parents said, “He is of age. Ask him.”

v. The man Who was Blind Confesses His Faith in Christ

Jn 9:24-34

24So they called the man who was blind a second time, and said to him, “Give glory to God. We know that this man is a sinner.”

25He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind, now I see.”

26They said to him again, “What did he do to you? How did he open your eyes?”

27He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t also want to become his disciples, do you?”

28They insulted him and said, “You are his disciple, but we are disciples of Moses. 29We know that God has spoken to Moses. But as for this man, we don’t know where he comes from.”

30The man answered them, “How amazing! You don’t know where he comes from, yet he opened my eyes. 31We know that God doesn’t listen to sinners, but if anyone is a worshipper of God, and does his will, he listens to him.[1] 32Since the world began it has never been heard of that anyone opened the eyes of someone born blind. 33If this man were not from God, he could do nothing.”

34They answered him, “You were altogether born in sins, and do you teach us?” They threw him out.

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[1]9:31 Psalm 66:18, Proverbs 15:29; 28:9

vi. This Faith is Acknowledged by Christ

Jn 9:35-41

35Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of God?”

36He answered, “Who is he, Lord, that I may believe in him?”

37Jesus said to him, “You have both seen him, and it is he who speaks with you.”

38He said, “Lord, I believe!” and he worshiped him.

39Jesus said, “I came into this world for judgment, that those who don’t see may see; and that those who see may become blind.”

40Those of the Pharisees who were with him heard these things, and said to him, “Are we also blind?”

41Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

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141. Christ the Good Shepherd
(Jn 10:1-21)

i. "I am the Door of the Sheep"

Jn 10:1-10

1"Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. 2But one who enters in by the door is the shepherd of the sheep. 3The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. 4Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. 5They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." 6Jesus spoke this parable to them, but they didn't understand what he was telling them.

7Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. 8All who came before me are thieves and robbers, but the sheep didn't listen to them. 9I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. 10The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

ii. "I am the Good Shepherd"

Jn 10:11-18

11I am the good shepherd.[1] The good shepherd lays down his life for the sheep. 12He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. 13The hired hand flees because he is a hired hand, and doesn't care for the sheep. 14I am the good shepherd. I know my own, and I'm known by my own; 15even as the Father knows me, and I know the Father. I lay down my life for the sheep. 16I have other sheep, which are not of this fold.[2] I must bring them also, and they will hear my voice. They will become one flock with one shepherd. 17Therefore the Father loves me, because I lay down my life,[3] that I may take it again. 18No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

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[1]10:11 Isaiah 40:11; Ezekiel 34:11-12,15,22

[2]10:16 Isaiah 56:8

[3]10:17 Isaiah 53:7-8

iii. The Effect of the Discourse

Jn 10:19-21

19Therefore a division arose again among the Jews because of these words. 20Many of them said, "He has a demon, and is insane! Why do you listen to him?" 21Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?"[1]

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[1]10:21 Exodus 4:11

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Footnotes

a) Probably 18th to 19th of October. For connection see No. 142.

b) Probably on Saturday or Saturday evening, if (according to calculations) the festival began on a Wednesday.

c) The impotent man healed during the unnamed feast on a Sabbath day. John 6:6, 16. See Nos. 48, 49.

d) Probably on a Thursday, October 20, if the festival began on a Wednesday. The feast itself lasted seven days, and on the eighth day there was a holy convocation. Num. 29:35.

e) This passage is not contained In some of the best manuscripts. Nor is it commented upon by most of the Fathers. On the other hand, its authenticity was defended already in ancient times. And it is found in some old and important uncials. It has been thought that the rejection of the passage may have been due to a false dogmatic bias. On the whole, there is no reason at all why this beautiful story should not be accepted as genuine.

f) For Sabbath controversies see Nos. 48, 67, 68, 164. 174.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXI. The Final Withdrawal of Jesus from Galilee and the Later Judean Ministry

End of October to Middle of December, 782 A.U.C., or 29 A.D.

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142. Leaving Galilee as a Field of Operations
(Lk 9:51)

Lk 9:51 [a]

51It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem,

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143. Rejected by the Samaritans
(Lk 9:52-56)

Lk 9:52-56

52and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him. 53They didn't receive him, because he was traveling with his face set towards Jerusalem. 54When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?"

55But he turned and rebuked them, "You don't know of what kind of spirit you are. 56For the Son of Man didn't come to destroy men's lives, but to save them."

They went to another village.

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144. Applications for Discipleship [b]
(Lk 9:57-62)

Lk 9:57-62

57As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

58Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

59He said to another, "Follow me!"

But he said, "Lord, allow me first to go and bury my father."

60But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."

61Another also said, "I want to follow you, Lord, but first allow me to bid farewell to those who are at my house."

62But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

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145. The Mission of the Seventy [c]
(Lk 10:1-12)

Lk 10:1-12

1Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him[1] into every city and place, where he was about to come. 2Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. 3Go your ways. Behold, I send you out as lambs among wolves. 4Carry no purse, nor wallet, nor sandals. Greet no one on the way. 5Into whatever house you enter, first say, 'Peace be to this house.' 6If a son of peace is there, your peace will rest on him; but if not, it will return to you. 7Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. 8Into whatever city you enter, and they receive you, eat the things that are set before you. 9Heal the sick who are therein, and tell them, 'The Kingdom of God has come near to you.' 10But into whatever city you enter, and they don't receive you, go out into its streets and say, 11'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that the Kingdom of God has come near to you.' 12I tell you, it will be more tolerable in that day for Sodom than for that city.

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[1]10:1 literally, "before his face"

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146. The Doom of the Impenitent Cities [d]
(Lk 10:13-16)

Lk 10:13-16

13"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14But it will be more tolerable for Tyre and Sidon in the judgment than for you. 15You, Capernaum, who are exalted to heaven, will be brought down to Hades.[1] 16Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

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[1]10:15 Hades is the lower realm of the dead, or Hell.

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147. The Return of the Seventy
(Lk 10:17-24)
The Joy of Christ.

Lk 10:17-24

17The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"

18He said to them, "I saw Satan having fallen like lightning from heaven. 19Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. 20Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

21In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

22Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him." [e]

23Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, 24for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them." [f]

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148. The Parable of the Good Samaritan
(Lk 10:25-37)

Lk 10:25-37

25Behold, a certain lawyer stood up and tested him, saying, “Teacher, what shall I do to inherit eternal life?”

26He said to him, “What is written in the law? How do you read it?”

27He answered, “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind;[1] and your neighbor as yourself.”[2]

28He said to him, “You have answered correctly. Do this, and you will live.”

29But he, desiring to justify himself, asked Jesus, “Who is my neighbor?”

30Jesus answered, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31By chance a certain priest was going down that way. When he saw him, he passed by on the other side. 32In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. 33But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, 34came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. 35On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, ‘Take care of him. Whatever you spend beyond that, I will repay you when I return.’ 36Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?”

37He said, “He who showed mercy on him.”

Then Jesus said to him, “Go and do likewise.”

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[1]10:27 Deuteronomy 6:5

[2]10:27 Leviticus 19:18

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149. Jesus the Guest of Mary and Martha

(Lk 10:38-42)

At Bethany near Jerusalem [g]

Lk 10:38-42

38It happened as they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house. 39She had a sister called Mary, who also sat at Jesus’ feet, and heard his word. 40But Martha was distracted with much serving, and she came up to him, and said, “Lord, don’t you care that my sister left me to serve alone? Ask her therefore to help me.”

41Jesus answered her, “Martha, Martha, you are anxious and troubled about many things, 42but one thing is needed. Mary has chosen the good part, which will not be taken away from her.”

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150. Jesus Again Gives the Lord's Prayer
(Lk 11:1-4)

Lk 11:1-4

1It happened, that when he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples." [h]

2He said to them, "When you pray, say,
'Our Father in heaven,
may your name be kept holy.
May your Kingdom come.
May your will be done on Earth, as it is in heaven.
3Give us day by day our daily bread.
4Forgive us our sins,
for we ourselves also forgive everyone who is indebted to us.
Bring us not into temptation,
but deliver us from the evil one.'"

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151. The Parable of the Importunate Friend
(Lk 11:5-13)

Lk 11:5-13

5He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, 6for a friend of mine has come to me from a journey, and I have nothing to set before him,' 7and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'? 8I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

9"I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. 10For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

11"Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? 12Or if he asks for an egg, he won't give him a scorpion, will he? 13If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

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152. The Healing of the Dumb Demoniac [i]

(Lk 11:14-28)

Jesus Defends Himself Against a Blasphemous Accusation.

Lk 11:14-28

14He was casting out a demon, and it was mute. It happened, when the demon had gone out, the mute man spoke; and the multitudes marveled. 15But some of them said, "He casts out demons by Beelzebul, the prince of the demons." 16Others, testing him, sought from him a sign from heaven. 17But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls. 18If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. 19But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges. 20But if I by the finger of God cast out demons, then the Kingdom of God has come to you.

21"When the strong man, fully armed, guards his own dwelling, his goods are safe. 22But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his spoils.

23"He that is not with me is against me. He who doesn't gather with me scatters. 24The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.' 25When he returns, he finds it swept and put in order. 26Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

27It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

28But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

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153. The Sign of Jonah [j]

(Lk 11:29-36)

Former Sayings Repeated.

Lk 11:29-36

29When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet. 30For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. 31The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. 32The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

33"No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. [k] 34The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. 35Therefore see whether the light that is in you isn't darkness. 36If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light." [l]

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154. Jesus the Guest of a Pharisee
(Lk 11:37-54)

Woes Against Pharisees and Lawyers. [m]

Lk 11:37-54

37Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table. 38When the Pharisee saw it, he marveled that he had not first washed himself before dinner. 39The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. 40You foolish ones, didn't he who made the outside make the inside also? 41But give for gifts to the needy those things which are within, and behold, all things will be clean to you. 42But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and the love of God. You ought to have done these, and not to have left the other undone. 43Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. 44Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

45One of the lawyers answered him, "Teacher, in saying this you insult us also."

46He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens. 47Woe to you! For you build the tombs of the prophets, and your fathers killed them. 48So you testify and consent to the works of your fathers. For they killed them, and you build their tombs. 49Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute, 50that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation. 52Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

53As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; 54lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

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155. Warnings Against the Leaven of the Pharisees
(Lk 12:1-12)

Former Sayings Repeated.

Lk 12:1-12

1Meanwhile, when a multitude [n] of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees, [o] which is hypocrisy. 2But there is nothing covered up, that will not be revealed, nor hidden, that will not be known. 3Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner chambers will be proclaimed on the housetops.

4"I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do. 5But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into Gehenna.[1] Yes, I tell you, fear him.

6"Aren't five sparrows sold for two assaria coins[2]? Not one of them is forgotten by God. 7But the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows. p

8"I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God; 9but he who denies me in the presence of men will be denied in the presence of the angels of God. 10Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. q 11When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say; 12for the Holy Spirit will teach you in that same hour what you must say." r

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[1]12:5 or, Hell

2]12:6 An assarion was a small copper coin worth about an hour's wages for an agricultural laborer.

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156. Christ Refuses to Divide an Inheritance
(Lk 12:13-15)

Lk 12:13-15

13One of the multitude said to him, "Teacher, tell my brother to divide the inheritance with me."

14But he said to him, "Man, who made me a judge or an arbitrator over you?" 15He said to them, "Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."

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157. The Parable of the Rich Fool
(Lk 12:16-21)

Lk 12:16-21

16He spoke a parable to them, saying, "The ground of a certain rich man brought forth abundantly. 17He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?' 18He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods. 19I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry."'

20"But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared—whose will they be?' 21So is he who lays up treasure for himself, and is not rich toward God."

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158. Worldly Anxieties
(Lk 12:22-34)
Former Sayings Repeated.

Lk 12:22-34

22He said to his disciples, "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear. 23Life is more than food, and the body is more than clothing. 24Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! 25Which of you by being anxious can add a cubit to his height? 26If then you aren't able to do even the least things, why are you anxious about the rest? 27Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. 28But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? 29Don't seek what you will eat or what you will drink; neither be anxious. 30For the nations of the world seek after all of these things, but your Father knows that you need these things. [s] 31But seek God's Kingdom, and all these things will be added to you. 32Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom. 33Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys. 34For where your treasure is, there will your heart be also. [t]

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159. The Parable of the Waiting Servants [u]
(Lk 12:35-40)

Lk 12:35-40

35"Let your waist be girded and your lamps burning. 36Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him. 37Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. 38They will be blessed if he comes in the second or third watch, and finds them so. 39But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. 40Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

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160. The Parable of the Wise Steward [v]
(Lk 12:41-48)

Lk 12:41-48

41Peter said to him, “Lord, are you telling this parable to us, or to everybody?”

42The Lord said, “Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times? 43Blessed is that servant whom his lord will find doing so when he comes. 44Truly I tell you, that he will set him over all that he has. 45But if that servant says in his heart, ‘My lord delays his coming,’ and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, 46then the lord of that servant will come in a day when he isn’t expecting him, and in an hour that he doesn’t know, and will cut him in two, and place his portion with the unfaithful. 47That servant, who knew his lord’s will, and didn’t prepare, nor do what he wanted, will be beaten with many stripes, 48but he who didn’t know, and did things worthy of stripes, will be beaten with few stripes. To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

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161. The Discourse Continued
(Lk 12:49-59)

i. "Suppose Ye that I Come to Give Peace on Earth?"

Lk 12:49-53

49“I came to throw fire on the earth. I wish it were already kindled. 50But I have a baptism to be baptized with, and how distressed I am until it is accomplished! 51Do you think that I have come to give peace in the earth? I tell you, no, but rather division. 52For from now on, there will be five in one house divided, three against two, and two against three. 53They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”

ii. Discerning the Sign of the Times [w]

Lk 12:54-57

54He said to the multitudes also, “When you see a cloud rising from the west, immediately you say, ‘A shower is coming,’ and so it happens. 55When a south wind blows, you say, ‘There will be a scorching heat,’ and it happens. 56You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don’t interpret this time? 57Why don’t you judge for yourselves what is right?

iii. Conciliating the Adversary [x]

Lk 12:58-59

58For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. 59I tell you, you will by no means get out of there, until you have paid the very last penny.[1]„

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[1]12:59 literally, lepton. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

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162. The Galileans Slain by Pilate
(Lk 13:1-5)
Probably in Judea.

Lk 13:1-5

1Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their
sacrifices. 2Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they
suffered such things? 3I tell you, no, but, unless you repent, you will all perish in the same way. 4Or those eighteen, on whom the
tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? 5I
tell you, no, but, unless you repent, you will all perish in the same way."

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163. The Parable of the Barren Fig-Tree
(Lk 13:6-9)

Lk 13:6-9

6He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. 7He
said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down.
Why does it waste the soil?' 8He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize it. 9If it bears
fruit, fine; but if not, after that, you can cut it down.'"

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164. The Crippled Woman Healed on a Sabbath [y]
(Lk 13:10-17)
Probably in Judea.

Lk 13:10-17

10He was teaching in one of the synagogues on the Sabbath day. 11Behold, there was a woman who had a spirit of infirmity
eighteen years, and she was bent over, and could in no way straighten herself up. 12When Jesus saw her, he called her, and said to
her, "Woman, you are freed from your infirmity." 13He laid his hands on her, and immediately she stood up straight, and glorified
God.

14The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, "There are six days
in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

15Therefore the Lord answered him, "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the
Sabbath, and lead him away to water? 16Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen
long years, be freed from this bondage on the Sabbath day?"

17As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

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165. The Parable of the Mustard-Seed
(Lk 13:18-19)

Repeated. [z]

Lk 13:18-19

18He said, "What is the Kingdom of God like? To what shall I compare it? 19It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky lodged in its branches."

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166. The Parable of the Leaven
(Lk 13:20-21)

Repeated. [aa]

Lk 13:20-21

20Again he said, "To what shall I compare the Kingdom of God? 21It is like yeast, which a woman took and hid in three measures [1] of flour, until it was all leavened."

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[1]13:21 literally, three sata. 3 sata is about 39 litres or a bit more than a bushel

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Footnotes

a) There is an interval of about two months between verses 21 and 22 in John 10, Tabernacles to Dedication, unless this interval is to be placed between John 8:59 and 9:1. Though John does not mention the fact, there is little doubt that after His visit to the Temple at the Feast of Tabernacles Jesus returned to Galilee and shortly afterwards took His final departure southward, returning to Jerusalem for the Feast of Dedication, retiring to Perea, returning to Bethany for the raising of Lazarus, withdrawing to Ephraim, and then making His final journey to Jerusalem in the spring of 30 A.D. The intermission between Tabernacles and Dedication seems to be filled in by Luke 9:51 to 13:21.

John speaks of four journeys of Christ to Jerusalem: for the Feasts of Tabernacles and Dedication, for the raising of Lazarus and for the final visit at Bethany. Likewise it seems that there are corresponding breaks in Luke, to be arranged as follows:

Tabernacles
John 7:10 to 10:21, followed by Luke 9:51 to 13:21.
Dedication
John 10:22 to 10:42, followed by Luke 13:22 to 17:10.

Raising of Lazarus
John 11:1 to 54, followed by Luke 17:11 to 19:28 and parallels.
Arrival at Bethany
John 11:55 to 12:11, followed by Luke 19:29 and parallels.

b) A repetition of No. 84.

c) Compare No. 93.

d) Compare No. 76.

e) Compare No. 76.

f) Compare No. 82, 3.

g) It is impossible to trace the movements of Jesus in the period between Tabernacles and Dedications after His final departure from Galilee. Here we see that His wanderings brought Him again to Judea, to the little town of Bethany, just a little east of Jerusalem.

h) Compare No. 72, 12. Probably the "disciple" who made the request belonged to the outer circle and had not been with Jesus when He preached the Sermon on the Mount.

i) Compare No. 79.

j) See Nos. 30, 111.

k) See No. 72:3.

l) See No. 72: 15.

m) Compare Tuesday during Passion Week. No. 230.

n) Of probably the largest crowd mentioned any where in the Gospels we have only a fragmentary account.

o) Compare No. 113.

p) Compare No. 93: 2, 3.

q) Compare No. 79.

r) Compare No. 93: 4.

s) Compare 72: 17.

t) Compare 72: 14.

u) Compare No. 240: 2. Mark 13:34-37.

v) Compare No. 240: 3. Matt. 24:43-51.

w) Compare No. 111.

x) Compare No. 72: 5.

y) For Sabbath controversies see Nos. 48, 67, 68, 140, 164, 174.

z) See No. 82: 8.

aa) See No. 22:9.

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Part XXII. At the Feast of Dedication

In Jerusalem. Probably December, [a] 782 A.U.C., or 29 A.D.

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168. "If Thou Be the Christ, Tell Us Plainly"				Jn 10:24-39	
169. The Retirement of Jesus into Perea				Jn 10:40-42	

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167. Christ in Jerusalem at the Feast of Dedication
(Jn 10:22-23)

Jn 10:22-23 [b]

22It was the Feast of the Dedication[1] at Jerusalem. 23It was winter, and Jesus was walking in the temple, in Solomon's porch.

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[1]10:22 The "Feast of the Dedication" is the Greek name for "Hanukkah," a celebration of the rededication of the Temple.

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168. "If Thou Be the Christ, Tell Us Plainly"
(Jn 10:24-39)

Plainly told. Attempt to Stone Jesus.

i. "If Thou be the Christ, Tell us Plainly!"

Jn 10:24-26

24The Jews therefore came around him and said to him, “How long will you hold us in suspense? If you are the Christ, tell us plainly.”

25Jesus answered them, “I told you, and you don’t believe. The works that I do in my Father’s name, these testify about me. 26But you don’t believe, because you are not of my sheep, as I told you.

ii. "Mt Sheep Hear My Voice"

Jn 10:27-29

27My sheep hear my voice, and I know them, and they follow me. 28I give eternal life to them. They will never perish, and no one will snatch them out of my hand. 29My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father’s hand.

iii. "I and My Father are One." The Attempt to Stone Jesus.

Jn 10:30-32

30I and the Father are one.”

31Therefore Jews took up stones again to stone him. 32Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?”

iv. The Change of Blasphemy. The Defense of Jesus

Jn 10:33-39

33The Jews answered him, “We don’t stone you for a good work, but for blasphemy: because you, being a man, make yourself God.”

34Jesus answered them, “Isn’t it written in your law, ‘I said, you are gods?’[1] 35If he called them gods, to whom the word of God came (and the Scripture can’t be broken), 36do you say of him whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God?’ 37If I don’t do the works of my Father, don’t believe me. 38But if I do them, though you don’t believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father.”

39They sought again to seize him, and he went out of their hand.

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[1]10:34 Psalm 82:6

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169. The Retirement of Jesus into Perea
(Jn 10:40-42)

Jn 10:40-42

40He went away again beyond the Jordan into the place where John was baptizing at first, and there he stayed. 41Many came to
him. They said, “John indeed did no sign, but everything that John said about this man is true.” 42Many believed in him there.

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Footnotes

a) For 29 A.D. the date of the festival days are given as December 20-27.

b) For connection see note under No. 142.

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Part XXIII. The Later Perean Ministry

After the Feast of Dedication to the Raising of Lazarus.
Probably January to February, 783 A.U.C., or 30 A.D.

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171. "Lord, Are there Few that be Saved?"			Lk 13:23-30		
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173. "O Jerusalem, Jerusalem!"			Lk 13:34-35		
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176. Parables: Feast for the Poor. The Great Supper			Lk 14:12-24		
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183. The Parable of the Rich Man and Lazarus			Lk 16:19-31		
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185. Forgiveness			Lk 17:3-4		
186. The Great Power of Faith			Lk 17:5-6		
187. The Parable of the Unprofitable Servants			Lk 17:7-10		

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170. "Journeying Toward Jerusalem" [a]
(Lk 13:22)

Lk 13:22

22 He went on his way through cities and villages, teaching, and traveling on to Jerusalem.

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171. "Lord, Are there Few that be Saved?"
(Lk 13:23-30)
The Parable of the Master of the House.

Lk 13:23-30

23 One said to him, "Lord, are they few who are saved?" He said to them, 24 "Strive to enter in by the narrow door, for many, I tell
you, will seek to enter in, and will not be able. 25 When once the master of the house has risen up, and has shut the door, and you
begin to stand outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know
you or where you come from.' 26 Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.'
27 He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.' 28 There will be
weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves
being thrown outside. 29 They will come from the east, west, north, and south, and will sit down in the Kingdom of God.
30 Behold, there are some who are last who will be first, and there are some who are first who will be last."

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172. A Warning Against Herod
(Lk 13:31-33)
In Perea, the Territory of Herod.

Lk 13:31-33

31On that same day, some Pharisees came, saying to him, “Get out of here, and go away, for Herod wants to kill you.”

32He said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. 33Nevertheless I must go on my way today and tomorrow and the next day, for it can’t be that a prophet perish outside of Jerusalem.’

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173. “O Jerusalem, Jerusalem!” [b]
(Lk 13:34-35)

Lk 13:34-35

34“Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often [c] I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! 35Behold, your house is left to you desolate. I tell you, you will not see me, until you say, ‘Blessed is he who comes in the name of the Lord!’”[1]

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[1]13:35 Psalm 118:26

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174. The Man Afflicted with Dropsy
(Lk 14:1-6)

Healed on a Sabbath. [d]

Lk 14:1-6

1It happened, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him. 2Behold, a certain man who had dropsy was in front of him. 3Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

4But they were silent.

He took him, and healed him, and let him go. 5He answered them, “Which of you, if your son[1] or an ox fell into a well, wouldn’t immediately pull him out on a Sabbath day?”

6They couldn’t answer him regarding these things.

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[1]14:5 TR reads “donkey” instead of “son”

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175. A Parable on Humility
(Lk 14:7-11)

Lk 14:7-11

7He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, 8"When you are invited by anyone to a marriage feast, don't sit in the best seat, since perhaps someone more honorable than you might be invited by him, 9and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. 10But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. 11For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

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176. Parables: Feast for the Poor. The Great Supper
(Lk 14:12-24)

Lk 14:12-24

12He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. 13But when you make a feast, ask the poor, the maimed, the lame, or the blind; 14and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."

15When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in the Kingdom of God!"

16But he said to him, "A certain man made a great supper, and he invited many people. 17He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.' 18They all as one began to make excuses.

"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'

19"Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'

20"Another said, 'I have married a wife, and therefore I can't come.'

21"That servant came, and told 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 the poor, maimed, blind, and lame.'

22"The servant said, 'Lord, it is done as you commanded, and there is still room.'

23"The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24For I tell you that none of those men who were invited will taste of my supper.'"

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177. Counting the Cost of Discipleship
(Lk 14:25-35)

i. "If any man come to Me." [e] Taking up the Cross with Jesus.

Lk 14:25-27

25 Now great multitudes were going with him. He turned and said to them, 26 "If anyone comes to me, and doesn't hate his own
father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple. 27 Whoever doesn't bear
his own cross, and come after me, can't be my disciple.

ii. Building a Tower

Lk 14:28-30

28 For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it?
29 Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, 30 saying, 'This
man began to build, and wasn't able to finish.'

iii. A King Anxious to Fight

Lk 14:31-33

31 Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten
thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sends
an envoy, and asks for conditions of peace. 33 So therefore whoever of you who doesn't renounce all that he has, he can't be my
disciple.

iv. "Salt is Good" [f]

Lk 14:34-35

34 Salt is good, but if the salt becomes flat and tasteless, with what do you season it? 35 It is fit neither for the soil nor for the
manure pile. It is thrown out. He who has ears to hear, let him hear."

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178. The Parable of the Lost Sheep [g]
(Lk 15:1-7)

Lk 15:1-7

1Now all the tax collectors and sinners were coming close to him to hear him. 2The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

3He told them this parable. 4"Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? 5When he has found it, he carries it on his shoulders, rejoicing. 6When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance.

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179. The Parable of the Lost Coin
(Lk 15:8-10)

Lk 15:8-10

8Or what woman, if she had ten drachma[1] coins, if she lost one drachma coin, wouldn't light a lamp, sweep the house, and seek diligently until she found it? 9When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.' 10Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting."

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[1]15:8 A drachma coin was worth about 2 days wages for an agricultural laborer.

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180. The Parable of the Prodigal Son
(Lk 15:11-32)

Lk 15:11-32

11He said, "A certain man had two sons. 12The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood between them. 13Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. 14When he had spent all of it, there arose a severe famine in that country, and he began to be in need. 15He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. 16He wanted to fill his belly with the husks that the pigs ate, but no one gave him any. 17But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger! 18I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your sight. 19I am no more worthy to be called your son. Make me as one of your hired servants."'

20"He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.'

22“But the father said to his servants, ‘Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet.
23Bring the fattened calf, kill it, and let us eat, and celebrate; 24for this, my son, was dead, and is alive again. He was lost, and is found.’ They began to celebrate.

25“Now his elder son was in the field. As he came near to the house, he heard music and dancing. 26He called one of the servants to him, and asked what was going on. 27He said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.’ 28But he was angry, and would not go in. Therefore his father came out, and begged him. 29But he answered his father, ‘Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. 30But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.’

31“He said to him, ‘Son, you are always with me, and all that is mine is yours. 32But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.’”

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181. The Parable of the Unjust Steward
(Lk 16:1-13)

Lk 16:1-13

1He also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. 2He called him, and said to him, ‘What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.’

3“The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I don’t have strength to dig. I am ashamed to beg. 4I know what I will do, so that when I am removed from management, they may receive me into their houses.’ 5Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ 6He said, ‘A hundred batos[1] of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ 7Then said he to another, ‘How much do you owe?’ He said, ‘A hundred cors[2] of wheat.’ He said to him, ‘Take your bill, and write eighty.’

8“His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. 9I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. 10He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. 11If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12If you have not been faithful in that which is another’s, who will give you that which is your own? 13No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren’t able to serve God and mammon[3]. **h** ”

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[1]16:6 100 batos is about 395 litres, 104 U. S. gallons, or 87 imperial gallons.

[2]16:7 100 cors = about 3,910 litres or 600 bushels.

[3]16:13 “Mammon” refers to riches or a false god of wealth.

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182. The Law Has Not Been Abolished
(Lk 16:14-18)

Lk 16:14-18

14The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. 15He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God. 16The law and the prophets were until John. From that time the Good News of the Kingdom of God is preached, and everyone is forcing his way into it. 17But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall. i 18Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery. i

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183. The Parable of the Rich Man and Lazarus
(Lk 16:19-31)

Lk 16:19-31

19"Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. 20A certain beggar, named Lazarus, was laid at his gate, full of sores, 21and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores. 22It happened that the beggar died, and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. 23In Hades[1], he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. 24He 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 in anguish in this flame.'

25"But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish. 26Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that none may cross over from there to us.'

27"He said, 'I ask you therefore, father, that you would send him to my father's house; 28for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'

29"But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

30"He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

31"He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.'"

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[1]16:23 or, Hell

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184. Concerning Offenses [k]
(Lk 17:1-2)

Lk 17:1-2

1 He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come!
2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

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185. Forgiveness [l]
(Lk 17:3-4)

Lk 17:3-4

3 Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. 4 If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

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186. The Great Power of Faith [m]
(Lk 17:5-6)

Lk 17:5-6

5 The apostles said to the Lord, "Increase our faith."

6 The Lord said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

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187. The Parable of the Unprofitable Servants
(Lk 17:7-10)

Lk 17:7-10

7 But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,' 8 and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'? 9 Does he thank that servant because he did the things that were commanded? I think not. 10 Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"

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Footnotes

a) For connection see No. 142, note.

b) Compare No. 231. Matt. 23:37-39.

c) Luke reports only one journey of Jesus to Jerusalem during His public ministry. But the word "often" shows that the Synoptists knew of the various journeys which John records, although these are not reported in their writings.

d) For Sabbath controversies see Nos. 48, 67, 68. 140, 164.

e) Compare Nos. 93: 6, 117.

f) Compare Nos. 72: 3, 127.

g) Compare No. 127.

h) Compare No. 72: 16.

i) See No. 72: 4.

j) See Nos. 72: 6. 200.

k) Compare No. 127.

l) Compare Nos. 128. 129.

m) Compare Nos. 121, 220.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXIV. The Raising of Lazarus

Probably February, 30 A.D. At Bethany, near Jerusalem.

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188. "Lord, Behold, He whom Thou Lovest Is Sick"

(Jn 11:1-6)

While Jesus was in Perea. [a]

Jn 11:1-6

[1]Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. [2]It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick. [3]The sisters therefore sent to him, saying, "Lord, behold, he for whom you have great affection is sick." [4]But when Jesus heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it." [5]Now Jesus loved Martha, and her sister, and Lazarus. [6]When therefore he heard that he was sick, he stayed two days in the place where he was.

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189. "Lazarus is Dead"

(Jn 11:7-17)

Jn 11:7-17

7Then after this he said to the disciples, "Let's go into Judea again."

8The disciples told him, "Rabbi, the Jews were just trying to stone you, and are you going there again?"

9Jesus answered, "Aren't there twelve hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world. 10But if a man walks in the night, he stumbles, because the light isn't in him." 11He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."

12The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

13Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. 14So Jesus said to them plainly then, "Lazarus is dead. 15I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him."

16Thomas therefore, who is called Didymus,[1] said to his fellow disciples, "Let's go also, that we may die with him."

17So when Jesus came, he found that he had been in the tomb four days already.

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[1]11:16 "Didymus" means "Twin"

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190. "I Am the Resurrection and the Life"
(Jn 11:18-29)

Jn 11:18-29

18Now Bethany was near Jerusalem, about fifteen stadia[1] away. 19Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother. 20Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house. 21Therefore Martha said to Jesus, "Lord, if you would have been here, my brother wouldn't have died. 22Even now I know that, whatever you ask of God, God will give you." 23Jesus said to her, "Your brother will rise again."

24Martha said to him, "I know that he will rise again in the resurrection at the last day."

25Jesus said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies. 26Whoever lives and believes in me will never die. Do you believe this?"

27She said to him, "Yes, Lord. I have come to believe that you are the Christ, God's Son, he who comes into the world."

28When she had said this, she went away, and called Mary, her sister, secretly, saying, "The Teacher is here, and is calling you."

29When she heard this, she arose quickly, and went to him.

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[1]11:18 15 stadia is about 2.8 kilometers or 1.7 miles

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191. "Lazarus, Come Forth!"
(Jn 11:30-44)

Jn 11:30-44

30Now Jesus had not yet come into the village, but was in the place where Martha met him. 31Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." 32Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

33When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, 34and said, "Where have you laid him?"

They told him, "Lord, come and see."

35Jesus wept.

36The Jews therefore said, "See how much affection he had for him!" 37Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

38Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. 39Jesus said, "Take away the stone."

Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

40Jesus said to her, "Didn't I tell you that if you believed, you would see God's glory?"

41So they took away the stone from the place where the dead man was lying.[1] Jesus lifted up his eyes, and said, "Father, I thank you that you listened to me. 42I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me." 43When he had said this, he cried with a loud voice, "Lazarus, come out!"

44He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, "Free him, and let him go."

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[1]11:41 NU omits "from the place where the dead man was lying."

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192. "It is Expedient for Us, that One Man Should Die for the People!"

(Jn 11:45-52)

The Jewish Council plots the death of Christ

Jn 11:45-52

45Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him. 46But some of them went away to the Pharisees, and told them the things which Jesus had done. 47The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. 48If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

49But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." 51Now he didn't say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, 52and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad.

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193. Retirement of Jesus to Ephraim

(Jn 11:53-54)

Northeast of Jerusalem near the Samaritan border.

Jn 11:53-54

53So from that day forward they took counsel that they might put him to death. 54Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

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Footnotes

a) For connection see Nos. 142, 169, 172. The Lord was apparently two or three days' journey from Jerusalem. John 11:6, 17.

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Part XXV. THE FINAL JOURNEY TO JERUSALEM

Probably spring, 28 A.D.

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194. On the Way to Jerusalem
(Lk 17:11)
"In the midst of Samaria and Galilee."

Lk 17:11

11It happened as he was on his way to Jerusalem, that he was passing along the borders of Samaria and Galilee. [a]

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195. The Ten Lepers Healed
(Lk 17:12-19)

Lk 17:12-19

12As he entered into a certain village, ten men who were lepers met him, who stood at a distance. 13They lifted up their voices, saying, “Jesus, Master, have mercy on us!”

14When he saw them, he said to them, “Go and show yourselves to the priests.” It happened that as they went, they were cleansed. 15One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. 16He fell on his face at Jesus’ feet, giving him thanks; and he was a Samaritan. 17Jesus answered, “Weren’t the ten cleansed? But where are the nine? 18Were there none found who returned to give glory to God, except this stranger?” 19Then he said to him, “Get up, and go your way. Your faith has healed you.”

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196. The Nature of the Kingdom
(Lk 17:20-37)

Lk 17:20-37

20Being asked by the Pharisees when the Kingdom of God would come, he answered them, “The Kingdom of God doesn’t come with observation; 21neither will they say, ‘Look, here!’ or, ‘Look, there!’ for behold, the Kingdom of God is within you.”

22He said to the disciples, “The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. 23They will tell you, ‘Look, here!’ or ‘Look, there!’ Don’t go away, nor follow after them, [b] 24for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day. 25But first, he must suffer many things and be rejected by this generation. 26As it happened in the days of Noah, even so will it be also in the days of the Son of Man. [c] 27They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came, and destroyed them all. 28Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; 29but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all. 30It will be the same way in the day that the Son of Man is revealed. 31In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back.

32Remember Lot's wife! 33Whoever seeks to save his life loses it, but whoever loses his life preserves it. 34I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. [d] 35There will be two grinding grain together. One will be taken, and the other will be left." 36[1]

37They, answering, asked him, "Where, Lord?"

He said to them, "Where the body is, there will the vultures also be gathered together." [e]

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[1]17:36 Some Greek manuscripts add: "Two will be in the field: the one taken, and the other left."

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197. The Parable of the Importunate Widow
(Lk 18:1-8)

Lk 18:1-8

1He also spoke a parable to them that they must always pray, and not give up, 2saying, "There was a judge in a certain city who didn't fear God, and didn't respect man. 3A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' 4He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man, 5yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

6The Lord said, "Listen to what the unrighteous judge says. 7Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them? 8I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"

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198. The Parable of the Pharisee and the Publican
(Lk 18:9-14)

Lk 18:9-14

9He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. 10"Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. 11The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. 12I fast twice a week. I give tithes of all that I get.' 13But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' 14I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

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199. Jesus Returns to Perea [f]
(Mk 19:1-2, Mk 10:1)

Mt 19:1-2	Mk 10:1
1It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. 2Great multitudes followed him, and he healed them there.	1He arose from there and came into the borders of Judea and beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them.

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200. Concerning Divorce
(Mt 19:3-12, Mk 10:2-12)
The first Galilean circuit. Spreading fame.

Mt 19:3-12	Mk 10:2-12
3Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?" 4He answered, "Haven't you read that he who made them from the beginning made them male and female,[1] 5and said, 'For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?'[2] 6So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart." 7They asked him, "Why then did Moses command us to give her a bill of divorce, and divorce her?" 8He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so. 9I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery." 10His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry." 11But he said to them, "Not all men can receive this saying, but those to whom it is given. 12For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."	2Pharisees came to him testing him, and asked him, "Is it lawful for a man to divorce his wife?" 3He answered, "What did Moses command you?" 4They said, "Moses allowed a certificate of divorce to be written, and to divorce her." 5But Jesus said to them, "For your hardness of heart, he wrote you this commandment. 6But from the beginning of the creation, God made them male and female.[1] 7For this cause a man will leave his father and mother, and will join to his wife, 8and the two will become one flesh,[2] so that they are no longer two, but one flesh. 9What therefore God has joined together, let no man separate." 10In the house, his disciples asked him again about the same matter. 11He said to them, "Whoever divorces his wife, and marries another, commits adultery against her. 12If a woman herself divorces her husband, and marries another, she commits adultery."

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[1] 10:6 Genesis 1:27

[2] 10:8 Genesis 2:24

[1]19:4 Genesis 1:27

[2]19:5 Genesis 2:24

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201. "Suffer the Little Children to Come unto Me"
(Mt 19:13-15, Mk 10:13-16, Lk 18:15-17)
In Perea.

Mt 19:13-15

13Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them. 14But Jesus said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these." 15He laid his hands on them, and departed from there.

Mk 10:13-16

13They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them. 14But when Jesus saw it, he was moved with indignation, and said to them, "Allow the little children to come to me! Don't forbid them, for the Kingdom of God belongs to such as these. 15Most certainly I tell you, whoever will not receive the Kingdom of God like a little child, he will in no way enter into it." 16He took them in his arms, and blessed them, laying his hands on them.

Lk 18:15-17 g

15They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them. 16Jesus summoned them, saying, "Allow the little children to come to me, and don't hinder them, for the Kingdom of God belongs to such as these. 17Most certainly, I tell you, whoever doesn't receive the Kingdom of God like a little child, he will in no way enter into it."

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202. The Rich Young Ruler
(Mt 19:16-26, Mk 10:17-27, Lk 18:18-27)
In Perea.

Mt 19:16-26

16Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

17He said to him, "Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments."

18He said to him, "Which ones?"

Jesus said, "'You shall not murder.'

Mk 10:17-27

17As he was going out into the way, one ran to him, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

18Jesus said to him, "Why do you call me good? No one is good except one—God. 19You know the commandments: 'Do not murder,' 'Do not commit adultery,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'"[1]

Lk 18:18-27

18A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

19Jesus asked him, "Why do you call me good? No one is good, except one—God. 20You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'"[1]

‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not offer false testimony.’ 19‘Honor your father and mother.’[1] And, ‘You shall love your neighbor as yourself.’”[2]

20The young man said to him, “All these things I have observed from my youth. What do I still lack?”

21Jesus said to him, “If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.” 22But when the young man heard the saying, he went away sad, for he was one who had great possessions. 23Jesus said to his disciples, “Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. 24Again I tell you, it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the Kingdom of God.”

25When the disciples heard it, they were exceedingly astonished, saying, “Who then can be saved?”

26Looking at them, Jesus said, “With men this is impossible, but with God all things are possible.”

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[1]19:19 Exodus 20:12-16; Deuteronomy 5:16-20

[2]19:19 Leviticus 19:18

20He said to him, “Teacher, I have observed all these things from my youth.”

21Jesus looking at him loved him, and said to him, “One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross.”

22But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. 23Jesus looked around, and said to his disciples, “How difficult it is for those who have riches to enter into the Kingdom of God!”

24The disciples were amazed at his words. But Jesus answered again, “Children, how hard is it for those who trust in riches to enter into the Kingdom of God! 25It is easier for a camel to go through a needle’s eye than for a rich man to enter into the Kingdom of God.”

26They were exceedingly astonished, saying to him, “Then who can be saved?”

27Jesus, looking at them, said, “With men it is impossible, but not with God, for all things are possible with God.”

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[1]10:19 Exodus 20:12-16; Deuteronomy 5:16-20

21He said, “I have observed all these things from my youth up.”

22When Jesus heard these things, he said to him, “You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me.”

23But when he heard these things, he became very sad, for he was very rich.

24Jesus, seeing that he became very sad, said, “How hard it is for those who have riches to enter into the Kingdom of God! 25For it is easier for a camel to enter in through a needle’s eye, than for a rich man to enter into the Kingdom of God.”

26Those who heard it said, “Then who can be saved?”

27But he said, “The things which are impossible with men are possible with God.”

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[1]18:20 Exodus 20:12-16; Deuteronomy 5:16-20

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203. The Question of Peter: “What shall We Have Therefore ?“

(Mt 19:27-30, Mk 10:28-31, Lk 18:28-30)

Mt 19:27-30	Mk 10:28-31	Lk 18:28-30
27Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?" 28Jesus said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. 29Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life. 30But many will be last who are first; and first who are last.	28Peter began to tell him, "Behold, we have left all, and have followed you." 29Jesus said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, 30but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life. 31But many who are first will be last; and the last first." h	28Peter said, "Look, we have left everything, and followed you." 29He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for the Kingdom of God's sake, 30who will not receive many times more in this time, and in the world to come, eternal life."

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204. The Parable of the Laborers in the Vineyard

(Mt 20:1-16)

In Perea.

Mt 20:1-16

1"For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. 2When he had agreed with the laborers for a denarius[1] a day, he sent them into his vineyard. 3He went out about the third hour,[2] and saw others standing idle in the marketplace. 4To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. 5Again he went out about the sixth and the ninth hour,[3] and did likewise. 6About the eleventh hour[4] he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'

7"They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard, and you will receive whatever is right.' 8When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

9"When those who were hired at about the eleventh hour came, they each received a denarius. 10When the first came, they supposed that they would receive more; and they likewise each received a denarius. 11When they received it, they murmured against the master of the household, 12saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

13"But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? 14Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. 15Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?' 16So the last will be first, and the first last. i For many are called, but few are chosen." i

[1]20:2 A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

[2]20:3 Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM.

[3]20:5 noon and 3:00 P. M.

[4]20:6 5:00 PM

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205. Jesus Again Foretells His Death and Resurrection

(Mt 20:17-19, Mk 10:32-34, Lk 18:31-34)

In Perea. [k]

Mt 20:17-19

17As Jesus was going up to Jerusalem, he
took the twelve disciples aside, and on
the way he said to them, 18"Behold, we
are going up to Jerusalem, and the Son of
Man will be delivered to the chief priests
and scribes, and they will condemn him
to death, 19and will hand him over to the
Gentiles to mock, to scourge, and to
crucify; and the third day he will be
raised up."

Mk 10:32-34

32They were on the way, going up to
Jerusalem; and Jesus was going in front
of them, and they were amazed; and
those who followed were afraid. He
again took the twelve, and began to tell
them the things that were going to
happen to him. 33"Behold, we are going
up to Jerusalem. The Son of Man will be
delivered to the chief priests and the
scribes. They will condemn him to death,
and will deliver him to the Gentiles.
34They will mock him, spit on him,
scourge him, and kill him. On the third
day he will rise again."

Lk 18:31-34

31He took the twelve aside, and said to
them, "Behold, we are going up to
Jerusalem, and all the things that are
written through the prophets concerning
the Son of Man will be completed. 32For
he will be delivered up to the Gentiles,
will be mocked, treated shamefully, and
spit on. 33They will scourge and kill him.
On the third day, he will rise again."

34They understood none of these things.
This saying was hidden from them, and
they didn't understand the things that
were said.

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206. The Ambition of James and John

(Mt 20:20-28, Mk 10:35-45)

The way to glory in Christ's Kingdom.

Mt 20:20-28	Mk 10:35-45
20Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. 21He said to her, "What do you want?" She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom." 22But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to him, "We are able." 23He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father." 24When the ten heard it, they were indignant with the two brothers. 25But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. 26It shall not be so among you, but whoever desires to become great among you shall be[1] your servant. 27Whoever desires to be first among you shall be your bondservant, 28even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many." --- [1]20:26 TR reads "let him be" instead of "shall be"	35James and John, the sons of Zebedee, came near to him, saying, "Teacher, we want you to do for us whatever we will ask." 36He said to them, "What do you want me to do for you?" 37They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory." 38But Jesus said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?" 39They said to him, "We are able." Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with; 40but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared." 41When the ten heard it, they began to be indignant towards James and John. 42Jesus summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. 43But it shall not be so among you, but whoever wants to become great among you shall be your servant. 44Whoever of you wants to become first among you, shall be bondservant of all. 45For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

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207. Blind Bartimaeus and His Companion Healed at Jericho
(Mt 20:29-34, Mk 10:46-52, Lk 18:35-43)

Mt 20:29-34	Mk 10:46-52	Lk 18:35-43
29As they went out from Jericho, a great multitude followed him. 30Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, “Lord, have mercy on us, you son of David!” 31The multitude rebuked them, telling them that they should be quiet, but they cried out even more, “Lord, have mercy on us, you son of David!” 32Jesus stood still, and called them, and asked, “What do you want me to do for you?” 33They told him, “Lord, that our eyes may be opened.” 34Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.	46They came to Jericho. As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. 47When he heard that it was Jesus the Nazarene, he began to cry out, and say, “Jesus, you son of David, have mercy on me!” 48Many rebuked him, that he should be quiet, but he cried out much more, “You son of David, have mercy on me!” 49Jesus stood still, and said, “Call him.” They called the blind man, saying to him, “Cheer up! Get up. He is calling you!” 50He, casting away his cloak, sprang up, and came to Jesus. 51Jesus asked him, “What do you want me to do for you?” The blind man said to him, “Rhabboni,[1] that I may see again.” 52Jesus said to him, “Go your way. Your faith has made you well.” Immediately he received his sight, and followed Jesus in the way. --- [1]10:51 Rhabboni is a transliteration of the Hebrew word for “great teacher.”	35It happened, as he came near Jericho,[l] a certain blind man[m] sat by the road, begging. 36Hearing a multitude going by, he asked what this meant. 37They told him that Jesus of Nazareth was passing by. 38He cried out, “Jesus, you son of David, have mercy on me!” 39Those who led the way rebuked him, that he should be quiet; but he cried out all the more, “You son of David, have mercy on me!” 40Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him, 41“What do you want me to do?” He said, “Lord, that I may see again.” 42Jesus said to him, “Receive your sight. Your faith has healed you.” 43Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

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208. Jesus Visits Zacchaeus

(Lk 19:1-10)

At New Jericho where the custom house was located

Lk 19:1-10

1He entered and was passing through Jericho. 2There was a man named Zacchaeus. He was a chief tax collector, and he was rich. 3He was trying to see who Jesus was, and couldn't because of the crowd, because he was short. 4He ran on ahead, and climbed up into a sycamore tree to see him, for he was to pass that way. 5When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house." 6He hurried, came down, and received him joyfully. 7When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

8Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

9Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham. 10For the Son of Man came to seek and to save that which was lost." [n]

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209. The Parable of the Pounds [o]
(Lk 19:11-28)

Lk 19:11-28

11As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately. 12He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13He called ten servants of his, and gave them ten mina coins,[1] and told them, 'Conduct business until I come.' 14But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

15"It happened when he had come back again, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. 16The first came before him, saying, 'Lord, your mina has made ten more minas.'

17"He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.'

18"The second came, saying, 'Your mina, Lord, has made five minas.'

19"So he said to him, 'And you are to be over five cities.' 20Another came, saying, 'Lord, behold, your mina, which I kept laid away in a handkerchief, 21for I feared you, because you are an exacting man. You take up that which you didn't lay down, and reap that which you didn't sow.'

22"He said to him, 'Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn't lay down, and reaping that which I didn't sow. 23Then why didn't you deposit my money in the bank, and at my coming, I might have earned interest on it?' 24He said to those who stood by, 'Take the mina away from him, and give it to him who has the ten minas.'

25"They said to him, 'Lord, he has ten minas!' 26'For I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him. 27But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.'" 28Having said these things, he went on ahead, going up to Jerusalem.

[1]19:13 10 minas was more than 3 years' wages for an agricultural laborer.

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Footnotes

a) For connection see No. 142, note. From Ephraim (No. 193) northward through Samaria and then eastwards between Samaria and Galilee and on the confines of both toward the Jordan valley and Perea. There He would fall in with the pilgrims going from Galilee to Jerusalem to the Passover which was now close at hand.

b) See No. 238. Matt. 24:23, 26, 27. Mark 18:21.

c) See No. 239, Matt. 24:37-39.

d) See No. 239. Matt. 24:40-41.

e) See No. 238. Matt. 24:28.

f) Matthew and Mark link up the following with the discourses at Capernaum, after the Transfiguration. But the notice of the departure from Galilee does not preclude the insertion of intervening visits to Jerusalem before this final journey, as supplied by John and introduced between corresponding sections of Luke, See No. 142, note.

g) Here Luke again joins Matthew and Mark, whom he had left at the close of the Galilean ministry, before the Feast of the Tabernacles, six months before. See No. 126. From this point the synoptic Gospels will be parallel more frequently than they were even during the great ministry of Christ In Galilee.

h) See Luke 13:30; No. 171. See Matt. 20:16; No. 204.

i) See Matt. 19:31; No. 203.

j) See Matt. 22:14; No. 225.

k) See Nos. 35, 116, 123, 245, 254.

l) The explanation of this apparent discrepancy lies in the "old" Jericho and the "new" Jericho which Herod had rebuilt a generation before, naming it Cypros in honor of his mother. Jesus was leaving the Old Jericho and approaching the New Jericho where the custom house was located.

m) Matthew mentions two blind men, while Mark and Luke speak of only one, who probably was, and continued to be, the better known of the two.

n) See Matt. 18:11; No. 127.

o) A similar Parable recorded Matt. 28:14-80; No. 242.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXVI. Arrival at Bethany

Probably Friday Afternoon before the week of Passover, 30 A.D.,783 A.U.C.
March 31 to April 1

Nisan (or Abib)	(8)	9	10	11	12	13	14	15	16	17
March, April	(31)	1	2	3	4	5	6	7	8	9
		Fri.	Sat.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.

783 A.U.C. March 30 A.D.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	(31)	

Table Of Contents	Matthew	Mark	Luke	John	Other
210. "The Jews' Passover Was Nigh at Hand"				Jn 11:55	
211. The Order is Given to Arrest Jesus				Jn 11:56-57	
212. Mary of Bethany Anoints Jesus	[Mt 26:6-13]	[Mk 14:3-9]		Jn 12:1-11	

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210. "The Jews' Passover Was Nigh at Hand"
(Jn 11:55)

Jn 11:55

55Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves.

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211. The Order is Given to Arrest Jesus
(Jn 11:56-57)

Jn 11:56-57

56Then they sought for Jesus and spoke one with another, as they stood in the temple, "What do you think—that he isn't coming to the feast at all?" 57Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

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212. Mary of Bethany Anoints Jesusin the House of Simon the Leper.
(Mt 26:6-13, Mk 14:3-9, Jn 12:1-11)

i. The Arrival of Jesus at Bethany. "Six days before the Passover." [a] Friday

Jn 12:1

1Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

ii. The Anointment at Bethany. [b] Probably on Saturday evening. [c] April 1

[Mt 26:6-13] [d]

6Now when Jesus was in Bethany, in the house of Simon the leper, 7a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. 8But when his disciples saw this, they were indignant, saying, "Why this waste? 9For this ointment might have been sold for much, and given to the poor."

10However, knowing this, Jesus said to them, "Why do you trouble the woman?

[Mk 14:3-9] [d]

3While he was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came having an alabaster jar of ointment of pure nard—very costly. She broke the jar, and poured it over his head. 4But there were some who were indignant among themselves, saying, "Why has this ointment been wasted? 5For this might have been sold for more than three hundred denarii,[1] and given to the poor." They grumbled against her.

Jn 12:2-11

2So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. 3Mary, therefore, took a pound[1] of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the ointment. 4Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, 5"Why wasn't this ointment sold for three

Because she has done a good work for me. 11For you always have the poor with you; but you don't always have me. 12For in pouring this ointment on my body, she did it to prepare me for burial. 13Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

6But Jesus said, "Leave her alone. Why do you trouble her? She has done a good work for me. 7For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. 8She has done what she could. She has anointed my body beforehand for the burying. 9Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."

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[1]14:5 300 denarii was about a years wages for an agricultural laborer.

hundred denarii,[2] and given to the poor?" 6Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. 7But Jesus said, "Leave her alone. She has kept this for the day of my burial. 8For you always have the poor with you, but you don't always have me."

9A large crowd therefore of the Jews learned 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. 10But the chief priests conspired to put Lazarus to death also, 11because on account of him many of the Jews went away and believed in Jesus.

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[1]12:3 a Roman pound of 12 ounces, or about 340 grams

[2]12:5 300 denarii was about a year's wages for an agricultural laborer.

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Footnotes

a) It has been found that Friday, the 15th of Nisan, the day of crucifixion, coincided with April 7, 30 A.D. Counting back from Thursday evening, the 14th of Nisan, when the Passover lamb was eaten, we arrive at Friday, March 31, for the arrival of Jesus at Bethany.

b) This anointing has nothing in common with that recorded Luke 7:36-50 (No. 77. Second preaching tour in Galilee, summer and autumn of 28 A.D.). except that a woman anointed the Savior's feet and that the name of the host was Simon, a very common name among the Jews.

c) The exact time when the anointing took place is not stated. Even in John the time is given in a general way: Between the arrival of Jesus at Bethany and His entry into Jerusalem. The following considerations have moved us to place the anointment on Saturday evening:

1. It was the day before Christ's entry into Jerusalem. John 12:12, "On the morrow."
2. The supper was an evening meal. John 12:2.
3. Some time must be allowed for preparations and for the coming of people from Jerusalem. On account of the Sabbath regulations labor and travel would have been out of the question between the sunsets from Friday to Saturday. It Is natural to suppose that the report of the arrival of Jesus at Bethany reached Jerusalem on Friday evening and that the people came out at their first opportunity, after sunset on Saturday evening.

d) Transposed. The accounts of Matthew and Mark are most likely brought in parenthetically. It seems that the anointment is not to be connected with the "two days" before the Passover (Matt. 26:2 and Mark 14:1). but with the words, "Now, when Jesus was In Bethany" (Matthew) and "Being in Bethany" (Mark).

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXVII. Palm Sunday. The Triumphal Entry Into Jerusalem

April 2, 30 A.D. or 783 A.U.C.

Nisan (or Abib)	(10)	11	12	13	14	15	16	17
April	(2)	3	4	5	6	7	8	9
	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.

783 A.U.C. April 30 A.D.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
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30						

Table Of Contents	Matthew	Mark	Luke	John	Other
213. "Behold, Thy King Cometh!"	Mt 21:1-9	Mk 11:1-10	Lk 19:29-40	Jn 12:12-19	
214. "He Beheld the City and Wept over it"			Lk 19:41-44		
215. A Brief Visit to the Temple and Return to Bethany	Mt 21:10-11	Mk 11:11			

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213. "Behold, Thy King Cometh!"
(Mt 21:1-9, Mk 11:1-10, Lk 19:29-40, Jn 12:12-19)

Mt 21:1-9

1When they drew near to Jerusalem, and came to Bethsphage,[1] to the Mount of Olives, then Jesus sent two disciples, 2saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. 3If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them."

4All this was done, that it might be fulfilled which was spoken through the prophet, saying,

5"Tell the daughter of Zion,

behold, your King comes to you,

humble, and riding on a donkey,

on a colt, the foal of a donkey."[2]

6The disciples went, and did just as Jesus commanded them, 7and brought the donkey and the colt, and laid their clothes on them; and he sat on them. 8A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road. 9The multitudes who went before him, and who followed kept shouting, "Hosanna[3] to the

Mk 11:1-10

1When they drew near to Jerusalem, to Bethsphage[1] and Bethany, at the Mount of Olives, he sent two of his disciples, 2and said to them, "Go your way into the village that is opposite you. Immediately as you enter into it, you will find a young donkey tied, on which no one has sat. Untie him, and bring him. 3If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him;' and immediately he will send him back here."

4They went away, and found a young donkey tied at the door outside in the open street, and they untied him. 5Some of those who stood there asked them, "What are you doing, untying the young donkey?" 6They said to them just as Jesus had said, and they let them go.

7They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it. 8Many spread their garments on the way, and others were cutting down branches from the trees, and spreading them on the road. 9Those who went in front, and those who followed, cried out, "Hosanna[2]! Blessed is he who comes in the name of the Lord![3] 10Blessed is the kingdom of our father David that is coming in the name of the Lord! Hosanna in the highest!"

Lk 19:29-40

29It happened, when he drew near to Bethsphage[1] and Bethany, at the mountain that is called Olivet, he sent two of his disciples, 30saying, "Go your way into the village on the other side, in which, as you enter, you will find a colt tied, whereon no man ever yet sat. Untie it, and bring it. 31If anyone asks you, 'Why are you untying it?' say to him: 'The Lord needs it.'"

32Those who were sent went away, and found things just as he had told them. 33As they were untying the colt, its owners said to them, "Why are you untying the colt?" 34They said, "The Lord needs it." 35They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them. 36As he went, they spread their cloaks in the way. 37As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, 38saying, "Blessed is the King who comes in the name of the Lord![2] Peace in heaven, and glory in the highest!"

39Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

40He answered them, "I tell you that if these were silent, the stones would cry out."

Jn 12:12-19

12On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, 13they took the branches of the palm trees, and went out to meet him, and cried out, "Hosanna[1]! Blessed is he who comes in the name of the Lord,[2] the King of Israel!"

14Jesus, having found a young donkey, sat on it. As it is written, 15"Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt."[3] 16His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. 17The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it. 18For this cause also the multitude went and met him, because they heard that he had done this sign. 19The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

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[1]12:13 "Hosanna" means "save us" or "help us, we pray."

son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"[4]

---

[1]21:1 TR & NU read "Bethphage" instead of "Bethsphage"

[2]21:5 Zechariah 9:9

[3]21:9 "Hosanna" means "save us" or "help us, we pray."

[4]21:9 Psalm 118:26

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[1]11:1 TR & NU read "Bethphage" instead of "Bethsphage"

[2]11:9 "Hosanna" means "save us" or "help us, we pray."

[3]11:9 Psalm 118:25-26

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[1]19:29 TR, NU read "Bethpage" instead of "Bethsphage"

[2]19:38 Psalm 118:26

[2]12:13 Psalm 118:25-26

[3]12:15 Zechariah 9:9

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214. "He Beheld the City and Wept over it"
(Lk 19:41-44)

Lk 19:41-44

41When he drew near, he saw the city and wept over it, 42saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. 43For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, 44and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."

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215. A Brief Visit to the Temple and Return to Bethany in the Evening.
(Mt 21:10-11, Mk 11:11)

Mt 21:10-11

10When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?" 11The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

Mk 11:11

11Jesus entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.

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Part XXVIII. Monday of Passion Week

April 3, 30 A.D. or 783 A.U.C.

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216. The Cursing of the Fig-Tree	[Mt 21:18-19a]	Mk 11:12-14			
217. The Second Cleansing of the Temple	Mt 21:12-16	Mk 11:15-18	Lk 19:45-48		
218. Return to Bethany	Mt 21:17	Mk 11:19			

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216. The Cursing of the Fig-Tree
(Mt 21:18-19a, Mk 11:12-14)

[Mt 21:18-19a] [a]

18 Now in the morning, as he returned to the city, he was
hungry. 19 Seeing a fig tree by the road, he came to it, and
found nothing on it but leaves. He said to it, "Let there be no
fruit from you forever!"

Immediately the fig tree withered away.

Mk 11:12-14

12 The next day, when they had come out from Bethany, he was
hungry. 13 Seeing a fig tree afar off having leaves, he came to
see if perhaps he might find anything on it. When he came to it,
he found nothing but leaves, for it was not the season for figs.
14 Jesus told it, "May no one ever eat fruit from you again!" and
his disciples heard it.

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217. The Second Cleansing of the Temple [b]
(Mt 21:12-16, Mk 11:15-18, Lk 19:45-48)

Mt 21:12-16

12Jesus entered into the temple of God,
and drove out all of those who sold and
bought in the temple, and overthrew the
money changers' tables and the seats of
those who sold the doves. 13He said to
them, "It is written, 'My house shall be
called a house of prayer,'[1] but you have
made it a den of robbers!"[2]

14The blind and the lame came to him in
the temple, and he healed them. 15But
when the chief priests and the scribes
saw the wonderful things that he did, and
the children who were crying in the
temple and saying, "Hosanna to the son
of David!" they were indignant, 16and
said to him, "Do you hear what these are
saying?"

Jesus said to them, "Yes. Did you never
read, 'Out of the mouth of babes and
nursing babies you have perfected
praise?'"[3]

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[1]21:13 Isaiah 56:7

[2]21:13 Jeremiah 7:11

[3]21:16 Psalm 8:2

Mk 11:15-18

15They came to Jerusalem, and Jesus
entered into the temple, and began to
throw out those who sold and those who
bought in the temple, and overthrew the
tables of the money changers, and the
seats of those who sold the doves. 16He
would not allow anyone to carry a
container through the temple. 17He
taught, saying to them, "Isn't it written,
'My house will be called a house of
prayer for all the nations?'[1] But you
have made it a den of robbers!"[2]

18The chief priests and the scribes heard
it, and sought how they might destroy
him. For they feared him, because all the
multitude was astonished at his teaching.

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[1]11:17 Isaiah 56:7

[2]11:17 Jeremiah 7:11

Lk 19:45-48

45He entered into the temple, and began
to drive out those who bought and sold in
it, 46saying to them, "It is written, 'My
house is a house of prayer,'[1] but you
have made it a 'den of robbers'!"[2]

47He was teaching daily in the temple,
but the chief priests and the scribes and
the leading men among the people sought
to destroy him. 48They couldn't find
what they might do, for all the people
hung on to every word that he said.

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[1]19:46 Isaiah 56:7

[2]19:46 Jeremiah 7:11

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218. Return to Bethany
(Mt 21:17, Mk 11:19)

Mt 21:17

17He left them, and went out of the city to Bethany, and lodged
there.

Mk 11:19

19When evening came, he went out of the city.

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Footnotes

a) Transposed. From Mark we learn that the incident and the discussion on the matter took place on two different days, Monday and Tuesday morning. In Matthew the story of the two days is compressed into one, Tuesday morning. See No. 219.

b) Not to be confused with the cleansing of the Temple at the beginning of our Lord's ministry at the Passover of 27 A.D. John 2:13-21. See No. 84.

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Part XXIX. Tuesday Morning of Passion Week

April 4, 30 A.D. or 783 A.U.C.

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220. The Great Power of Faith	Mt 21:21-22	Mk 11:22-26			
221. The Authority of Jesus Challenged	Mt 21:23-27	Mk 11:27-33	Lk 20:1-8		
222. The Parable of the Two Unequal Sons	Mt 21:28-32				
223. The Parable of the Wicked Husbandmen	Mt 21:33-44	Mk 12:1-11	Lk 20:9-18		
224. “They Sought to Lay Hands on Him”	Mt 21:45-46	Mk 12:12	Lk 20:19		
225. The Parable of the Marriage of the King’s Son	Mt 22:1-14				
226. The Question of the Pharisees and Herodians Concerning Tribute	Mt 22:15-22	Mk 12:13-17	Lk 20:20-26		
227. The Question of the Sadducees Concerning Resurrection	Mt 22:23-33	Mk 12:18-27	Lk 20:27-40		
228. “Which Is the Great Commandment of the Law ?“	Mt 22:34-40	Mk 12:28-34			
229. David’s Son and David’s Lord	Mt 22:41-46	Mk 12:35-37	Lk 20:41-44		
230. The Pharisees and Scribes Denounced	Mt 23:1-36	Mk 12:38-40	Lk 20:45-47		
231. “O Jerusalem, Jerusalem!”	Mt 23:37-39				
232. The Widow’s Mites		Mk 12:41-44	Lk 21:1-4		

233. The Greeks who Would See Jesus				Jn 12:20-36	
234. Reflections on the Unbelief of the Jews				Jn 12:37-50	

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219. The Fig-Tree Withered Away
(Mt 21:19b-20, Mk 11:20-21)
Tuesday.

Mt 21:19b-20 [a]

19Seeing a fig tree by the road, he came to it, and found
nothing on it but leaves. He said to it, "Let there be no fruit
from you forever!"

Immediately the fig tree withered away. 20When the disciples
saw it, they marveled, saying, "How did the fig tree
immediately wither away?"

Mk 11:20-21

20As they passed by in the morning, they saw the fig tree
withered away from the roots. 21Peter, remembering, said to
him, "Rabbi, look! The fig tree which you cursed has withered
away."

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220. The Great Power of Faith. [b] Sayings repeated.
(Mt 21:21-22, Mk 11:22-26)
Tuesday.

Mt 21:21-22

21Jesus answered them, "Most certainly I tell you, if you have
faith, and don't doubt, you will not only do what was done to
the fig tree, but even if you told this mountain, 'Be taken up
and cast into the sea,' it would be done. 22All things, whatever
you ask in prayer, believing, you will receive."

Mk 11:22-26

22Jesus answered them, "Have faith in God. 23For most
certainly I tell you, whoever may tell this mountain, 'Be taken
up and cast into the sea,' and doesn't doubt in his heart, but
believes that what he says is happening; he shall have whatever
he says. 24Therefore I tell you, all things whatever you pray
and ask for, believe that you have received them, and you shall
have them. 25Whenever you stand praying, forgive, if you have
anything against anyone; so that your Father, who is in heaven,
may also forgive you your transgressions. 26But if you do not
forgive, neither will your Father in heaven forgive your
transgressions." [c]

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221. The Authority of Jesus Challenged. In the Temple.
(Mt 21:23-27, Mk 11:27-33, Lk 20:1-8)
Tuesday.

Mt 21:23-27

23When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority do you do these things? Who gave you this authority?”

24Jesus answered them, “I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. 25The baptism of John, where was it from? From heaven or from men?”

They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will ask us, ‘Why then did you not believe him?’ 26But if we say, ‘From men,’ we fear the multitude, for all hold John as a prophet.” 27They answered Jesus, and said, “We don’t know.”

He also said to them, “Neither will I tell you by what authority I do these things.

Mk 11:27-33

27They came again to Jerusalem, and as he was walking in the temple, the chief priests, and the scribes, and the elders came to him, 28and they began saying to him, “By what authority do you do these things? Or who gave you this authority to do these things?”

29Jesus said to them, “I will ask you one question. Answer me, and I will tell you by what authority I do these things. 30The baptism of John—was it from heaven, or from men? Answer me.”

31They reasoned with themselves, saying, “If we should say, ‘From heaven;’ he will say, ‘Why then did you not believe him?’ 32If we should say, ‘From men’”—they feared the people, for all held John to really be a prophet. 33They answered Jesus, “We don’t know.”

Jesus said to them, “Neither do I tell you by what authority I do these things.”

Lk 20:1-8

1It happened on one of those days, as he was teaching the people in the temple and preaching the Good News, that the [1] priests and scribes came to him with the elders. 2They asked him, “Tell us: by what authority do you do these things? Or who is giving you this authority?”

3He answered them, “I also will ask you one question. Tell me: 4the baptism of John, was it from heaven, or from men?”

5They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why didn’t you believe him?’ 6But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.” 7They answered that they didn’t know where it was from.

8Jesus said to them, “Neither will I tell you by what authority I do these things.”

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[1]20:1 TR adds “chief”

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222. The Parable of the Two Unequal Sons
(Mt 21:28-32)
Tuesday.

Mt 21:28-32

28But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' 29He answered, 'I will not,' but afterward he changed his mind, and went. 30He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go. 31Which of the two did the will of his father?"

They said to him, "The first."

Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. 32For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

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223. The Parable of the Wicked Husbandmen. The stone which the builders rejected

(Mt 21:33-34, Mk 12:1-11, Lk 20:9-18)

Tuesday.

Mt 21:33-34

33"Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, and went into another country. 34When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit.

Mk 12:1-11

1He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a pit for the winepress, built a tower, rented it out to a farmer, and went into another country. 2When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. 3They took him, beat him, and sent him away empty. 4Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. 5Again he sent another; and they killed him; and many others, beating some, and killing some. 6Therefore still having one, his beloved son, he sent him last to them, saying, 'They will respect my son.' 7But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' 8They took him, killed him, and cast him out of the vineyard. 9What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. 10Haven't you even read this Scripture:

'The stone which the builders rejected,
the same was made the head of the

Lk 20:9-18

9He began to tell the people this parable. "A [1]man planted a vineyard, and rented it out to some farmers, and went into another country for a long time. 10At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. 11He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty. 12He sent yet a third, and they also wounded him, and threw him out. 13The lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.'

14"But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, that the inheritance may be ours.' 15They threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? 16He will come and destroy these farmers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

	corner. 11This was from the Lord, it is marvelous in our eyes'?"[1] [1]12:11 Psalm 118:22-23	17But he looked at them, and said, "Then what is this that is written, 'The stone which the builders rejected, the same was made the chief cornerstone?',[2] 18Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust." [1]20:9 NU (in brackets) and TR add "certain" [2]20:17 Psalm 118:22

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224. "They Sought to Lay Hands on Him"

(Mt 21:45-46, Mk 12:12, Lk 20:19)

Tuesday.

Mt 21:45-46	Mk 12:12	Lk 20:19
45When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. 46When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.	12They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away.	19The chief priests and the scribes sought to lay hands on him that very hour, but they feared the people—for they knew he had spoken this parable against them.

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225. The Parable of the Marriage of the King's Son

(Mt 22:1-14)

Tuesday.

Mt 22:1-14

1Jesus answered and spoke again in parables to them, saying, 2"The Kingdom of Heaven is like a certain king, who made a marriage feast for his son, 3and sent out his servants to call those who were invited to the marriage feast, but they would not come. 4Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have made ready my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"' 5But they made light of it, and went their ways, one to his own farm, another to his merchandise, 6and the rest grabbed his servants, and treated them shamefully, and killed them. 7When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

8"Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy. 9Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.' 10Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests. 11But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing, 12and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless. 13Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.' [d] 14For many are called, but few chosen." [e]

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226. The Question of the Pharisees and Herodians Concerning Tribute

(Mt 22:15-22, Mk 12:13-17, Lk 20:20-26)

Tuesday.

Mt 22:15-22

15Then the Pharisees went and took counsel how they might entrap him in his talk. 16They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone. 17Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

18But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites? 19Show me the tax money."

They brought to him a denarius.

20He asked them, "Whose is this image and inscription?"

21They said to him, "Caesar's."

Then he said to them, "Give therefore to Caesar the things that are Caesar's, and

Mk 12:13-17

13They sent some of the Pharisees and of the Herodians to him, that they might trap him with words. 14When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? 15Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it."

16They brought it.

He said to them, "Whose is this image and inscription?"

They said to him, "Caesar's."

17Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Lk 20:20-26

20They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor. 21They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God. 22Is it lawful for us to pay taxes to Caesar, or not?"

23But he perceived their craftiness, and said to them, "Why do you test me? 24Show me a denarius. Whose image and inscription are on it?"

They answered, "Caesar's."

25He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."

26They weren't able to trap him in his words before the people. They marveled

to God the things that are God's."

22When they heard it, they marveled, and left him, and went away.

They marveled greatly at him.

at his answer, and were silent.

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227. The Question of the Sadducees Concerning Resurrection
(Mt 22:23-33, Mk 12:18-27, Lk 20:27-40)
Tuesday.

Mt 22:23-33

23On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, 24saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife, and raise up seed for his brother.' 25Now there were with us seven brothers. The first married and died, and having no seed left his wife to his brother. 26In like manner the second also, and the third, to the seventh. 27After them all, the woman died. 28In the resurrection therefore, whose wife will she be of the seven? For they all had her."

29But Jesus answered them, "You are mistaken, not knowing the Scriptures, nor the power of God. 30For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven. 31But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying, 32'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'[1] God is not the God of the dead, but of the living."

33When the multitudes heard it, they were astonished at his teaching.

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[1]22:32 Exodus 3:6

Mk 12:18-27

18There came to him Sadducees, who say that there is no resurrection. They asked him, saying, 19"Teacher, Moses wrote to us, 'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.' 20There were seven brothers. The first took a wife, and dying left no offspring. 21The second took her, and died, leaving no children behind him. The third likewise; 22and the seven took her and left no children. Last of all the woman also died. 23In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."

24Jesus answered them, "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of God? 25For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven. 26But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'[1]? 27He is not the God of the dead, but of the living. You are therefore badly mistaken."

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[1]12:26 Exodus 3:6

Lk 20:27-40

27Some of the Sadducees came to him, those who deny that there is a resurrection. 28They asked him, "Teacher, Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother. 29There were therefore seven brothers. The first took a wife, and died childless. 30The second took her as wife, and he died childless. 31The third took her, and likewise the seven all left no children, and died. 32Afterward the woman also died. 33Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife."

34Jesus said to them, "The children of this age marry, and are given in marriage. 35But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage. 36For they can't die any more, for they are like the angels, and are children of God, being children of the resurrection. 37But that the dead are raised, even Moses showed at the bush, when he called the Lord 'The God of Abraham, the God of Isaac, and the God of Jacob.'[1] 38Now he is not the God of the dead, but of the living, for all are alive to him."

39Some of the scribes answered, "Teacher, you speak well." 40They didn't dare to ask him any more questions.

[1]20:37 Exodus 3:6

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228. Another question of the Pharisees. "Which is the great Commandment of the Law ?" f

(Mt 22:34-40 , Mk 12:28-34)

Tuesday.

Mt 22:34-40

34But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. 35One of them, a lawyer, asked him a question, testing him. 36"Teacher, which is the greatest commandment in the law?"

37Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'[1] 38This is the first and great commandment. 39A second likewise is this, 'You shall love your neighbor as yourself.'[2] 40The whole law and the prophets depend on these two commandments."

[1]22:37 Deuteronomy 6:5

[2]22:39 Leviticus 19:18

Mk 12:28-34

28One of the scribes came, and heard them questioning together. Knowing that he had answered them well, asked him, "Which commandment is the greatest of all?"

29Jesus answered, "The greatest is, 'Hear, Israel, the Lord our God, the Lord is one: 30you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'[1] This is the first commandment. 31The second is like this, 'You shall love your neighbor as yourself.'[2] There is no other commandment greater than these."

32The scribe said to him, "Truly, teacher, you have said well that he is one, and there is none other but he, 33and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."

34When Jesus saw that he answered wisely, he said to him, "You are not far from the Kingdom of God."

No one dared ask him any question after that.

[1]12:30 Deuteronomy 6:4-5

[2]12:31 Leviticus 19:18

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229. David's Son and David's Lord
(Mt 22:41-46 , Mk 12:35-37, Lk 20:41-44)
In Perea.

Mt 22:41-46

41Now while the Pharisees were gathered
together, Jesus asked them a question,
42saying, "What do you think of the
Christ? Whose son is he?"

They said to him, "Of David."

43He said to them, "How then does
David in the Spirit call him Lord, saying,

44'The Lord said to my Lord,
sit on my right hand,
until I make your enemies a footstool for
your feet?'[1]
45"If then David calls him Lord, how is
he his son?"

46No one was able to answer him a word,
neither did any man dare ask him any
more questions from that day forth.

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[1]22:44 Psalm 110:1

Mk 12:35-37

35Jesus responded, as he taught in the
temple, "How is it that the scribes say
that the Christ is the son of David? 36For
David himself said in the Holy Spirit,

'The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies the footstool
of your feet."'[1]

37Therefore David himself calls him
Lord, so how can he be his son?"

The common people heard him gladly.

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[1]12:36 Psalm 110:1

Lk 20:41-44

41He said to them, "Why do they say that
the Christ is David's son? 42David
himself says in the book of Psalms,

'The Lord said to my Lord,
"Sit at my right hand,
43until I make your enemies the footstool
of your feet."'[1]

44"David therefore calls him Lord, so
how is he his son?"

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[1]20:43 Psalm 110:1

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230. The Pharisees and Scribes Denounced
(Mt 20:17-19, Mk 10:32-34, Lk 18:31-34)
In Perea.

i. The Scribes and the Pharisees Exalting Themselves

Mt 23:1-12

1Then Jesus spoke to the multitudes and
to his disciples, 2saying, "The scribes and
the Pharisees sat on Moses' seat. 3All
things therefore whatever they tell you to
observe, observe and do, but don't do
their works; for they say, and don't do.
4For they bind heavy burdens that are
grievous to be borne, and lay them on
men's shoulders; but they themselves will
not lift a finger to help them. 5But all
their works they do to be seen by men.
They make their phylacteries[1] broad,
enlarge the fringes[2] of their garments,
6and love the place of honor at feasts, the
best seats in the synagogues, 7the
salutations in the marketplaces, and to be
called 'Rabbi, Rabbi' by men. 8But don't
you be called 'Rabbi,' for one is your
teacher, the Christ, and all of you are
brothers. 9Call no man on the earth your
father, for one is your Father, he who is in
heaven. 10Neither be called masters, for
one is your master, the Christ. 11But he
who is greatest among you will be your
servant. 12Whoever exalts himself will be
humbled, and whoever humbles himself
will be exalted.

Mk 12:38-39

38In his teaching he said to them,
"Beware of the scribes, who like to walk
in long robes, and to get greetings in the
marketplaces, 39and the best seats in the
synagogues, and the best places at feasts:

Lk 20:45-46 g

45In the hearing of all the people, he said
to his disciples, 46"Beware of the scribes,
who like to walk in long robes, and love
greetings in the marketplaces, the best
seats in the synagogues, and the best
places at feasts;

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[1]23:5 phylacteries (tefillin in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. See Deuteronomy 6:8.

[2]23:5 or, tassels

ii. (1) Shutting Up the Kingdom

Mt 23:13

13"Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long prayers.
Therefore you will receive greater condemnation.

iii. (2) Devouring Widows' Houses

Mt 23:14	Mk 12:40	Lk 20:47
14"But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow those who are entering in to enter. [1]	40those who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."	47who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation."

[1]23:14 Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

iv. (3) Making Proselytes

Mt 23:15

15Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of Gehenna[1] as yourselves.

[1]23:15 or, Hell

v. (4) Hairsplitting Trivialities in the Manner of Oaths

Mt 23:16-22

16"Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.' 17You blind fools! For which is greater, the gold, or the temple that sanctifies the gold? 18'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?' 19You blind fools! For which is greater, the gift, or the altar that sanctifies the gift? 20He therefore who swears by the altar, swears by it, and by everything on it. 21He who swears by the temple, swears by it, and by him who was living in it. 22He who swears by heaven, swears by the throne of God, and by him who sits on it.

vi. (5) Straining Gnats and Swallowing Camels

Mt 23:23-24

23"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin,[1] and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone. 24You blind guides, who strain out a gnat, and swallow a camel!

[1]23:23 cumin is an aromatic seed from Cuminum cyminum, resembling caraway in flavor and appearance. It is used as a spice.

vii. (6) Cups Full of Wickedness Washed on the Outside

Mt 23:25-26

25"Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.[1] 26You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

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[1]23:25 TR reads "self-indulgence" instead of "unrighteousness"

viii. (7) White-washed Sepulchres Filled with Dead Man's Bones

Mt 23:27-28

27"Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

ix. (8) Erecting Memorials for Murdered Prophets and Killing Prophets Themselves

Mt 23:29-33

29"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous, 30and say, 'If we had lived in the days of our fathers, we wouldn't have been partakers with them in the blood of the prophets.' 31Therefore you testify to yourselves that you are children of those who killed the prophets. 32Fill up, then, the measure of your fathers. 33You serpents, you offspring of vipers, how will you escape the judgment of Gehenna[1]?

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[1]23:33 or, Hell

x. "The Blood of Righteous Abel unto the Blood of Zacharias" [h]

Mt 23:34-36

34Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city; 35that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. 36Most certainly I tell you, all these things will come upon this generation.

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231. "O Jerusalem, Jerusalem!" [i]

(Mt 23:37-39)

Tuesday.

Mt 23:37-39

37"Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! 38Behold, your house is left to you desolate. 39For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'",[1]

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[1]23:39 Psalm 118:26

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232. The Widow's Mites
(Mk 12:41-44 , Lk 21:1-4)
Tuesday.

Mk 12:41-44

41Jesus sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much. 42A poor widow came, and she cast in two small brass coins,[1] which equal a quadrans coin.[2] 43He called his disciples to himself, and said to them, "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury, 44for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."

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[1]12:42 literally, lepta (or widow's mites). Lepta are very small brass coins worth half a quadrans each, which is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

[2]12:42 A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day's wages for an agricultural laborer.

Lk 21:1-4

1He looked up, and saw the rich people who were putting their gifts into the treasury. 2He saw a certain poor widow casting in two small brass coins.[1] 3He said, "Truly I tell you, this poor widow put in more than all of them, 4for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on."

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[1]21:2 literally, "two lepta." 2 lepta was about 1% of a day's wages for an agricultural laborer.

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233. The Greeks who Would See Jesus. The voice from heaven. "How sayest thou, the Son of Man must be lifted up?"
(Jn 12:20-36)
Tuesday.

Jn 12:20-36

20Now there were certain Greeks among those that went up to worship at the feast. 21These, therefore, came to Philip, who was
from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.” 22Philip came and told Andrew, and in turn,
Andrew came with Philip, and they told Jesus. 23Jesus answered them, “The time has come for the Son of Man to be glorified.
24Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears
much fruit. 25He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. 26If anyone serves
me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.

27“Now my soul is troubled. What shall I say? ‘Father, save me from this time?’ But for this cause I came to this time. 28Father,
glorify your name!”

Then there came a voice out of the sky, saying, “I have both glorified it, and will glorify it again.”

29The multitude therefore, who stood by and heard it, said that it had thundered. Others said, “An angel has spoken to him.”

30Jesus answered, “This voice hasn’t come for my sake, but for your sakes. 31Now is the judgment of this world. Now the prince
of this world will be cast out. 32And I, if I am lifted up from the earth, will draw all people to myself.” 33But he said this,
signifying by what kind of death he should die. 34The multitude answered him, “We have heard out of the law that the Christ
remains forever.[1] How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

35Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t
overtake you. He who walks in the darkness doesn’t know where he is going. 36While you have the light, believe in the light, that
you may become children of light.” Jesus said these things, and he departed and hid himself from them.

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[1]12:34 Isaiah 9:7; Daniel 2:44 (but see also Isaiah 53:8)

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234. Reflections on the Unbelief of the Jews. Additional sayings of Jesus.
(Jn 12:37-50)
Tuesday

Jn 12:37-50

37But though he had done so many signs before them, yet they didn’t believe in him, 38that the word of Isaiah the prophet might
be fulfilled, which he spoke,

“Lord, who has believed our report?
To whom has the arm of the Lord been revealed?”[1]
39For this cause they couldn’t believe, for Isaiah said again,
40“He has blinded their eyes and he hardened their heart,
lest they should see with their eyes,
and perceive with their heart,
and would turn,
and I would heal them.”[2]

41Isaiah said these things when he saw his glory, and spoke of him.[3] 42Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, 43for they loved men's praise more than God's praise.

44Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me. 45He who sees me sees him who sent me. 46I have come as a light into the world, that whoever believes in me may not remain in the darkness. 47If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world. 48He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. 49For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. 50I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

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[1]12:38 Isaiah 53:1

[2]12:40 Isaiah 6:10

[3]12:41 Isaiah 6:1

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Footnotes

a) See No. 216.

b) See Matt. 17:20; No. 121. Luke 17:6; No. 186. .

c) See Matt. 6:14, 15; No. 72: 12.

d) See Matt. 8:11, 12; 13:42, 50; 24:51. Luke 13: 28, 29. Nos. 73; 82, 11, 14; 240, 3; 171.

e) See Matt. 20:16; No. 204.

f) Compare Luke 10:25-28; No. 148.

g) Compare also Luke 11:37-54; No. 154.

h) Compare Luke 11:49-51; No. 154.

i) Compare Luke 13:34.35; No. 173.

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXX. Tuesday Afternoon of Passion Week

April 4, 30 A.D. or 783 A.U.C.

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235. Prophetic Discourses: The Destruction of the Temple
(Mt 24:1-2, Mk 13:1-2, Lk 21:5-6)
Tuesday.

Mt 24:1-2

1Jesus went out from the temple, and
was going on his way. His disciples
came to him to show him the buildings
of the temple. 2But he answered them,
"Don't you see all of these things? Most
certainly I tell you, there will not be left
here one stone on another, that will not
be thrown down."

Mk 13:1-2

1As he went out of the temple, one of his
disciples said to him, "Teacher, see what
kind of stones and what kind of
buildings!"

2Jesus said to him, "Do you see these
great buildings? There will not be left
here one stone on another, which will not
be thrown down."

Lk 21:5-6

5As some were talking about the temple
and how it was decorated with beautiful
stones and gifts, he said, 6"As for these
things which you see, the days will
come, in which there will not be left here
one stone on another that will not be
thrown down."

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236. Prophetic Discourses: The Second Coming. At the Mount of Olives.
Mt 24:3-14:, Mk 13:3-13, Lk 21:7-19)
Tuesday.

i. "I am Christ

Mt 24:3-5

3As he sat on the Mount of Olives, the
disciples came to him privately, saying,
"Tell us, when will these things be? What
is the sign of your coming, and of the end
of the age?"

4Jesus answered them, "Be careful that no
one leads you astray. 5For many will
come in my name, saying, 'I am the
Christ,' and will lead many astray.

Mk 13:3-6

3As he sat on the Mount of Olives
opposite the temple, Peter, James, John,
and Andrew asked him privately, 4"Tell
us, when will these things be? What is the
sign that these things are all about to be
fulfilled?"

5Jesus, answering, began to tell them, "Be
careful that no one leads you astray. 6For
many will come in my name, saying, 'I
am he![1], and will lead many astray.

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[1]13:6 or, "I AM!"

ii. "Wars and Rumors of Wars"

Lk 21:7-8

7They asked him, "Teacher, so when will
these things be? What is the sign that
these things are about to happen?"

8He said, "Watch out that you don't get
led astray, for many will come in my
name, saying, 'I am he[1],' and, 'The time
is at hand.' Therefore don't follow them.

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[1]21:8 or, I AM

Mt 24:6-8

6 You will hear of wars and rumors of
wars. See that you aren't troubled, for all
this must happen, but the end is not yet.
7 For nation will rise against nation, and
kingdom against kingdom; and there will
be famines, plagues, and earthquakes in
various places. 8 But all these things are
the beginning of birth pains.

Mk 13:7-8

7 "When you hear of wars and rumors of
wars, don't be troubled. For those must
happen, but the end is not yet. 8 For nation
will rise against nation, and kingdom
against kingdom. There will be
earthquakes in various places. There will
be famines and troubles. These things are
the beginning of birth pains.

Lk 21:9-11

9 When you hear of wars and
disturbances, don't be terrified, for these
things must happen first, but the end
won't come immediately."

10 Then he said to them, "Nation will rise
against nation, and kingdom against
kingdom. 11 There will be great
earthquakes, famines, and plagues in
various places. There will be terrors and
great signs from heaven.

iii. "Ye Shall be Hated of all Men!"

Mt 24:9-12

9 Then they will deliver you up to
oppression, and will kill you. You will be
hated by all of the nations for my name's
sake. 10 Then many will stumble, and will
deliver up one another, and will hate one
another. 11 Many false prophets will arise,
and will lead many astray. 12 Because
iniquity will be multiplied, the love of
many will grow cold.

Mk 13:9-13a

9 But watch yourselves, for they will
deliver you up to councils. You will be
beaten in synagogues. You will stand
before rulers and kings for my sake, for a
testimony to them. 10 The Good News
must first be preached to all the nations.
11 When they lead you away and deliver
you up, don't be anxious beforehand, or
premeditate what you will say, but say
whatever will be given you in that hour.
For it is not you who speak, but the Holy
Spirit.

12 "Brother will deliver up brother to
death, and the father his child. Children
will rise up against parents, and cause
them to be put to death. 13 You will be
hated by all men for my name's sake, but
he who endures to the end, the same will
be saved.

Lk 21:12-19

12 But before all these things, they will lay
their hands on you and will persecute
you, delivering you up to synagogues and
prisons, bringing you before kings and
governors for my name's sake. 13 It will
turn out as a testimony for you. 14 Settle it
therefore in your hearts not to meditate
beforehand how to answer, 15 for I will
give you a mouth and wisdom which all
your adversaries will not be able to
withstand or to contradict. 16 You will be
handed over even by parents, brothers,
relatives, and friends. They will cause
some of you to be put to death. 17 You
will be hated by all men for my name's
sake. 18 And not a hair of your head will
perish.

19 "By your endurance you will win your
lives.

iv. "He that Shall Endure unto the End."

Mt 24:13-14

13 But he who endures to the end, the same will be saved. 14 This
Good News of the Kingdom will be preached in the whole
world for a testimony to all the nations, and then the end will
come.

Mk 13:13b

13 You will be hated by all men for my name's sake, but he
who endures to the end, the same will be saved.

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237. Prophetic Discourses: Signs Prelusive of Jerusalem's Destruction

(Mt 24:15-22, Mk 13:14-20, Lk 21:20-24)

Tuesday.

Mt 24:15-22

15"When, therefore, you see the abomination of desolation,[1] which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16then let those who are in Judea flee to the mountains. 17Let him who is on the housetop not go down to take out things that are in his house. 18Let him who is in the field not return back to get his clothes. 19But woe to those who are with child and to nursing mothers in those days! 20Pray that your flight will not be in the winter, nor on a Sabbath, 21for then there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be. 22Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

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[1]24:15 Daniel 9:27; 11:31; 12:11

Mk 13:14-20

14But when you see the abomination of desolation,[1] spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains, 15and let him who is on the housetop not go down, nor enter in, to take anything out of his house. 16Let him who is in the field not return back to take his cloak. 17But woe to those who are with child and to those who nurse babies in those days! 18Pray that your flight won't be in the winter. 19For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be. 20Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.

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[1]13:14 Daniel 9:17; 11:31; 12:11

Lk 21:20-24

20"But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. 21Then let those who are in Judea flee to the mountains. Let those who are in the midst of her depart. Let those who are in the country not enter therein. 22For these are days of vengeance, that all things which are written may be fulfilled. 23Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. 24They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

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238. Prophetic Discourses: False Christs. Signs of the Second Coming

(Mt 24:23-31, Mk 13:21-27, Lk 21:25-28)

Tuesday.

i. "Lo, Here is Christ!"

Mt 24:23-28

23"Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it. 24For there will arise false christs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

25"Behold, I have told you beforehand. 26If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner chambers,' don't believe it. 27For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man. 28For wherever the carcass is, there is where the vultures[1] gather together. a

Mk 13:21-23

21Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it. 22For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones. 23But you watch.

"Behold, I have told you all things beforehand.

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[1]24:28 or, eagles

ii. Signs in the Sun, Moon, and Stars

Mt 24:29

29But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;[1]

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[1]24:29 Isaiah 13:10; 34:4

Mk 13:24-25

24But in those days, after that oppression, the sun will be darkened, the moon will not give its light, 25the stars will be falling from the sky, and the powers that are in the heavens will be shaken.[1]

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[1]13:25 Isaiah 13:10; 34:4

Lk 21:25-26

25There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; 26men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken.

iii. The Coming oh the Son of Man

Mt 24:30-31

30and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. 31He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

Mk 13:26-27

26Then they will see the Son of Man coming in clouds with great power and glory. 27Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.

Lk 21:27-28

27Then they will see the Son of Man coming in a cloud with power and great glory. 28But when these things begin to happen, look up, and lift up your heads, because your redemption is near."

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239. The Parable of the Fig Tree. Watchfulness Urged.

(Mt 24:32-42, Mk 13:28-33, Lk 21:29-33)

Tuesday.

i. The Parable

Mt 24:32-35

32"Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. 33Even so you also, when you see all these things, know that it is near, even at the doors. 34Most certainly I tell you, this generation [1] will not pass away, until all these things are accomplished. 35Heaven and earth will pass away, but my words will not pass away.

Mk 13:28-31

28"Now from the fig tree, learn this parable. When the branch has now become tender, and puts forth its leaves, you know that the summer is near; 29even so you also, when you see these things coming to pass, know that it is near, at the doors. 30Most certainly I say to you, this generation [1] will not pass away until all these things happen. 31Heaven and earth will pass away, but my words will not pass away.

Lk 2:29-33

29He told them a parable. "See the fig tree, and all the trees. 30When they are already budding, you see it and know by your own selves that the summer is already near. 31Even so you also, when you see these things happening, know that the Kingdom of God is near. 32Most certainly I tell you, this generation will not pass away until all things are accomplished. 33Heaven and earth will pass away, but my words will by no means pass away.

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[1] 24:34 The word for "generation" (genea) can also be translated as "race."

[1] 13:30 The word translated "generation" (genea) could also be translated "race," "family," or "people."

ii. "Of that Day and Hour Knoweth no Man"

Mt 24:36

36But no one knows of that day and hour, not even the angels of heaven, but my Father only.

Mk 13:32

32But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

iii. "As the Days of Noah" [b]

Mt 24:37-39

37"As the days of Noah were, so will be the coming of the Son of Man. 38For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, 39and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man.

iv. "One Shall be Taken, the Other Left" [c]

Mt 24:40-41

40Then two men will be in the field: one will be taken and one will be left; 41two women grinding at the mill, one will be taken and one will be left.

v. "Watch Therefore"

Mt 24:42	Mk 13:33
42Watch therefore, for you don't know in what hour your Lord comes.	33Watch, keep alert, and pray; for you don't know when the time is.

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240. Readiness Urged. Parables [d]
(Mt 24:, Mk 13:, Lk 21:)
Tuesday.

i. *(Luke)*
Warning Against Surfeiting and Drunkenness

Lk 21:34-36

34"So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. 35For it will come like a snare on all those who dwell on the surface of all the earth. 36Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."

ii. *(Mark)*
Parable of the Porter

Mk 13:34-37

34"It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. 35Watch therefore, for you don't know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; 36lest coming suddenly he might find you sleeping. 37What I tell you, I tell all: Watch."

iii. *(Matthew)*
Parables of the Master of the House and of the Two Servants

Mt 24:43-51

43But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. 44Therefore also be ready, for in an hour that you don't expect, the Son of Man will come. [e]

45"Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? 46Blessed is that servant whom his lord finds doing so when he comes. 47Most certainly I tell you that he will set him over all that he has. 48But if that evil servant should say in his heart, 'My lord is delaying his coming,' 49and begins to beat his fellow servants, and eat and drink with the drunkards, 50the lord of that servant will come in a day when he doesn't expect it, and in an hour when he doesn't know it, 51and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be. [f]

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241. The Parable of the Ten Virgins
(Mt 25:1-13)
Tuesday.

Mt 25:1-13

1"Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. 2Five of them were foolish, and five were wise. 3Those who were foolish, when they took their lamps, took no oil with them, 4but the wise took oil in their vessels with their lamps. 5Now while the bridegroom delayed, they all slumbered and slept. 6But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' 7Then all those virgins arose, and trimmed their lamps.[1] 8The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.' 10While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. 11Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' 12But he answered, 'Most certainly I tell you, I don't know you.' 13Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

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[1]25:7 The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

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242. The Parable of the Talents
(Mt 25:14-30)
Tuesday. [g]

Mt 25:14-30

14"For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. 15To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. 16Immediately he who received the five talents went and traded with them, and made another five talents. 17In like manner he also who got the two gained another two. 18But he who received the one went away and dug in the earth, and hid his lord's money.

19"Now after a long time the lord of those servants came, and reconciled accounts with them. 20He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

21"His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

22"He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

23"His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

24"He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. 25I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

26"But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. 27You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. 28Take away therefore the talent from him, and give it to him who has the ten talents. 29For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. 30Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.' h

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243. The Picture of the Day of Judgment

(Mt 25:31-46)

Tuesday.

Mt 25:31-46

31"But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. 32Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. 33He will set the sheep on his right hand, but the goats on the left. 34Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; 35for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; 36naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

37"Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? 38When did we see you as a stranger, and take you in; or naked, and clothe you? 39When did we see you sick, or in prison, and come to you?'

40"The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers[1], you did it to me.' 41Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; 42for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; 43I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

44"Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

45"Then he will answer them, saying, 'Most certainly I tell you, inasmuch as you didn't do it to one of the least of these, you didn't do it to me.' 46These will go away into eternal punishment, but the righteous into eternal life."

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[1]25:40 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

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244. Jesus Returns to Bethany at Night
(Lk 21:37-38)
Tuesday.

Lk 21:37-38 [i]

37Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. 38All the people came early in the morning to him in the temple to hear him.

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245. Jesus Again Predicts His Death. The Rulers Plot to Kill Him
(Mt 26:1-5, Mk 14:1-2, Lk 22:1-2)
Tuesday.

i. The Prediction [j]

Mt 26:1-2

1It happened, when Jesus had finished all these words, that he said to his disciples, 2"You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

ii. The Rulers Plot the Death of Jesus

Mt 26:3-5

3Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. 4They took counsel together that they might take Jesus by deceit, and kill him. 5But they said, "Not during the feast, lest a riot occur among the people." [l]

Mk 14:1-2

1It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him. 2For they said, "Not during the feast, because there might be a riot of the people." [l]

Lk 22:1-2

1Now the feast of unleavened bread, which is called the Passover, drew near. 2The chief priests and the scribes sought how they might put him to death, for they feared the people. [k] [l]

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246. Judas Bargains for the Betrayal of Jesus
(Mt 24:14-16, Mk 14:10-11, Lk 22:3-6)
Tuesday.

Mt 26:14-16	Mk 14:10-11	Lk 22:3-6
14Then one of the twelve, who was called Judas Iscariot, went to the chief priests, 15and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver. 16From that time he sought opportunity to betray him.	10Judas Iscariot, who was one of the twelve, went away to the chief priests, that he might deliver him to them. 11They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him.	3Satan entered into Judas, who was surnamed Iscariot, who was numbered with the twelve. 4He went away, and talked with the chief priests and captains about how he might deliver him to them. 5They were glad, and agreed to give him money. 6He consented, and sought an opportunity to deliver him to them in the absence of the multitude.

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Footnotes

a) Compare Luke 17:23, 24, 37; No. 196.

b) Compare Luke 17:26-28; No. 196.

c) Compare Luke 17:35-36; No. 196.

d) Not strictly parallel. The order is not stated. General concluding exhortations to watchfulness. Each Evangelist brings his own epilog before presenting the Passion history.

e) Compare Luke 12:35-40; No. 159.

f) Compare Luke 12:41-48; Nos. 160 and 225.

g) Compare Luke 19:11-28. The parable of the Pounds. No. 209.

h) Compare Matt. 24:51; No. 240: 3. Matt. 8:12; No. 73. Matt. 13:42, 50; No. 82: 11, 14. Matt. 22:13 ; No. 225.

i) Without strict regard to actual sequence at this place Luke gives a summary of the Lord's activity in the final week. Otherwise it would seem that the Evangelist is out of agreement with the other two Synoptists, as appears from Mark 13:1-3 and Matt. 24:1-3, where we are told that Jesus had already left the Temple, without apparently entering it again. See Nos. 235, 236.

j) See Nos. 35, 116, 123, 205, 254.

k) The busiest day of our Lord's ministry of which we have any record has come to a close.

Compare:

The day of the Sermon on the Mount. No. 72. Total verses. 155.
The day of the Parables in Galilee. Nos. 79 to 84. Total verses, 166.
Tuesday of the Passion Week. Nos. 219 to 245. Total verses, 397.

l) Here follows in the order of Matthew and Mark the anointing of Jesus at Bethany in the house of Simon the Leper. Matt. 24:6-13. Mark 14:3-9. See No. 212.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXXI. Thursday Afternoon to Thursday Night of Passion Week [a]

April 6, 30 A.D. or 783 A.U.C.

A.U.C.	**779**	**780**	**781**	**782**	**783**
A. D.	**26**	**27**	**28**	**29**	**30**
Age of Jesus	**30**	**31**	**32**	**33**	**34**
Passovers		**I**	**II**	**III**	**IV**

Nisan (or Abib)	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**
April	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
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247. The Preparation of the Paschal Meal	Mt 26:17-19	Mk 14:12-16	Lk 22:7-13		
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247. The Preparation of the Paschal Meal
(Mt 26:17-19, Mk 14:12-16, Lk 22:7-13)
Probably Thursday Afternoon.

Mt 26:17-19

17 Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

18 He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

19 The disciples did as Jesus commanded them, and they prepared the Passover.

Mk 14:12-16

12 On the first day [b] of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and make ready that you may eat the Passover?"

13 He sent two of his disciples, and said to them, "Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, 14 and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?"' 15 He will himself show you a large upper room furnished and ready. Make ready for us there."

16 His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

Lk 22:7-13

7 The day of unleavened bread came, on which the Passover must be sacrificed. 8 He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

9 They said to him, "Where do you want us to prepare?"

10 He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. 11 Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"' 12 He will show you a large, furnished upper room. Make preparations there." [c]

13 They went, found things as he had told them, and they prepared the Passover.

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248. The Beginning of the Passover Meal
(Mt 26:20, Mk 14:17, Lk 22:14-18)
In Jerusalem, Thursday Evening After Sunset, Beginning of Jewish Friday.

Mt 26:20

20 Now when evening had come, he was reclining at the table with the twelve disciples.

Mk 14:17

17 When it was evening he came with the twelve.

Lk 22:14-18

14 When the hour had come, he sat down with the twelve apostles. 15 He said to them, "I have earnestly desired to eat this Passover with you before I suffer, 16 for I tell you, I will no longer by any means eat of it until it is fulfilled in the Kingdom of God." 17 He received a cup, and when he had given thanks, he said, "Take this, and share it among

yourselves, [18]for I tell you, I will not drink at all again from the fruit of the vine, until the Kingdom of God comes." [d]

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249. The Contention among the Disciples
(Lk 22:24-30)

(Lk 22:24-30) [e]

[24]There arose also a contention among them, which of them was considered to be greatest. [25]He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.' [26]But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. [27]For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am in the midst of you as one who serves. [28]But you are those who have continued with me in my trials. [29]I confer on you a kingdom, even as my Father conferred on me, [30]that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel."

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250. During the Paschal Meal Jesus Washes the Disciples' Feet
(Jn 13:1-20)

Jn 13:1-20

[1]Now before the feast of the Passover, [f] Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. [2]After supper, [g] the devil having already 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 came forth from God, and was going to God, [4]arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist. [5]Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him. [6]Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

[7]Jesus answered him, "You don't know what I am doing now, but you will understand later."

[8]Peter said to him, "You will never wash my feet!"

Jesus answered him, "If I don't wash you, you have no part with me."

[9]Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

[10]Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." [11]For he knew him who would betray him, therefore he said, "You are not all clean." [12]So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? [13]You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am. [14]If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. [15]For I have given you an example, that you also should do as I have done to you. [16]Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. [h] [17]If you know

these things, blessed are you if you do them. 18I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'[1] 19From now on, I tell you before it happens, that when it happens, you may believe that I am he. 20Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me." [i]

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[1]13:18 Psalm 41:9

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251. The Traitor is Revealed
(Mt 26:21-25, Mk 14:18-21, Lk 22:21-23, Jn 13:21-30)

Mt 26:21-25

21As they were eating, he said, "Most certainly I tell you that one of you will betray me."

22They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

23He answered, "He who dipped his hand with me in the dish, the same will betray me. 24The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

25Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?"

He said to him, "You said it."

Mk 14:18-21

18As they sat and were eating, Jesus said, "Most certainly I tell you, one of you will betray me—he who eats with me."

19They began to be sorrowful, and to ask him one by one, "Surely not I?" And another said, "Surely not I?"

20He answered them, "It is one of the twelve, he who dips with me in the dish. 21For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

(Lk 22:21-23) [i]

21But behold, the hand of him who betrays me is with me on the table. 22The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"

23They began to question among themselves, which of them it was who would do this thing.

Jn 13:21-30

21When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

22The disciples looked at one another, perplexed about whom he spoke. 23One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. 24Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

25He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

26Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. 27After the piece of bread, then Satan entered into him.

Then Jesus said to him, "What you do, do quickly."

28Now no man at the table

			knew why he said this to him. 29For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor. 30Therefore, having received that morsel, he went out immediately. It was night.

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252. After the Departure of Judas, Jesus Indicates His Glorification
(Jn 13:31-35)

Jn 13:31-35

31When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. 32If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. 33Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you. 34A new commandment I give to you, that you love one another, just like I have loved you; that you also love one another. 35By this everyone will know that you are my disciples, if you have love for one another."

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253. The Institution of the Lord's Supper
(Mt 26:26-29, Mk 14:22-25, Lk 22:19-20, 1 Cor 11:23-26)
Jerusalem. Thursday (Jewish Friday) evening before Crucifixion.

Mt 26:26-29	Mk 14:22-25	Lk 22:19-20 [k]	(1 Cor 11:23-26)
26As they were eating, Jesus took bread, gave thanks for[1] it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body." 27He took the cup, gave thanks, and gave to them, saying, "All of you drink it, 28for this is my blood of the new covenant, which is poured out for many for the remission of sins. 29But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."	22As they were eating, Jesus took bread, and when he had blessed, he broke it, and gave to them, and said, "Take, eat. This is my body." 23He took the cup, and when he had given thanks, he gave to them. They all drank of it. 24He said to them, "This is my blood of the new covenant, which is poured out for many. 25Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."	19He took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you. Do this in memory of me." 20Likewise, he took the cup after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.	23For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. 24When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." 25In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." 26For as often as you eat this bread and drink this cup, you

[1]26:26 TR reads “blessed” instead of “gave thanks for”			proclaim the Lord’s death until he comes.

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Footnotes

a) We have no records for the movements of Jesus for the Wednesday of Passion Week.

b) Strictly speaking, the Passover Festival began on the evening of this day. But because by noon, the fourteenth of Nisan, or Abib, all traces of leaven had to be removed from the houses and no leavened bread must be eaten until the evening of the twenty-first, it was already called "the first day of the feast."

c) The traditional site of the upper room where the paschal supper was eaten is on the western hill, generally known as Mount Zion, near the traditional house of Caiaphas. It was early held that the apostles were assembled in the same room at Pentecost when the Holy Ghost descended upon them.

d) Here follows the institution of the Lord's Supper and the reference to the traitor in the order of Luke. See Nos. 249. 251, notes.

e) Transposed. Luke places the reference to the traitor and the disciples' contention about rank after the institution of the Lord's Supper. But it seems that he does not insist upon strict chronological order in this place. Possibly for the purpose of completing his account, his practice on other occasions, Luke brings in both incidents before passing on, without, however, insisting that his own order must be followed against the order of Matthew and Mark as compared with John. We remember that Luke at other times completes his account of logically related subjects, even though the chronology may be disturbed. For instance, in Luke 1, verses 65 and 65 belong after verse 79. In Luke 5, verses 1 to 11 belong after 4:31, as compared with Matthew and Mark. See No. 54, note.

f) This expression refers to the whole festival, in this case to the whole remaining festal week.

g) But as John himself explains, not strictly so. The supper was still in progress, as can be seen from the expressions "riseth from supper," v. 4; "was set down again," v. 12; "leaning on Jesus' bosom," v. 23. The Revised Version adopts the text "during supper."

h) See Matt. 10:24; No. 93: 5. Luke 6:40; No. 72: 16.

i) See Matt. 10:40; No. 93: 7. Mark 9:37. Luke 9:48; No. 125.

j) Transposed. Did Judas receive Holy Communion? That depends upon when the identity of the betrayer was revealed and whether or not the order of Luke is to be adopted. According to Matthew and Mark the traitor was revealed during the Passover meal and before the institution of Holy Communion. According to John, who does not mention the Lord's Supper, it was during the meal which we believe to have been the Passover supper. The views are divided. Our arrangement is not prompted by doctrinal interests. Whether or not Judas received the Lord's Supper, the doctrine concerning this Sacrament remains the same. The argument of St. Paul stands that such as are known to be unworthy communicants should not be permitted to partake of Holy Communion. But suppose that Jesus, knowing all things, nevertheless permitted an unworthy communicant to partake of the very first Communion, our argument is that He did so

1) because He would not pass public judgment upon Judas as long as his sin was generally unknown;
2) because the betrayal, while fully decided upon by Judas, had not yet been actually committed.

In endeavoring to bring Luke into agreement with Matthew and Mark and also with John, we are prompted by the considerations that Luke does not always insist upon strict chronological sequence of his particular arrangement and that at other places he has

permitted strict chronology to be disturbed by the connection of incidents which were logically joined. Compare 249, note.

k) Here follows in the order of Luke:

The traitor is revealed. Luke 22:21.23. See No. 251.
The contention among the disciples. Luke 22:24-30. See No. 249.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXXIII. Thursday Night to Friday Morning of Passion Week

Agony in Gethsemane, Betrayal, Arrest and Trial before Jewish Authorities
April 6 and 7, 30 A.D. or 783 A.U.C.

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260. The Arrival and Betrayal of Judas	Mt 26:47-50	Mk 14:43-46	Lk 22:47-48	Jn 18: 2-9	
261. Peter's Untimely Zeal	Mt 26:51-54	Mk 14:47	Lk 22:49-51	Jn 18:10-11	
262. The Arrest of Jesus	Mt 26:55-56a	Mk 14:48-49	Lk 22:52-54a	Jn 18:12	
263. The Disciples Flee	Mt 26:56b	Mk 14:50-52			
264. Jesus is First Taken to Annas				Jn 18:13-14, 19-23	
265. Jesus is Next Led to Caiaphas	Mt 26:57, 59-66	Mk 14:53, 55-64	Lk 22:54b	Jn 18:24	
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267. Jesus Maltreated during the Night	[Mt 26:67-68]	Mk 14:65	Lk 22:63-65		
268. Jesus is Formally Condemned by the Sanhedrin	Mt 27:1	Mk 15:la	Lk 22:66-71		

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259. The Agony in Gethsemane

Thursday Night.
(Mt 26:36-46, Mk 14:32-42, Lk 22:40-46, Jn 18:1)

Mt 26:36-46	Mk 14:32-42	Lk 22:40-46	Jn 18:1 [a]
36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray." 37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. 38 Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me." 39 He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire." 40 He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? 41 Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak." 42 Again, a second time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done." 43 He came again and found them sleeping, for their eyes were heavy. 44 He left them again, went away, and prayed a third time, saying the same words. 45 Then he came to his disciples, and said to them, "Sleep on	32 They came to a place which was named Gethsemane. He said to his disciples, "Sit here, while I pray." 33 He took with him Peter, James, and John, and began to be greatly troubled and distressed. 34 He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch." 35 He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 He said, "Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire." 37 He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Couldn't you watch one hour? 38 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 39 Again he went away, and prayed, saying the same words. 40 Again he returned, and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him. 41 He came the third time, and said to them, "Sleep on now, and take your rest. It is enough. The hour has	40 When he was at the place, he said to them, "Pray that you don't enter into temptation." 41 He was withdrawn from them about a stone's throw, and he knelt down and prayed, 42 saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." 43 An angel from heaven appeared to him, strengthening him. [b] 44 Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground. 45 When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, 46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."	1 When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered.

now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. 46Arise, let's be going. Behold, he who betrays me is at hand."	come. Behold, the Son of Man is betrayed into the hands of sinners. 42Arise, let us be going. Behold, he who betrays me is at hand."		

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260. The Arrival and Betrayal of Judas

Thursday Night.

(Mt 26:47-50, Mk 14:43-46, Lk 22:47-48, Jn 18: 2-9)

Mt 26:47-50

47While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priest and elders of the people. 48Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him." 49Immediately he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

50Jesus said to him, "Friend, why are you here?" Then they came and laid hands on Jesus, and took him.

Mk 14:43-46

43Immediately, while he was still speaking, Judas, one of the twelve, came—and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders. 44Now he who betrayed him had given them a sign, saying, "Whoever I will kiss, that is he. Seize him, and lead him away safely." 45When he had come, immediately he came to him, and said, "Rabbi! Rabbi!" and kissed him. 46They laid their hands on him, and seized him.

Lk 22:47-48

47While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss him. 48But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

Jn 18: 2-9

2Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. 3Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. 4Jesus therefore, knowing all the things that were happening to him, went forth, and said to them, "Who are you looking for?"

5They answered him, "Jesus of Nazareth."

Jesus said to them, "I am he."

Judas also, who betrayed him, was standing with them. 6When therefore he said to them, "I am he," they went backward, and fell to the ground.

7Again therefore he asked them, "Who are you looking for?"

			They said, “Jesus of Nazareth.” 8Jesus answered, “I told you that I am he. If therefore you seek me, let these go their way,” 9that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.”[1] --- [1]18:9 John 6:39

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261. Peter's Untimely Zeal
(Mt 26:51-54, Mk 14:47, Lk 22:49-51, Jn 18:10-11)

Mt 26:51-54	Mk 14:47	Lk 22:49-51	Jn 18:10-11
51Behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear. 52Then Jesus said to him, “Put your sword back into its place, for all those who take the sword will die by the sword. 53Or do you think that I couldn’t ask my Father, and he would even now send me more than twelve legions of angels? 54How then would the Scriptures be fulfilled that it must be so?”	47But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.	49When those who were around him saw what was about to happen, they said to him, “Lord, shall we strike with the sword?” 50A certain one of them struck the servant of the high priest, and cut off his right ear. 51But Jesus answered, “Let me at least do this”—and he touched his ear, and healed him.	10Simon Peter therefore, having a sword, drew it, and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. 11Jesus therefore said to Peter, “Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?”

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262. The Arrest of Jesus
Thursday Night.
(Mt 26:55-56a, Mk 14:48-49, Lk 22:52-54a, Jn 18:12)

Mt 26:55-56a	Mk 14:48-49	Lk 22:52-54a	Jn 18:12
55In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. 56But all this has happened, that the Scriptures of the prophets might be fulfilled." Then all the disciples left him, and fled.	48Jesus answered them, "Have you come out, as against a robber, with swords and clubs to seize me? 49I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."	52Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? 53When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness." 54They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance.	12So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him,

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263. The Disciples Flee
(Mt 26:56b, Mk 14:50-52)

Mt 26:56b	Mk 14:50-52
56But all this has happened, that the Scriptures of the prophets might be fulfilled." Then all the disciples left him, and fled.	50They all left him, and fled. 51A certain young man followed him, having a linen cloth thrown around himself, over his naked body. The young men grabbed him, 52but he left the linen cloth, and fled from them naked.

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264. Jesus is First Taken to Annas
Preliminary Investigation. Thursday Night.
(Jn 18:13-14, 19-23)

Jn 18:13-14, [c] 19-23

13 and led him to Annas [d] first, for he was father-in-law to Caiaphas, who was high priest that year. 14 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.

19 The high priest therefore asked Jesus about his disciples, and about his teaching. 20 Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. 21 Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

22 When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"

23 Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

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265. Jesus is Next Led to Caiaphas

The Second Stage of the Trial. Thursday Night. In the Palace of the High Priest. [e]

(Mt 26:57, 59-66, Mk 14:53, 55-64, Lk 22:54b, Jn 18:24)

i. Jesus Led Before the Sanhedrin

Matt. 26:57 [f]

57 Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

Mark 14:53 [f]

53 They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.

Luke 22:54b [f]

54 They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance.

John 18:24 [f]

24 Annas sent him bound to Caiaphas, the high priest.

ii. False Witnesses

Matt. 26:59-63a

59 Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death; 60 and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, 61 and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

62 The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?" 63 But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

Mark 14: 55-61a

55 Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none. 56 For many gave false testimony against him, and their testimony didn't agree with each other. 57 Some stood up, and gave false testimony against him, saying, 58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'" 59 Even so, their testimony did not agree.

60 The high priest stood up in the midst, and asked Jesus, "Have you no answer? What is it which these testify against you?" 61 But he stayed quiet, and answered nothing. Again the high priest asked him, "Are you the Christ, the Son of

the Blessed?"

iii. "Whether Thou be the Christ, The Son of God"

Matt. 26:63b-66

63 But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

64 Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

65 Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. 66 What do you think?"

They answered, "He is worthy of death!" [g]

Mark 14: 61b-64

61 But he stayed quiet, and answered nothing. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?"

62 Jesus said, "I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."

63 The high priest tore his clothes, and said, "What further need have we of witnesses? 64 You have heard the blasphemy! What do you think?" They all condemned him to be worthy of death. [h]

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266. The Denials of Peter

Thursday Night.

(Mt 26:58, 69-75, Mk 14:54, 66-72, Lk 22:54c-62, Jn 18:15-18, 25-27)

i. Peter Brought In

Matt. 26:58

58 But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end.

Mark 14:54

54 Peter had followed him from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire.

Luke 22:54c-55

54 They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance. 55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them.

[John 18:15-16]

15 Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter.

ii. The First Denial

Matt. 26:69-70

69 Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

70 But he denied it before them all, saying, "I don't know what you are talking about."

Mark 14:66-68a

66 As Peter was in the courtyard below, one of the maids of the high priest came, 67 and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene, Jesus!"

68 But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the porch, and the rooster crowed.

Luke 22:56-57

56 A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

57 He denied Jesus, saying, "Woman, I don't know him."

[John 18:17-18]

17 Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?"

He said, "I am not."

18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself.

iii. The Second Denial

Matt. 26:71-72

71 When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth."

72 Again he denied it with an oath, "I don't know the man."

Mark 14:68b-70a

68 But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the porch, and the rooster crowed.

69 The maid saw him, and began again to tell those who stood by, "This is one of them." 70 But he again denied it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it."

Luke 22:58

58 After a little while someone else saw him, and said, "You also are one of them!"

But Peter answered, "Man, I am not!"

John 18:25

25 Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?"

He denied it, and said, "I am not."

iv. The Third Denial

Matt. 26:73-74a

73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

74 Then he began to curse and to swear, "I don't know the man!"

Immediately the rooster

Mark 14:70b-71

70 But he again denied it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it."

71 But he began to curse, and to swear, "I don't know this man of whom you speak!"

Luke 22:59-60a

59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

60 But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed.

John 18:26-27a

26 One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

27 Peter therefore denied it again, and immediately the rooster crowed.

crowed.

v. "And Wept Bitterly"

Matt. 26:74b-75	Mark 14:72	Luke 22:60b-62	John 18:27b
74 Then he began to curse and to swear, "I don't know the man!" Immediately the rooster crowed. 75 Peter remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.	72 The rooster crowed the second time. Peter remembered the word, how that Jesus said to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he wept.	60 But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed. 61 The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times." 62 He went out, and wept bitterly.	27 Peter therefore denied it again, and immediately the rooster crowed.

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267. Jesus Maltreated during the Night

Thursday Night to Friday Morning.

(Mt 26:67-68, Mk 14:65, Lk 22:63-65)

[Mt 26:67-68] [i]	Mk 14:65 [i]	Lk 22:63-65
67 Then they spit in his face and beat him with their fists, and some slapped him, 68 saying, "Prophesy to us, you Christ! Who hit you?"	65 Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophesy!" The officers struck him with the palms of their hands.	63 The men who held Jesus mocked him and beat him. 64 Having blindfolded him, they struck him on the face and asked him, "Prophesy! Who is the one who struck you?" 65 They spoke many other things against him, insulting him.

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268. Jesus is Formally Condemned by the Sanhedrin

Friday Morning. The Third Stage of the Trial before the Jewish Authorities.

(Mt 27:1, Mk 15:la, Lk 22:66-71)

Mt 27:1	Mk 15:1a	Lk 22:66-71
1 Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:	1 Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.	66 As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes, and they led him away into their council, saying, 67 "If you are the Christ, tell us." But he said to them, "If I tell you, you won't believe, 68 and if I ask, you will in no way answer me or let me go. 69 From now on, the Son of Man will be seated at the right hand of the power of God." 70 They all said, "Are you then the Son of God?" He said to them, "You say it, because I am." 71 They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

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Footnotes

a) See No. 254. Matthew and Mark narrate the Lord's announcement of Peter's denials as if it had taken place after they had left the upper room and were on their way to the Mount of Olives ; Luke and John, as taking place before they had left the room. John does not mention the agony in Gethsemane. It is, however, implied in the reference to the cup which the Father had given Him to drink, John 18:11 (No. 261). compared with the prayer to remove the cup recorded by the Synoptists in the present section.

b) As Luke alone mentions the appearing of an angel, it is not certain where this should be inserted in the accounts of Matthew and Mark. Some place it between the first and second prayer, believing that an angel came at this juncture to strengthen Him for that still more terrible struggle, when He was sweating great drops of blood. Others think the death agony and the sweating of blood took place before the appearance of the angel, indeed, that he was sent by the Father after this culmination of the Lord's soul suffering had been reached, though narrated after it. The latter would not have been contrary to the practice of Luke, as may be seen from other sections of his Gospel. See No. 249.

c) The Jewish trial comprised three stages: The preliminary investigation by Anne, the informal trial by the Sanhedrin, and the formal trial after dawn. With these are related the denials of Peter, and the suicide of Judas. Each of the four Gospels records the denials of Peter, but the details differ considerably, as must be the case where various reports point out certain features and pass over the rest. Of these three stages of the trial John apparently gives the first stage, Matthew and Mark give the second stage fully and mention the third only briefly, while Luke mentions the last part of the Jewish trial. Between verses 14 and 19 and following verse 24 John records the denial of Peter. Likewise the other three Evangelists insert the incident into their account, Matthew and Mark as running through the second stage of the trial and Luke as preceding that of the final session. In separating the trials and

throwing together the denials, we are following the lead of the Gospels in an attempt to give a combined arrangement of the progress of events. We must, however, confess our inability to arrange exactly all circumstances into a complete program.

d) Annas was high-priest from 6-15 A.D. He is still called "high priest," but the actual office holder was his son-in-law Caiaphas, 18-36 A.D.

e) The regular place of meeting was the Hall Gazith, the Chamber of Hewn Stone, in the Temple buildings. We must regard this meeting in the palace of Caiaphas as an exception to the rule.

f) The account is interspaced with the dentate of Peter.

g) For verses 67-68 see No. 267.

h) For verse 65 see No. 267.

i) The Account of Matthew and Mark was interrupted by the narration of Peter's denials.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

Bible References taken from:
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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXXIV. Friday of Passion Week. "Suffered Under Pontius Pilate"

April 7, 30 A.D. or 783 A.U.C.

A.U.C.	**779**	**780**	**781**	**782**	**783**
A. D.	**26**	**27**	**28**	**29**	**(30)**
Age of Jesus	**30**	**31**	**32**	**33**	**34**
Passovers		**I**	**II**	**III**	**IV**

Nisan (or Abib)	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**
April	**2**	**3**	**4**	**5**	**6**	**(7)**	**8**	**9**
	Sun.	**Mon.**	**Tue.**	**Wed.**	**Thu.**	**Fri.**	**Sat.**	**Sun.**

783 A.U.C. April 30 A.D.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	(7)	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

269. Jesus Brought Before Pontius Pilate.	Mt 27:2	Mk 15:1b	Lk 23:1	Jn 18:28a	
270. Remorse and Suicide of Judas.	Mt 27:3-10				(Acts 1:18-19)
271. Jesus before Pilate, The First Time.	Mt 27:11-14	Mk 15:2-5	Lk 23:2-5	Jn 18:28b-38	
272. Jesus before Herod Antipas.			Lk 23:6-12		
273. Jesus before Pilate, the Second Time.	Mt 27:15-31a	Mk 15:6-20a	Lk 23:13-25	Jn 18:39-40; 19:1-15	

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269. Jesus Brought Before Pontius Pilate.
Friday Morning.
(Mt 27:2, Mk 15:1b, Lk 23:1, Jn 18:28a)

Mt 27:2

2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.

Mk 15:1b

1 Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

Lk 23:1

1 The whole company of them rose up and brought him before Pilate.

Jn 18:28a

28 They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.

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270. Remorse and Suicide of Judas.
(Mt 27:3-10, Acts 1:18-19)

Mt 27:3-10

3 Then Judas, who betrayed him, when he saw that Jesus was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? You see to it."

5 He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. 6 The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." 7 They took counsel, and bought the potter's field with them, to bury strangers in. 8 Therefore that field was called

[Acts 1:18-19]

18 Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. 19 It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.'

"The Field of Blood" to this day. 9Then that which was spoken through Jeremiah[1] the prophet was fulfilled, saying,

"They took the thirty pieces of silver,

the price of him upon whom a price had been set,

whom some of the children of Israel priced,

10and they gave them for the potter's field,

as the Lord commanded me."[2]

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[1]27:9 some manuscripts omit "Jeremiah"

[2]27:10 Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

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271. Jesus before Pilate, The First Time.
Early Friday Morning..
(Mt 27:11-14, Mk 15:2-5, Lk 23:2-5, Jn 18:28b-38)

i. "Judge Him According to your Law"
Jn 18:28b-32

28They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover. [a] 29Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

30They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."

31Pilate therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," 32that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

ii. The Charges against Jesus
Lk 23:2

2They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

iii.The King of Truth

Mt 27:11	Mk 15:2	Lk 23:3	Jn 18:33-38a
11 Now Jesus stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?" Jesus said to him, "So you say."	2 Pilate asked him, "Are you the King of the Jews?" He answered, "So you say."	3 Pilate asked him, "Are you the King of the Jews?" He answered him, "So you say."	33 Pilate therefore entered again into the Praetorium, called Jesus, and said to him, "Are you the King of the Jews?" 34 Jesus answered him, "Do you say this by yourself, or did others tell you about me?" 35 Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?" 36 Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here." 37 Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice." 38 Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him.

iv. "I Find in Him No Fault at All"

Lk 23:4

4 Pilate said to the chief priests and the multitudes, “I find no basis for a charge against this man.”

Jn 18:38b

38 Pilate said to him, “What is truth?”

When he had said this, he went out again to the Jews, and said to them, “I find no basis for a charge against him.

v. Jesus Is Silent Against Accusations

Mt 27:12-14

12 When he was accused by the chief priests and elders, he answered nothing. 13 Then Pilate said to him, “Don’t you hear how many things they testify against you?”

14 He gave him no answer, not even one word, so that the governor marveled greatly.

Mk 15:3-5

3 The chief priests accused him of many things. 4 Pilate again asked him, “Have you no answer? See how many things they testify against you!”

5 But Jesus made no further answer, so that Pilate marveled.

vi. "He Stirreth Up the People-Beginning from Galilee"

Lk 23:5

5 But they insisted, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.”

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272. Jesus before Herod Antipas.

Friday Morning.

(Lk 23:6-12)

Lk 23:6-12

6 But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. 7 When he found out that he was in Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

8 Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. 9 He questioned him with many words, but he gave no answers. 10 The chief priests and the scribes stood, vehemently accusing him. 11 Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. 12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

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273. Jesus before Pilate, the Second Time.

Friday Morning.

(Mt 27:15-31a, Mk 15:6-20a, Lk 23:13-25, Jn 18:39-40; 19:1-15)

i. Jesus Returned To Pilate

Lk 23:13-16

13 Pilate called together the chief priests and the rulers and the people, 14 and said to them, “You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him. 15 Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him. 16 I will therefore chastise him and release him.”

ii. "Jesus or Barabbas?"

Mt 27:15-18 | Mk 15:6-10 | Jn 18:39

15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. 16 They had then a notable prisoner, called Barabbas. 17 When therefore they were gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?” 18 For he knew that because of envy they had delivered him up.

6 Now at the feast he used to release to them one prisoner, whom they asked of him. 7 There was one called Barabbas, bound with those who had made insurrection, men who in the insurrection had committed murder. 8 The multitude, crying aloud, began to ask him to do as he always did for them. 9 Pilate answered them, saying, “Do you want me to release to you the King of the Jews?” 10 For he perceived that for envy the chief priests had delivered him up.

39 But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?”

iii. The Message from Pilate's Wife

Mt 27:19

19 While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him.”

iv. Barabbas is Chosen

Mt 27:20-21 | Mk 15:11 | Lk 23:17-19 | Jn 18:40

20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus. 21 But the governor answered them, “Which of the two do you want me to release to you?”

They said, “Barabbas!”

11 But the chief priests stirred up the multitude, that he should release Barabbas to them instead.

17 Now he had to release one prisoner to them at the feast. 18 But they all cried out together, saying, “Away with this man! Release to us Barabbas!”— 19 one who was thrown into prison for a certain revolt in the city, and for murder.

40 Then they all shouted again, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

v. "What Shall I Do, then, With Jesus"

Mt 27:22-23

22 Pilate said to them, "What then shall I do to Jesus, who is called Christ?"

They all said to him, "Let him be crucified!"

23 But the governor said, "Why? What evil has he done?"

But they cried out exceedingly, saying, "Let him be crucified!"

Mk 15:12-14

12 Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"

13 They cried out again, "Crucify him!"

14 Pilate said to them, "Why, what evil has he done?"

But they cried out exceedingly, "Crucify him!"

Lk 23:20-23

20 Then Pilate spoke to them again, wanting to release Jesus, 21 but they shouted, saying, "Crucify! Crucify him!"

22 He said to them the third time, "Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him." 23 But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief priests prevailed.

vi. Pilate Washes His Hands [b]

Mt 27:24-25

24 So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

25 All the people answered, "May his blood be on us, and on our children!"

vii. Barabbas Released and Jesus Scourged

Mt 27:26

26 Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.

Mk 15:15

15 Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be crucified.

Lk 23:24-25

24 Pilate decreed that what they asked for should be done. 25 He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus up to their will.

Jn 19:1

1 So Pilate then took Jesus, and flogged him.

viii. The Crown of Thorns. "Hail, King of The Jews!"

Mt 27:27-31a

27 Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him. 28 They stripped him, and put a scarlet robe on him. 29 They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked

Mk 15:16-20a

16 The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort. 17 They clothed him with purple, and weaving a crown of thorns, they put it on him. 18 They began to salute him, "Hail, King of the Jews!" 19 They struck his head with a reed, and spat on

Jn 19:2-3

2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. 3 They kept saying, "Hail, King of the Jews!" and they kept slapping him.

him, saying, “Hail, King of the Jews!” 30They spat on him, and took the reed and struck him on the head. 31When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

him, and bowing their knees, did homage to him. 20When they had mocked him, they took the purple off of him, and put his own garments on him. They led him out to crucify him.

ix. "Behold the Man!"

Jn 19:4-7

4Then Pilate went out again, and said to them, “Behold, I bring him out to you, that you may know that I find no basis for a charge against him.”

5Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!”

6When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!”

Pilate said to them, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

7The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

x. "Whence art Thou?"

Jn 19:8-11

8When therefore Pilate heard this saying, he was more afraid. 9He entered into the Praetorium again, and said to Jesus, “Where are you from?” But Jesus gave him no answer. 10Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have power to release you, and have power to crucify you?”

11Jesus answered, “You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.”

xi. "Behold your King!"

Jn 19:12-15

12At this, Pilate was seeking to release him, but the Jews cried out, saying, “If you release this man, you aren’t Caesar’s friend! Everyone who makes himself a king speaks against Caesar!”

13When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called “The Pavement,” but in Hebrew, “Gabbatha.” 14Now it was the Preparation Day of the Passover, [c] at about the sixth hour. [1] [d] He said to the Jews, “Behold, your King!”

15They cried out, “Away with him! Away with him! Crucify him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

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[1]19:14 noon

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Footnotes

a) The phrase "eat the Passover" is to be understood as referring to the observation of the whole festival week or to the sacrifices of this particular day, the second Chagigah, on which thank-offerings from the flock and herd were made eaten, and not to the Passover meal itself, which was already eaten on the 14th of Nisan, the evening before.

b) Our arrangement in bringing this incident at this point rather than at the usual dramatic close is prompted by the desire to follow the natural order of the combined account (without transposition) and to avoid the arrangement which would presumably have Jesus scourged twice: Jn 19:1 followed by verses 2-15 in Jn, as compared with the arrangement which would make Mt 27:26 and Mk 15:15 follow Jn 19:15. Our arrangement follows this natural order:

	Matthew	Mark	Luke	John
Pilate washes his hands.	27 :24-25			
Barabbas released, Jesus scourged.	26	15:15	23:24-25	19: 1
The crown of thorns.	27.31a	16-20a		2-3
"Behold the Man I"				4-7
"Whence art Thou?"				8.11
"Behold your King l"				12-15
Jesus led to the cross.	31b	20b	26	16

c) The term "preparation" was the usual designation for the weekly Friday, the day of preparation for the weekly Sabbath or Saturday. Here the addition "of the Passover" indicates that it was the Friday of the Passover week. Compare Mt 27:62; No. 288. Mk 15:42. LK 23:54. Jn 19:42; No. 285. Also Jn 19:31 ; No. 284.

d) In the language of the Roman court it was about 6 A.M., the time set for the beginning of the trial. At other times John used the Jewish reckoning of time. Jn 1:39; No. 30. Jn 4:6; No. 41. Mark says that it was the third hour when they crucified Him. 15:25; No. 277. Thus, according to Jewish time, the crucifixion took place about 9 A.M.

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Part XXXV. Friday of Passion Week. "Crucified"

April 7, 30 A.D. or 783 A.U.C.

A.U.C.	**779**	**780**	**781**	**782**	**783**
A. D.	**26**	**27**	**28**	**29**	**(30)**
Age of Jesus	**30**	**31**	**32**	**33**	**34**
Passovers		**I**	**II**	**III**	**IV**

Nisan (or Abib)	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**
April	**2**	**3**	**4**	**5**	**6**	**(7)**	**8**	**9**
	Sun.	**Mon.**	**Tue.**	**Wed.**	**Thu.**	**Fri.**	**Sat.**	**Sun.**

783 A.U.C. April 30 A.D.

Sun.	**Mon.**	**Tue.**	**Wed.**	**Thu.**	**Fri.**	**Sat.**
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2	**3**	**4**	**5**	**6**	**(7)**	**8**
9	**10**	**11**	**12**	**13**	**14**	**15**
16	**17**	**18**	**19**	**20**	**21**	**22**
23	**24**	**25**	**26**	**27**	**28**	**29**
30						

Table Of Contents	Matthew	Mark	Luke	John	Other
274. Jesus on the Way to Golgotha	Mt 27:31b	Mk 15:20b	Lk 23:26a	Jn 19:16-17a	

275. Simon of Cyrene Compelled to Bear the Cross	Mt 27:32	Mk 15:21	Lk 23:26b		
276. The Lamentation of the Daughters of Jerusalem			Lk 23:27-31		
277. "Crucified"	Mt 27:33-38	Mk 15:22-28	Lk 23:32-34, 38	Jn 19:17b-24	
278. Mocked and Reviled by Passers-by	Mt 27:39-44	Mk 15:29-32	Lk 23:35-37 (39)		
279. The Penitent Thief			Lk 23:39-43		
280. Jesus Commends His Mother to John				Jn 19:25-27	
281. The Three Hours of Darkness	Mt 27:45-50a	Mk 15:33-37a	Lk 23:44-46a	Jn 19:28-30a	

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274. Jesus on the Way to Golgotha

Friday Morning.

(Mt 27:31b, Mk 15:20b, Lk 23:26a, Jn 19:16-17a)

Mt 27:31b

31 When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

Mk 15:20b

20 When they had mocked him, they took the purple off of him, and put his own garments on him. They led him out to crucify him.

Lk 23:26a

26 When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus.

Jn 19:16-17a

16 So then he delivered him to them to be crucified. So they took Jesus and led him away. 17 He went out, bearing his cross, to the place called “The Place of a Skull,” which is called in Hebrew, “Golgotha,”

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275. Simon of Cyrene Compelled to Bear the Cross

(Mt 27:32, Mk 15:21, Lk 23:26b)

Mt 27:32

32 As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross.

Mk 15:21

21 They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross.

Lk 23:26b

26 When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus.

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276. The Lamentation of the Daughters of Jerusalem

(Lk 23:27-31)

Lk 23:27-31

27 A great multitude of the people followed him, including women who also mourned and lamented him. 28 But Jesus, turning to them, said, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. 29 For behold, the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' 30 Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us.'[1] 31 For if they do these things in the green tree, what will be done in the dry?"

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[1] 23:30 Hosea 10:8

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277. "Crucified"

Friday, 9 A.M. The Arrival at Golgotha. The Mxrrh-Mingled Cup. "Crucified." The Parting of the Garments. "Father, Forgive Them." "Jesus of Nazareth the King of the Jews." [a]

(Mt 27:33-38, Mk 15:22-28, Lk 23:32-34, 38, Jn 19:17b-24)

Mt 27:33-38

33 They came to a place called "Golgotha," that is to say, "The place of a skull." 34 They gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink. 35 When they had crucified him, they divided his clothing among them, casting lots,[1] 36 and they sat and watched him there. 37 They set up over his head the accusation against him written, "THIS IS JESUS, THE KING OF THE JEWS."

38 Then there were two robbers crucified with him, one on his right hand and one on the left.

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[1] 27:35 TR adds "that it might be fulfilled which was

Mk 15:22-28

22 They brought him to the place called Golgotha, which is, being interpreted, "The place of a skull." 23 They offered him wine mixed with myrrh to drink, but he didn't take it.

24 Crucifying him, they parted his garments among them, casting lots on them, what each should take. 25 It was the third hour,[1] [b] and they crucified him. 26 The superscription of his accusation was written over him, "THE KING OF THE JEWS." 27 With him they crucified two robbers; one on his right hand, and one on his left. 28 The Scripture was fulfilled, which says, "He was numbered with transgressors."

Lk 23:32-34, 38

32 There were also others, two criminals, led with him to be put to death. 33 When they came to the place that is called The Skull, they crucified him there with the criminals, one on the right and the other on the left.

34 Jesus said, "Father, forgive them, for they don't know what they are doing."

Dividing his garments among them, they cast lots.

38 An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

Jn 19:17b-24

17 He went out, bearing his cross, to the place called "The Place of a Skull," which is called in Hebrew, "Golgotha," 18 where they crucified him, and with him two others, on either side one, and Jesus in the middle. 19 Pilate wrote a title also, and put it on the cross. There was written, "JESUS OF NAZARETH, THE KING OF THE JEWS." 20 Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, I am King of the Jews.'"

22 Pilate answered, "What I

spoken by the prophet: 'They divided my garments among them, and for my clothing they cast lots;'" [see Psalm 22:18 and John 19:24]

[1]15:25 9:00 A. M.

have written, I have written."

23Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. 24Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,

"They parted my garments among them.

For my cloak they cast lots."[1]

Therefore the soldiers did these things.

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[1]19:24 Psalm 22:18

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278. Mocked and Reviled by Passers-by (Mt 27:39-44, Mk 15:29-32, Lk 23:35-37 (39))

Mt 27:39-44

39Those who passed by blasphemed him, wagging their heads, 40and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

41Likewise the chief priests also mocking, with the scribes, the Pharisees,[1] and the elders, said, 42"He saved others, but he can't save

Mk 15:29-32

29Those who passed by blasphemed him, wagging their heads, and saying, "Ha! You who destroy the temple, and build it in three days, 30save yourself, and come down from the cross!"

31Likewise, also the chief priests mocking among themselves with the scribes said, "He saved others. He can't save himself. 32Let the Christ, the King of Israel, now come down

Lk 23:35-37 [39]

35The people stood watching. The rulers with them also scoffed at him, saying, "He saved others. Let him save himself, if this is the Christ of God, his chosen one!"

36The soldiers also mocked him, coming to him and offering him vinegar, 37and saying, "If you are the King of the Jews, save yourself!"

himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. 43He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'" 44The robbers also who were crucified with him cast on him the same reproach.

[1]27:41 TR omits "the Pharisees"

from the cross, that we may see and believe him.[1]" Those who were crucified with him insulted him.

[1]15:32 TR omits "him"

39One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

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279. The Penitent Thief
"To Day Shalt Thou Be With Me In Paradise!"
(Lk 23:39-43)

Lk 23:39-43

39One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

40But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation? 41And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." 42He said to Jesus, "Lord, remember me when you come into your Kingdom."

43Jesus said to him, "Assuredly I tell you, today you will be with me in Paradise."

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280. Jesus Commends His Mother to John
"Woman, Behold Thy Son!"
(Jn 19:25-27)

Jn 19:25-27

25But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold your son!" 27Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

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281. The Three Hours of Darkness c

From Noon To 3 P.M. "Eli, Eli, Lama Sabachthani?" "I Thirst!" "It Is Finished!" "Father, Into Thy Hands I Commend My Spirit."

(Mt 27:45-50a, Mk 15:33-37a, Lk 23:44-45a, d 46a, Jn 19:28-30a)

Mt 27:45-50a

45 Now from the sixth hour [1] there was darkness over all the land until the ninth hour. [2] e 46 About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lima [3] sabachthani?" That is, "My God, my God, why have you forsaken me?" [4]

47 Some of them who stood there, when they heard it, said, "This man is calling Elijah."

48 Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink. 49 The rest said, "Let him be. Let's see whether Elijah comes to save him."

50 Jesus cried again with a loud voice, and yielded up his spirit.

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[1] 27:45 noon

[2] 27:45 3:00 P. M.

[3] 27:46 TR reads "lama" instead of "lima"

[4] 27:46 Psalm 22:1

Mk 15:33-37a

33 When the sixth hour [1] had come, there was darkness over the whole land until the ninth hour. [2] 34 At the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?" [3]

35 Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."

36 One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, "Let him be. Let's see whether Elijah comes to take him down."

37 Jesus cried out with a loud voice, and gave up the spirit.

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[1] 15:33 or, noon

[2] 15:33 3:00 PM

[3] 15:34 Psalm 22:1

Lk 23:44-45

44 It was now about the sixth hour [1], and darkness came over the whole land until the ninth hour. [2] 45 The sun was darkened, and the veil of the temple was torn in two.

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[1] 23:44 Time was counted from sunrise, so the sixth hour was about noon.

[2] 23:44 3:00 PM

Jn 19:28-30a

28 After this, Jesus, seeing [1] that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." 29 Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. 30 When Jesus therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.

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[1] 19:28 NU, TR read "knowing" instead of "seeing"

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Footnotes

a) A close examination will reveal a little difference in the order, of events. but there are no contradictions.

b) 9 A.M. according to our reckoning of time. The Jews counted their hours from sunrise to sunset.

c) The arrangement of this section seems to be as follows:

The darkness.	Matthew	Mark	Luke	
"Eli, Eli."	Matthew	Mark		
"I thirst."				John
"It is finished."				John
A loud cry.	Matthew	Mark	Luke	
"Father, into Thy hands."			Luke	

d) Luke introduces the rending of the veil in the Temple at this point, which, however, probably occurred later. Again he brings together events which have some internal relation with each other without strict regard for chronological sequence.

e) "Sixth to ninth hour," according to the Jewish reckoning of time. From noon to 3 P.M. according to our time,

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XXXVI. Friday of Passion Week. "Dead and Buried"

April 7, 30 A.D. or 783 A.U.C.

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282. "And Gave Up the Ghost"	Mt 27:50b	Mk 15:37b	Lk 23:46b	Jn 19:30b	
283. The Phenomena Accompanying the Death of Christ	Mt 27:51-56	Mk 15:38-40	Lk 23:(45), 47-49		
284. The Bones of the Malefactors are Broken				Jn 19:31-37	
285. The Burial of Jesus	Mt 27:57-60	Mk 15:42-46	Lk 23:50-54	Jn 19:38-42	
286. Women Followers Witness the Burial	Mt 27:61	Mk 15:47	Lk 23:55-56a		
287. The Guard at the Grave of Jesus	Mt 27:62-66				
288. The Rest on the Sabbath			Lk 23:56b		
289. The Visit of the Women to the Tomb	Mt 28:1				
290. The Purchase of Spices		Mk 16:1			

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282. "And Gave Up the Ghost"
(Mt 27:50b, Mk 15:37b, Lk 23:46b, Jn 19:30b)

Mt 27:50b	Mk 15:37b	Lk 23:46b	Jn 19:30b
50 Jesus cried again with a loud voice, and yielded up his spirit.	37 Jesus cried out with a loud voice, and gave up the spirit.	46 Jesus, crying with a loud voice, said, "Father, into your hands I commit my spirit!" Having said this, he breathed his last.	30 When Jesus therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.

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283. The Phenomena Accompanying the Death of Christ
(Mt 27:51-56, Mk 15:38-41, Lk 23:45, 47-49)

Mt 27:51-56	Mk 15:38-41	Lk 23:45 [a], 47-49
51Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. 52The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 53and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. 54Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God." 55Many women were there watching from afar, who had followed Jesus from Galilee, serving him. 56Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.	38The veil of the temple was torn in two from the top to the bottom. 39When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the Son of God!" 40There were also women watching from afar, among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41who, when he was in Galilee, followed him, and served him; and many other women who came up with him to Jerusalem.	45The sun was darkened, and the veil of the temple was torn in two. 47When the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." 48All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts. 49All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things.

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284. The Bones of the Malefactors are Broken

Friday Afternoon Before 9 P.M.

(Jn 19:31-37)

Jn 19:31-37

31Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one) [b], asked of Pilate that their legs might be broken, and that they might be taken away. 32Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; 33but when they came to Jesus, and saw that he was already dead, they didn't break his legs. 34However one of the soldiers pierced his side with a spear, and immediately blood and water came out. 35He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. 36For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken."[1] 37Again another Scripture says, "They will look on him whom they pierced."[2]

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[1]19:36 Exodus 12:46; Numbers 9:12; Psalm 34:20

[2]19:37 Zechariah 12:10

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285. The Burial of Jesus in the Tomb of Joseph of Arimathea

Late Friday Afternoon Before 6 P.M.

(Mt 27:57-60, Mk 15:42-46, Lk 23:50-54, Jn 19:38-42)

Mt 27:57-60

57When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came. 58This man went to Pilate, and asked for Jesus' body. Then Pilate commanded the body to be given up. 59Joseph took the body, and wrapped it in a clean linen cloth, 60and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone to the door of the tomb, and departed.

Mk 15:42-46

42When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath, 43Joseph of Arimathaea, a prominent council member who also himself was looking for the Kingdom of God, came. He boldly went in to Pilate, and asked for Jesus' body. 44Pilate marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long. 45When he found out from the centurion, he granted the body to Joseph. 46He bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb.

Lk 23:50-54

50Behold, a man named Joseph, who was a member of the council, a good and righteous man 51(he had not consented to their counsel and deed), from Arimathaea, a city of the Jews, who was also waiting for the Kingdom of God: 52this man went to Pilate, and asked for Jesus' body. 53He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid. 54It was the day of the Preparation, and the Sabbath was drawing near.

Jn 19:38-42

38After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body. 39Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred pounds.[1] 40So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. 42Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

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[1]19:39 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

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286. Women Followers Witness the Burial

Late Friday Afternoon

(Mt 27:61, Mk 15:47, Lk 23:55-56a)

Mt 27:61	Mk 15:47	Lk 23:55-56a
61 Mary Magdalene was there, and the other Mary, sitting opposite the tomb.	47 Mary Magdalene and Mary, the mother of Joses, saw where he was laid.	55 The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid. 56 They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

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287. The Guard at the Grave of Jesus

Friday Evening After Sunset, The Jewish Sabbath.

(Mt 27:62-66)

Mt 27:62-66

62 Now on the next day, which was the day after the Preparation Day [c], the chief priests and the Pharisees were gathered together to Pilate, 63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' 64 Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

65 Pilate said to them, "You have a guard. Go, make it as secure as you can." 66 So they went with the guard and made the tomb secure, sealing the stone.

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288. The Rest on the Sabbath

Saturday

(Lk 23:56b)

Lk 23:56b

56 They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

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289. The Visit of the Women to the Tomb

Late Saturday Afternoon

(Mt 28:1)

Mt 28:1

1Now after the Sabbath, as it began to dawn on the first day of the week [d], Mary Magdalene and the other Mary came to see the tomb.

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290. The Purchase of Spices
After Sunset on Saturday
(Mk 16:1)

Mk 16:1

1When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

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Footnotes

a) Luke introduces the rending of the veil in connection with the darkness. No. 281.

b) The day of "preparation," that is, Friday. The next day which began at sunset was both a Sabbath and the second Paschal Day and therefore a "high day."

c) "The day of preparation." the weekly Friday. "The next day," the Jewish Sabbath which began Friday evening.

d) Saturday afternoon, when the Jewish Sabbath verged on the first day of the week, that is. Saturday evening. The distance from Jerusalem or Bethany to Golgotha was not more than a Sabbathday's journey.

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XXXVII. The Risen and Exalted Savior

Resurrection to Ascension
From Sunday, April 9, To Thursday, May 18, 30 A.D., 783 A.U.C.

April 7, 30 A.D. or 783 A.U.C.

783 A.U.C. April 30 A.D.

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309. The Ascension. The Close of Mark and Luke		Mk 16:19-20	Lk 24:50-53		(Ac. 1:9-12)

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291. The Earthquake and the Rolling Away of the Stone.
Early Sunday Morning
(Mt 28:2-4)

Mt 28:2-4

2 Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 For fear of him, the guards shook, and became like dead men.

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292. "He is Risen!"
Sunrise Sunday Morning.
(Mt 28:5-7, Mk 16:2-7, Lk 24:1-8, Jn 20:1)

Mt 28:5-7

5 The angel answered the women, “Don’t be afraid, for I know that you seek Jesus, who has been crucified. 6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying. 7 Go quickly and tell his disciples, ‘He has risen from the dead, and behold,

Mk 16:2-7

2 Very early on the first day of the week, they came to the tomb when the sun had risen. 3 They were saying among themselves, “Who will roll away the stone from the door of the tomb for us?” 4 for it was very big. Looking up, they saw that the stone was rolled back.

Lk 24:1-8

1 But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. 2 They found the stone rolled away from the tomb. 3 They entered in, and didn’t find the Lord Jesus’ body. 4 It happened, while they

Jn 20:1

1 Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

he goes before you into Galilee; there you will see him.' Behold, I have told you."	5Entering into the tomb, they saw a young man [a] sitting on the right side, dressed in a white robe, and they were amazed. 6He said to them, "Don't be amazed. You seek Jesus, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him! 7But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he said to you.'"	were greatly perplexed about this, behold, two men stood by them in dazzling clothing. 5Becoming terrified, they bowed their faces down to the earth. They said to them, "Why do you seek the living among the dead? 6He isn't here, but is risen. Remember what he told you when he was still in Galilee, 7saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?" 8They remembered his words,	

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293. Jesus Appears to the Returning Women
Their Report to the Disciples is not Believed.
(Mt 28:8-10, Mk 16:8, Lk 24:9-11)

Mt 28:8-10	Mk 16:8	Lk 24:9-11
8They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!" They came and took hold of his feet, and worshiped him. 10Then Jesus said to them, "Don't be afraid. Go tell my brothers[1] that they should go into Galilee, and there they will see me."	8They went out,[1] and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid. [b]	9returned from the tomb, and told all these things to the eleven, and to all the rest. 10Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles. 11These words seemed to them to be nonsense, and they didn't believe them.
[1]28:10 The word for "brothers" here may be also correctly translated	[1]16:8 TR adds "quickly"	

“brothers and sisters” or “siblings.”		

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294. Peter and John Rush to the Grave of Christ
(Lk 24:12, Jn 20:2-10)

Lk 24:12

12 But Peter got up and ran to the tomb. Stooping and
looking in, he saw the strips of linen lying by themselves,
and he departed to his home, wondering what had
happened.

Jn 20:2-10

2 Therefore she ran and came to Simon Peter, and to the
other disciple whom Jesus loved, and said to them, “They
have taken away the Lord out of the tomb, and we don’t
know where they have laid him!”

3 Therefore Peter and the other disciple went out, and they
went toward the tomb. 4 They both ran together. The other
disciple outran Peter, and came to the tomb first. 5 Stooping
and looking in, he saw the linen cloths lying, yet he didn’t
enter in. 6 Then Simon Peter came, following him, and
entered into the tomb. He saw the linen cloths lying, 7 and
the cloth that had been on his head, not lying with the linen
cloths, but rolled up in a place by itself. 8 So then the other
disciple who came first to the tomb also entered in, and he
saw and believed. 9 For as yet they didn’t know the
Scripture, that he must rise from the dead. 10 So the
disciples went away again to their own homes.

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295. Jesus Appears to Mary Magdalene
(Mk 16:9, Jn 20:11-17)

Mk 16:9

9 Now when he had risen early on the first day of the week,
he appeared first [c] to Mary Magdalene, from whom he had
cast out seven demons.

Jn 20:11-17

11 But Mary was standing outside at the tomb weeping. So,
as she wept, she stooped and looked into the tomb, 12 and
she saw two angels in white sitting, one at the head, and
one at the feet, where the body of Jesus had lain. 13 They
told her, “Woman, why are you weeping?”

She said to them, “Because they have taken away my Lord,
and I don’t know where they have laid him.” 14 When she
had said this, she turned around and saw Jesus standing,
and didn’t know that it was Jesus.

15 Jesus said to her, “Woman, why are you weeping? Who
are you looking for?”

	She, supposing him to be the gardener, said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” 16 Jesus said to her, “Mary.” She turned and said to him, “Rhabbouni!” which is to say, “Teacher!” 17 Jesus said to her, “Don’t touch me, for I haven’t yet ascended to my Father; but go to my brothers, and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

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296. Mary's Message is not Believed
(Mk 16:10-11, Jn 20:18)

Mk 16:10-11	Jn 20:18
10 She went and told those who had been with him, as they mourned and wept. 11 When they heard that he was alive, and had been seen by her, they disbelieved.	18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

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297. The Report of the Guard.
Jerusalem. Sunday Morning.
(Mt 28:11-15)

Mt 28:11-15

11 Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened. 12 When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, 13 saying, “Say that his disciples came by night, and stole him away while we slept. 14 If this comes to the governor’s ears, we will persuade him and make you free of worry.” 15 So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until this day.

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298. Jesus Appears to the Two Disciples Going to Emmaus.
Sunday Afternoon.
(Mk 16:12, Lk 24:13-32)

Mk 16:12

12 After these things he was revealed in another form to
two of them, as they walked, on their way into the country.

Lk 24:13-32

13 Behold, two of them were going that very day to a
village named Emmaus, which was sixty stadia[1] **d** from
Jerusalem. 14 They talked with each other about all of these
things which had happened. 15 It happened, while they
talked and questioned together, that Jesus himself came
near, and went with them. 16 But their eyes were kept from
recognizing him. 17 He said to them, "What are you talking
about as you walk, and are sad?"

18 One of them, named Cleopas, answered him, "Are you
the only stranger in Jerusalem who doesn't know the things
which have happened there in these days?"

19 He said to them, "What things?"

They said to him, "The things concerning Jesus, the
Nazarene, who 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 up to be condemned to death,
and crucified him. 21 But we were hoping that it was he
who would redeem Israel. Yes, and besides all this, it is
now the third day since these things happened. 22 Also,
certain women of our company amazed us, having arrived
early at the tomb; 23 and when they didn't find his body,
they came saying that they had also seen a vision of angels,
who said that he was alive. 24 Some of us went to the tomb,
and found it just like the women had said, but they didn't
see him."

25 He said to them, "Foolish men, and slow of heart to
believe in all that the prophets have spoken! 26 Didn't the
Christ have to suffer these things and to enter into his
glory?" 27 Beginning from Moses and from all the
prophets, he explained to them in all the Scriptures the
things concerning himself. 28 They drew near to the village,
where they were going, and he acted like he would go
further.

29 They urged him, saying, "Stay with us, for it is almost
evening, and the day is almost over."

He went in to stay with them. 30 It happened, that when he
had sat down at the table with them, he took the bread and
gave thanks. Breaking it, he gave to them. 31 Their eyes

	were opened, and they recognized him, and he vanished out of their sight. 32They said one to another, “Weren’t our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?”

[1]24:13 60 stadia = about 11 kilometers or about 7 miles.

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299. The Two Disciples Report To The Eleven. The News Of The Appearance To Simon Peter.

Jerusalem. Sunday Evening.

(Mk 16:13, Lk 24:33-35, I Cor 15:5)

Mk 16:13	Lk 24:33-35	I Cor 15:5
13They went away and told it to the rest. They didn’t believe them, either.	33They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, 34saying, “The Lord is risen indeed, and has appeared to Simon!” 35They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.	5and that he appeared to Cephas, then to the twelve.

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300. Jesus Appears to the Eleven and to Others with Them. Thomas Is Absent.

Jerusalem. Sunday Evening.

(Mk 16:14, Lk 24:36-43, Jn 20:19-25)

Mk 16:14	Lk 24:36-43	Jn 20:19-25
14Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn’t believe those who had seen him after he had risen.	36As they said these things, Jesus himself stood among them, and said to them, “Peace be to you.” 37But they were terrified and filled with fear, and supposed that they had seen a spirit. 38He said to them, “Why are you troubled? Why do doubts arise in your hearts? 39See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn’t have flesh and	19When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be to you.” 20When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. 21Jesus therefore said to them again, “Peace be to you.

	bones, as you see that I have." 40When he had said this, he showed them his hands and his feet. 41While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?" 42They gave him a piece of a broiled fish and some honeycomb. 43He took them, and ate in front of them.	As the Father has sent me, even so I send you." 22When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit! 23Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained." 24But Thomas, one of the twelve, called Didymus, wasn't with them when Jesus came. 25The other disciples therefore said to him, "We have seen the Lord!" But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe."

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301. The Appearance Of Jesus After Eight Days. Thomas Is Present.

Jerusalem. Sunday Evening. A Week Later. [e]

(Jn 20:26-29)

Jn 20:26-29

26After eight days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the midst, and said, "Peace be to you." 27Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing."

28Thomas answered him, "My Lord and my God!"

29Jesus said to him, "Because you have seen me,[1] you have believed. Blessed are those who have not seen, and have believed."

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[1]20:29 TR adds " Thomas,"

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302. Unrecorded Miracles

(Jn 20:30-31)

Jn 20:30-31

30 Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; 31 but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

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303. The Appearance to Seven Disciples beside the Sea of Galilee. Miraculous Draught of Fishes. (Jn 21:1-14)

Jn 21:1-14

1 After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. 2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. 3 Simon Peter said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing. 4 But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus. 5 Jesus therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

6 He said to them, "Cast the net on the right side of the boat, and you will find some."

They cast it therefore, and now they weren't able to draw it in for the multitude of fish. 7 That disciple therefore whom Jesus loved said to Peter, "It's the Lord!"

So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits[1] away), dragging the net full of fish. 9 So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread. 10 Jesus said to them, "Bring some of the fish which you have just caught."

11 Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn't torn.

12 Jesus said to them, "Come and eat breakfast."

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

13 Then Jesus came and took the bread, gave it to them, and the fish likewise. 14 This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead.

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[1] 21:8 200 cubits is about 100 yards or about 91 meters

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304. Peter Is Reinstated In His Apostleship.
"Feed My Lambs. Feed My Sheep." Beside The Sea of Galilee.
(Jn 21:15-23)

Jn 21:15-23

15So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more than these?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Feed my lambs." 16He said to him again a second time, "Simon, son of Jonah, do you love me?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Tend my sheep." 17He said to him the third time, "Simon, son of Jonah, do you have affection for me?"

Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you."

Jesus said to him, "Feed my sheep. 18Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

19Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

20Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus sincerely loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?" 21Peter seeing him, said to Jesus, "Lord, what about this man?"

22Jesus said to him, "If I desire that he stay until I come, what is that to you? You follow me." 23This saying therefore went out among the brothers[1], that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?"

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[1]21:23 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

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305. The Close of John's Gospel
(Jn 21:24-25)

Jn 21:24-25

24 This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. 25 There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

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306. The Appearance Of Christ On A Mountain In Galilee.
The Great Mission Command. The Institution Of Baptism. The Close Of Matthew.
(Mt 28:16-20, Mk 16:15-18, I Cor 15:6)

Mt 28:16-20

16 But the eleven disciples went into Galilee, to the mountain where Jesus had sent them. 17 When they saw him, they bowed down to him, but some doubted. 18 Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. 19 Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

Mk 16:15-18

15 He said to them, "Go into all the world, and preach the Good News to the whole creation. 16 He who believes and is baptized will be saved; but he who disbelieves will be condemned. 17 These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; 18 they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."

I Cor 15:6

6 Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.

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307. The Appearance of Jesus to James and Paul [f]
(I Cor 15:7-8)

I Cor 15:7-8

7 Then he appeared to James, then to all the apostles, 8 and last of all, as to the child born at the wrong time, he appeared to me also.

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308. The Last Appearance Of Jesus In Jerusalem.

"Ye Shall Be Witnesses Unto The Uttermost Part Of The Earth."

Thursday, May 18, 30 A.D., 783 A.U.C.

783 A.U.C. Mayl 30 A.D.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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(Lk 24:44-49, Acts 1:3-8)

Lk 24:44-49

44 He said to them, "This is what I told you, while I was
still with you, that all things which are written in the law of
Moses, the prophets, and the psalms, concerning me must
be fulfilled."

45 Then he opened their minds, that they might understand
the Scriptures. 46 He said to them, "Thus it is written, and
thus it was necessary for the Christ to suffer and to rise
from the dead the third day, 47 and that repentance and
remission of sins should be preached in his name to all the
nations, beginning at Jerusalem. 48 You are witnesses of
these things. 49 Behold, I send forth the promise of my
Father on you. But wait in the city of Jerusalem until you
are clothed with power from on high."

Acts 1:3-8

3 To these he also showed himself alive after he suffered, by
many proofs, appearing to them over a period of forty days, g
and speaking about God's Kingdom. 4 Being assembled
together with them, he commanded them, "Don't depart from
Jerusalem, but wait for the promise of the Father, which you
heard from me. 5 For John indeed baptized in water, but you
will be baptized in the Holy Spirit not many days from now."

6 Therefore, when they had come together, they asked him,
"Lord, are you now restoring the kingdom to Israel?"

7 He said to them, "It isn't for you to know times or seasons
which the Father has set within his own authority. 8 But you
will receive power when the Holy Spirit has come upon you.
You will be witnesses to me in Jerusalem, in all Judea and
Samaria, and to the uttermost parts of the earth."

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309. The Ascension Of Our Lord.

The Close Of Mark. The Close Of Luke. Mount Olivet Between Jerusalem And Bethany.

May 18, 30 A.D., 783 A.U.C.

(Mk 16:19-20, Lk 24:50-53, Acts 1:9-12)

Mk 16:19-20	Lk 24:50-53	Acts 1:9-12
19So then the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God. 20They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.	50He led them out as far as Bethany, and he lifted up his hands, and blessed them. 51It happened, while he blessed them, that he withdrew from them, and was carried up into heaven. 52They worshiped him, and returned to Jerusalem with great joy, 53and were continually in the temple, praising and blessing God. Amen.	9When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. 10While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing, 11who also said, “You men of Galilee, why do you stand looking into the sky? This Jesus, who was received up from you into the sky will come back in the same way as you saw him going into the sky.” 12Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day’s journey away.

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Footnotes

a) Matthew and Mark, One Angel. Luke and John (20:12), Two Angels. One Acting As Spokesman. See No. 295.

b) They Were Silent Along the Way.

c) The first private interview, See No. 293.

d) Sixty stadia, about six miles.

e) According To Our Chronology, April 16, 30 A.D.

f) Acts 9:5.6; 26:14. Or Was There Another Appearance? I Cor. 11:23: "For I Have Received Of The Lord." Etc:

g) Upon these forty days the date for Ascension is based.

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[ ] Verses marked with brackets indicate that the passage has been taken out of its order

Bible References taken from:
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A Harmony of the Gospels

By Rick Swartzentrover

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Appendix #1 The Distinctive Miracles of Jesus

Besides this list numerous miracles were performed which have not been particularly described

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1.	The water made wine. Cana				2:1-11	No. 32
2.	The healing of the nobleman's son. Cana				3:46-54	No. 46
3.	The infirm man at the Pool of Bethesda. Jerusalem				5:2-13	No. 48
4.	The miraculous draught of fishes. Capernaum			5:1-11		No. 54
5.	The healing of a demoniac. Capernaum		1:21-28	4:31-37		No. 55
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7.	The healing of a leper. Galilee	8:2-4	1:40-45	5:12-15		No. 60
8.	The paralytic healed. Capernaum	9:2-8	2:1-12	5:17-26		No. 62
9.	The man with a withered hand. Galilee	12:9-14	3:1-6	6:6-11		No. 68
10.	The centurion's servant. Capernaum	8:5-13		7:1-10		No. 73
11.	The raising of the widow's son. Nain			7:11-17		No. 74
12.	The blind and dumb demoniac. Capernaum	12:22-37				No. 79
13.	The stilling of the tempest. Sea of Galilee	8:23-27	4:35-41	8:22-25		No. 85
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15.	The raising of the daughter of Jairus	9:18-26	5:22-43	8:41-56		No. 87
16.	The woman with the issue of blood. Capernaum	9:18-26	5:22-43	8:41-56		No. 87
17.	Two blind men healed. At or near Capernaum	9:27-31				No. 88
18.	The dumb demoniac. At or near Capernaum	9:32-34				No. 89
19.	The feeding of the five thousand. Bethsaida	14:15-21	6:35-44	9:12-17	6:5-13	No. 98
20.	Jesus walking on the water. Sea of Galilee	14:24-34	6:47-53			No. 100

21.	The daughter of the Syrophenician woman. Tyre	15 :21-28	7:24-30			No. 106
22.	The healing of the deaf and dumb man. Decapolis	15:30-31	7:32-37			No. 108
23.	The feeding of the four thousand. Decapolis	15 :32-38	8:1-9			No. 109
24.	The blind man near Bethsaida		8:22-26			No. 114
25.	The demoniac boy at Mount Hermon	17:14-18	9:14-27	9:37-43		No. 120
26.	The stater miraculously provided. Capernaum	17:24-27				No. 124
27.	The man born blind. Jerusalem				9:1-41	No. 140
28.	The healing of the dumb demoniac. Perea			11:14-28		No. 152
29.	The crippled woman. Probably in Judea			13:10-17		No. 164
30.	The man with the dropsy. Perea			14:1-6		No. 174
31.	The raising of Lazarus. Bethany				11:1-46	No. 191
32.	The ten lepers. Border of Samaria and Galilee			17:12-19		No. 195
33.	Blind Bartimaeua and his companion. Jericho	20:29-34	10:46-52	18:85-43		No. 207
34.	The fig-tree cursed. Near Jerusalem	21:18-20	11:12-20			No. 216 No. 219
35.	The healing of the ear of Maichus. Gethsemane			22:50-51		No. 261
36.	The second miraculous draught of fishes. Sea of Galilee				21:1-14	No. 301

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book."

—John 20:30

Compare:	**Mt. 4:28**	**Mk 6:56**	**Lk 4:40**	**Jn 2:23**
	Mt 9:35		**Lk 5:15**	**Jn 3:2**
	Mt 11:21		**Lk 6:17**	**Jn 4:45**
			Lk 7:21	**Jn 20:30**
			Lk 10:13	**Jn 21:25**

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Apendix #2 The Parables of Our Lord

The limits between parable, simile, and metaphor are not strictly defined. Often there is scarcely any difference. In a technical sense the word parable ordinarily signifies a complete, howbeit imaginary, story. But etymologically the word signifies the placing of two or more objects together for the sake of comparison. In a wider sense the public preaching of our Lord assumed the general characteristic of speaking in parables. "All these things spake Jesus unto the multitudes in parables; and without a parable spake He not unto them," Matt. 13:34. The following list is submitted with the explanation that it does not confine itself to parables in the strictly technical sense and that it does not exhaust the parabolic sayings of our Lord.

	Matthew	Mark	Luke	John	Section
1. The sons of the bridechamber	9:15	2:19-20	4:34-35		No. 65
2. A new patch on an old garment	9:16	2:21	5:36		No. 66
3. New wine in old wine-skins	9:17	2:22	5:37-39		No. 66
4. The blind leading the blind			6:39		No. 72, 18
5. The mote and the beam	5: 3-5		6:41-42		No. 72, 18
6. The light of the world	5:14-16	4:21-22	8:16-17		No. 72, 3 No. 82, 5
7. The salt of the earth	5:13	9:50	14:34-35		No. 72, 3 No. 127 No. 177, 4
8. The wise and foolish builders	7:24-27		6:47-48		No. 72, 24
9. The children in the market places	11:16-17		7:31-32		No. 75
10. The two debtors			7:40-42		No. 77
11. Satan's kingdom	12:25-29	3:23-27			No. 79
12. The return of the evil spirit	12 :43-45				No. 80
13. The sower	13: 3-9	4:3-9	8:5-8		No. 82, 2
14. The seed growing of itself		4:26-29			No. 82, 6
15. The tares	13:24-30				No. 82, 7

16. The mustard-seed	**13:31-32**	**4:30-32**	**13:18-19**		**No. 82, 8** **No. 165**
17. The leaven	**13:33**		**13:20-21**		**No. 82, 9** **No. 166**
18. The hidden treasure	**13:44**				**No. 82, 12**
19. The pearl of great price	**13 :45-46**				**No. 82, 13**
20. The net	**13:47-50**				**No. 82, 14**
21. The householder	**13:51-53**				**No. 82, 15**
22. Things defiling a man	**15:10-20**	**7:15-23**			**No. 104**
23. The unforgiving servant	**18 :23-35**				**No. 129**
24. The Good Shepherd				**10:1-21**	**No. 141**
25. The Good Samaritan			**10:30-37**		**No. 148**
26. The importunate friend			**11:5-13**		**No. 151**
27. The rich fool			**12:16-21**		**No. 157**
28. The waiting servants			**12:35-40**		**No. 159**
29. The wise steward			**12:41-48**		**No. 160**
30. The barren fig-tree			**13:6-9**		**No. 163**
31. Seats at a wedding-feast			**14:7-11**		**No. 175**
32. Feast for the poor			**14:12-14**		**No. 176**
33. The great supper			**14:15-24**		**No. 176**
34. Building a tower			**14:28-30**		**No. 177, 2**
35. A king going to fight			**14:31-33**		**No. 177, 3**
36. The lost sheep	**18:12-14**		**15:3-7**		**No. 127** **No. 178**
37. The lost coin			**158-10**		**No. 179**
38. The prodigal son			**15:11-32**		**No. 180**
39. The unjust steward			**16:1-13**		**No. 181**
40. The rich man and Lazarus			**16:19-31**		**No. 183**
41. The unprofitable servants			**17:7-10**		**No. 187**
42. The importunate widow			**18:1-8**		**No. 197**
43. The Pharisee and the publican			**18:9-14**		**No. 198**

44. The laborers in the vineyard	**20:1-16**				**No. 204**
45. The pounds			**19:11-28**		**No. 209**
46. The two unequal sons	**21:28-32**				**No. 222**
47. The wicked husband	**21:33-41**	**12:1-9**	**20:9-16**		**No. 223**
48. The rejected corner-stone	**21:43-44**	**12:10-11**	**20:17-18**		**No. 223**
49. The marriage of the king's son	**22:1-14**				**No. 225**
50. The fig-tree	**24:32-34**	**13:28-30**	**21:29-32**		**No. 239**
51. The porter		**13:34**			**No. 240, 2**
52. The master and the thief	**24:43-44**				**No. 240, 3**
53. The two servants	**24:45-51**				**No. 240, 3**
54. The ten virgins	**25:1-13**				**No. 241**
55. The talents	**25:14-30**				**No. 242**
56. The sheep and the goats	**25:31-46**				**No. 243**

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Appendix #3 Christ Distinctly Predicts His Death and Resurrection

	Matthew	Mark	Luke	John	Section
1. In connection with the first cleansing of the temple				Jn 2:18-22	No. 35
2. Shortly before the Transfiguration	Mt 16:21-23	Mk 8:31-33	Lk 9:22		No. 116
3. At the close of the Galilean ministry	Mt 17:22-23	Mk 9:31-32	Lk 9:43-45		No. 123
4. During the final journey to Jerusalem	Mt 20:17-19	Mk 10:32-34	Lk 18:31-34		No. 205
5. On the Tuesday of Passover week (Death)	Mt 26:1-2				No. 245, 1
6. Thursday Night (Resurrection)	Mt 26:31-32	Mk 14:27-28			No. 254

Besides these there are other references: Jn 3:14; Mt 9:15; Jn 6:51; Mt 16:4 - No. 37; 65; 102, 3; 111; (The sign of Jonah: No. 80; 111; 153).

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Apendix #4 Sabbath Controversies

		Matthew	Mark	Luke	John	Section
1.	The infirm man at the pooi of Bethesda. Christ appeals to His own authority and at a later occasion to the practice of circumcision on the Sabbath. Compare John 7:21-24. No. 132,2.				5:10-19	No. 48 No. 49
2.	The disciples plucking grain on the Sabbath. Christ appeals to precedents in Scripture and to Temple-service.	12:1-8	2:23-28	6:1-5		No. 67
3.	The man with a withered hand. Christ appeals to common sense. The sheep fallen into a pit.	12:9-14	3:1-6	6:6-11		No. 68
4.	The man born blind from his birth. “I must work the works of him that sent me, while it is day: the night cometh when no man can work.”				9:1-34	No. 140
5.	The crippled woman healed on a Sabbath. The watering of an ox or ass on the Sabbath day.			13:10-17		No. 164
6.	A man healed on the Sabbath who had the dropsy. The ass fallen into a pit.			14:1-6		No. 174

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Appendix #5 Busy Days In The Lord's Ministry

	Matthew	Mark	Luke	John	Section
1. The day of the Sermon on the Mount Total Verses: 155	5:1-8:1	3:13-19	6:13-49		No. 71-72
2. The day of the parables Total Verses: 166	12:22-13:53 8:20-27	3:20-4:41	8:4-25		No. 79-82 No. 83-85
3. Tuesday of Passion Week Total Verses: 397	21:19-26:5	11:20-14:2	20:1-22:2		No. 219-234 235-245

Chapter 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23
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Appendix #6 The Genealogy of Christ

Old Testament	Matthew 1:1-17			Luke 3:23-38 (In reverse order)		
Adam (Gen. 5:8 ff.; I Chron. 1:1 ff.)				v38	1	Adam, which was the son of God [(a)]
Seth					2	Seth
Enos					3	Enos
Cainan				v37	4	Cainan
Mahalaleel					5	Maleleel
Jared					6	Jared
Enoch					7	Enoch
Methuselah					8	Mathusala
Lamech				v36	9	Lamech
Noah					10	Noe
Shem					11	Sem
Arphaxad (Gen. 11:13 ff.)					12	Arphaxad
					13	Cainan (inserted in LXX and in Luke)
Salah				v35	14	Sala
Eber					15	Heber
Peleg					16	Phalec
Reu					17	Ragau
Serug					18	Saruch
Nahor				v34	19	Nachor
Terah	v1		The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.		20	Thara
Abraham (I Chron. 1:34)	v2	1	Abraham begat		21	Abraham
Isaac		2	Isaac		22	Isaac
Jacob		3	Jacob		23	Jacob
Judah (I Chron. 2:1 ff.)		4	Judas and his brethren	v33	24	Juda
Pharez (Ruth 4:18 ff.)	v3	5	Phares and Zara of Thamar		25	Phares
Hezrom		6	Esrom		26	Esrom

Ram		7	Aram (many ancient Authorities insert)-		27	Aram
					28	Admin
Amminadab	v4	8	Aminadab		29	Aminadab
Nahshon		9	Naasson		30	Naasson
Salma	v5	10	Salmon	v32	31	Salmon
Boaz		11	Booz of Rachab		32	Booz
Obed		12	Obed of Ruth		33	Obed
Jesse.	v6	13	Jesse		34	Jesse
David		14	David, the king (counted twice)		35	David
		1	David the king			
Solomon (I Chron. 3:1 ff.)		2	Solomon of her that had been the wife of Urias		36	Nathan
					37	Mattatha
					38	Menan
Rehoboam	v7	3	Roboam	v30	39	Melea
Abia		4	Abia		40	Eliakim
Asa		5	Asa		41	Jonan
Jehoshaphat	v8	6	Josaphat		42	Joseph
Joram		7	Joram		43	Juda
Ahaziah (I Chron. 3:11-12)					44	Simeon
Joash (Omitted in Matthew)				v29	45	Levi
Amaziah					46	Matthat
Azariah, or Uzziah (Is. 1:1)		8	Ozias		47	Jorim
Jotham	v9	9	Joatham		48	Eliezer
Ahaz		10	Achaz		49	Jose
Hezekiab		11	Ezekias	v28	50	Er
Manasseh	v10	12	Manasses		51	Elmodan
Amon		13	Amon		52	Cosam
Josiah	v11	14	Josias		53	Addi
Jehoiakim, (omitted) or Eliakim(II Kings 24:6)			Jechonias and his brethren, about the time they were carried away to Babylon		54	Melchi
	v12		And after they were brought to Babylon			
Jehoiachin, or Jeconiah (Jer. 22:24)		1	Jechonias begat	v27	55	Neri
Pedaiah (Salathiel) (I Chron. 3:17)		2	Salathiel (Ezra 3:2; 5:2)		56	Salathiel [(b)]
Zerubbabel (I Chron. 3:19)		3	Zorobabel		57	Zorobabel
Meshullam-Rhesa?					58	Rhesa
Hananiah-Joana?	v13	4	Abiud-father or grandfather of Jud or Juda-?		59	Joanna
				v26	60	Juda
					61	Joseph
					62	Semei

					63	Mattathias
					64	Maath
				v25	65	Nagge
					66	Esli
					67	Naum
		5	Eliakim		68	Amos
		6	Azor		69	Mattathias
	v14	7	Sadoc	v24	70	Joseph
		8	Achim		71	Janna
		9	Eliud		72	Meichi [(c)]
	v15	10	Eleazar		73	Levi
		11	Matthan m.- Estha(?) m.-		74	Matthat
		12	Jacob - step-brothers(?)-	v23	75	Heli m.-Anna
	v16	13	Joseph, the husband of Mary, of whom was born [(e)]		76	(Mary) m.- Joseph [(d)]
		14	Jesus, who is called' Christ		77	Jesus [(f)]

NOTES

a. "which was the son of God." This refers to the ultimate source to which also the human ancestry of Jesus is traced.

b. Pedaiah and Salathiel were brothers. Because Zerubbabel is called son of Salathiel in Matthew and Luke, a levirate marriage or adoption is commonly supposed, and Ezra 3:2 and 5:2 are followed. With Zerubbabel the pedigree of Christ in the Old Testament becomes obscure and passes out.

c. Africanus in Eusebius seems to confuse Matthat with Melchi, 72 with 74

d. There Is a remarkable reference to Mary as the daughter of Hell in the Talmud.

e. Joseph did not "beget" Jesus. Of whom "was born." In all other cases "begat." This is a proof of the Virgin Birth.

f. Jesus, "being, as was supposed, the son of Joseph," but In reality the maternal grandson of Hell.

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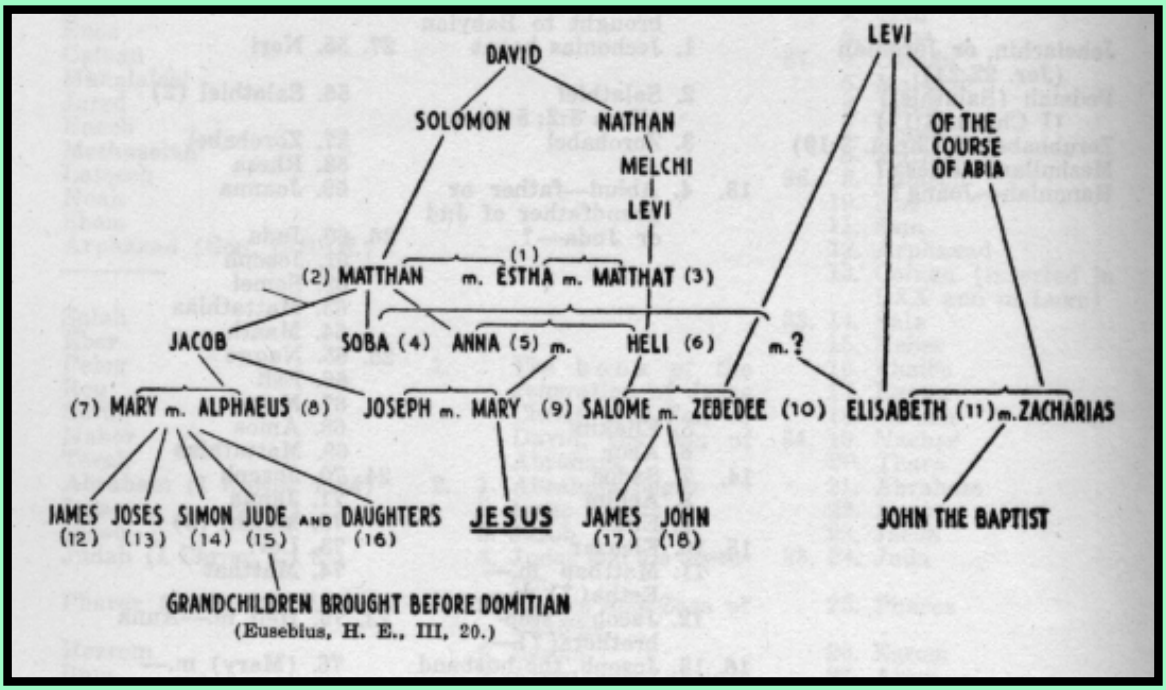
Appendix #7 The Family of Jesus

The purpose of this graph is not to pretend wisdom where Scripture is silent, but to help picture to ourselves the life of Him who for our salvation became incarnate and lived among men.



NOTES

1. **Estha.** "By Estha then, for this was the woman's name according to tradition. Matthan, a descendant of Solomon, first begat Jacob."—Eusebius,
2. **Matthan.** According to another tradition Matthan had two daughters, Anna and Soba, and a son, Jacob. Anna was the mother of Mary and Soba the mother of Elisabeth.
3. **Matthat.** Eusebius. quoting Afrlcanus, says that Estha, after the death of Matthan, married Melchi, the "third from the end" of the list. However, in our texts Melchi is given as the fifth from the end. It seems that Matthat is meant. (Eusebius I, 7)
4. **Soba.** The mother of Elisabeth and sister of Anna. the mother of Mary.
5. **Anna.** The mother of the Virgin Mary. Of Bethlehem. Married to Hell, or Joachim, of Nazareth.
6. **Heli.** Or Joachim. Of Nazareth. The name of God. Jahve, was substituted for Elohiin. Joachhn— Eliachim—Eli or Heli.
7. **Mary.** The Mary in the Gospels called the wife of Alphaeus or Clopas, John 19:25. The mother of James and Joses, Matt. 27:56.
8. **Alphaeus,** or Clopas. "Hegesippus records that Clopas was a brother of Joseph." (Eusebius XI, 2)
9. **Salome.** Sister of Mary. John 19:25, as compared with Matt. 27:56 and Mark 15:40.
10. **Zebedee.** The father of James and John. There Is a tradition which makes him a priestly descendant of Levi. (Eusebius III, 31)

11. **Elisabeth.** Cousin to Mary, Luke 1:36.
12. **James.** The Apostle James the Less. The early head of the Jerusalem church.
13. **Joses.** Mark 6:3. Matt. 13:55, Otherwise unknown.
14. **Simon.** The Apostle Simon Zelotes. "Symeon, the son of Clopas, suffered martyrdom at the age of one hundred and twenty years, while Trajan was emperor."—Hegesippus. quoted by Euseblus.(III, 32)
15. **Jude.** The Apostle Thaddaeus or Lebbaeus. His grandchildren were brought before Domitian.
16. **Daughters.** The "sisters" of James, Mark 6:3,
17. **James.** The well-known Apostle James. Killed by Herod Agrlppa, Acts 12:2,
18. **John.** The Apostle and Evangelist.

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Appendix #8 Comparative View of Dates

Assigned to the Birth, Baptism, and Death of Christ

Name	Year	Birth	Baptism	Death
Irenaeus	120	3 B.C.		
Tertullian	150	3 B.C.		
Clement of Alexandria	170	2 B.C.		
Eusebius of Caesarea	300	2 B.C., Jan. 6	29 A.D.	32 A.D.
Epiphanius of Salamis	325	2 B.C.		
Julius, Bishop of Rome	352	Dec. 25		
Jerome	360	3 B.C., Dec. 25	29 A.D.	32 A.D.
Luther	1540	4 B.C.	30 A.D.	34 A.D.
Baronius	1550	3 B.C., Dec. 25	29 A.D., Jan. 6	32 A.D., Mar.
Scaliger, J. J.	1570	2 B.C., Sept-Oct.	29 A.D., Jan. 6	33 A.D., Apr. 3
Calvisius	1580	3 B.C., Sept-Oct.	29 A.D.	33 A.D., Apr. 3
James Ussher	1600	5 B.C., Dec. 25	30 A.D.	33 A.D., Apr. 3
Bengel, J. A.	1700	4 B.C., Dec. 25	27 A.D., Nov. 8	30 A.D., Apr. 7
Hug, J. L.	1800	1 B.C., Feb.	29 A.D., Feb.	
Macknight, James	1809	6-5 B.C., Sept	28 A.D.	33 A.D.
Ideler, C.	1825	7 B.C., Dec.	25 A.D., Dec.-Jan.	29 A.D., Apr. 15
Paulus, H. E. G.	1828	3 B.C., Feb.	29 A.D., Feb.-Mar.	31 A.D., Apr. 26
Robinson, E.	1845	5 B.C.	26 A.D., Autumn	29 A.D.
Ebrard, J. H. A.	1850	5 B.C.	29 A.D.	33 A.D.
Wieseler, Karl	1864	4 B.C., Feb.	27 A.D., Spring	30 A.D., Apr. 7
Farrar, F. W.	1874	5-4 B.C.	27 A.D.	30 A.D.

Edersheim, A.	**1883**	**5 B.C.**	**27 A.D., Winter**	**29 A.D.**
Weiss, B.	**1883**	**5 B.C., Dec. 25**	**28 A.D.**	**30 A.D.**
Cadman, J. P.	**1885**	**5 B.C., Dec.**	**27 A.D., Jan.**	**30 A.D., Apr. 7**
Schuerer, E.	**1890**		**28 A.D.**	**30 A.D.**
Andrews, S. J.	**1891**	**5 B.C.**	**27 A.D., Jan.**	**30 A.D., Apr. 7**
Broadus, J. A.	**1893**	**5 B.C.**	**27A.D.**	**29-30 A.D.**
Geikie, C.	**1896**	**5-4 B.C.**	**28 A.D., Summer**	**30 A.D., Apr. 6**
Ramsay, W. M.	**1898**	**8-6 B.C.**	**26 A.D.**	**29 A.D.**
Kerr, J. H.	**1903**	**5 B.C., Dec.**	**27 A.D., Jan.**	**30 A.D., Apr. 7**
Ylvisaker, J.	**1905**	**5-4 B.C.**	**27 A.D.**	**30 A.D., Apr. 7**
Orr, James	**1915**	**5 B.C., Autumn**	**27 A.D.**	**30 A.D.**
Armstrong, W. P.	**1915**	**6 B.C.**	**26 A.D.**	**30 A.D.**
Robertson, A. T.	**1922**	**6-5 B.C.**	**26 A.D.**	**29-30 A.D.**
Gerhardt, O.	**1922**	**7 B.C., Spring**		**30 A.D., Apr. 7**
Davis, J. D.	**1924**	**5 B.C., Dec. 25 (?)**	**27 A.D., Jan. 6 (?)**	**30 A.D., Apr. 7**
Fahling, A.	**1936**	**5 B.C., Dec. 25**	**27 A.D., Jan.**	**30 A.D., Apr. 7**

This list is based upon the chronology by which the year 1 A.D. is made to correspond with the year 754 A.U.C. (of the founding of Rome).

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Preface

Many harmonies of the Gospels have been written since ancient times. They are almost as old as the Gospels themselves. In the earliest life of Christ ever compiled, the Diatessaron of Tatian, which was written a bare century after the appearance of John, the author has blended together the narrative of the Gospels into what he considered the probable course of events in the earthly life of Christ.

Thus ingenious arrangements or harmonies—a composite of the Gospel account, a classification of sections, a presentation of the separate events in parallel account, and the like—have continued down to our day. And none of them are quite satisfactory.

But this does not mean that harmonies of the Gospels are without purpose or value. Theological students in colleges and seminaries, teachers and pupils in Christian schools, pastors preparing their sermons, and intelligent readers of the Bible, will derive great benefit for their own studies from the result of another's investigation. One who reads a harmony of the Gospels for the first time is amazed at the flood of light that flashes from the parallel and progressive records of the life of Christ.

However, in constructing a harmony the difficulty lies in the attempt to group together or to arrange the material in a satisfactory manner. In spite of the ingenious arrangements of some older harmonists it seems that transpositions cannot be avoided. The present writer made the same attempt in which neither time, thought, study, labor, patience, nor paper were spared for the purpose of constructing a harmony which leaves each Gospel in its own undisturbed sequence, but he was forced to give it up.

It is assumed that most readers of this book are acquainted with the subjects of authorship, canonicity, and inspiration of the Gospels. They need not detain us here. Neither do we propose to enter into the realms of higher criticism, the synoptic problem, and kindred matter. However, many readers may be interested in the principles upon which this arrangement is based. As a result of his studies the present writer has almost been compelled to be guided by a number of principles or points.

In the first place, the Synoptists wrote independently of each other. This statement is not made in ignorance of contradictory claims, but with the conviction that these claims cannot be successfully maintained. In making close comparisons, especially also of the original text, the evidence of independence seems to be overwhelming.

In the next place, as a basic rule the natural order of each Gospel is to be observed throughout. Unless otherwise stated, it is no more than fair that the order or sequence in any historical or biographical work is to be accepted as given.

However, thirdly, it seems that large portions of Matthew, and also sections of Luke, are topical rather than strictly chronological. A close comparison forces one to this conclusion, unless a confusing number of repetitions for apparently the same event is to be accepted.

And therefore, in the fourth place, unless expressly stated, a number of transpositions or a shifting of material must be allowed. Moreover, a consideration of the probable purpose for which certain events are grouped, or of the circumstances in which they have been introduced, is to be permitted.

But, finally, all transpositions from the natural order of the respective Gospels are to be made only where absolutely necessary and after all other attempts at harmonization have failed.

And now a few more words on externals and the physical appearance of this work before the reader is invited to turn the page.

This harmony is based on the King James version of the English Bible. In spite of the need and existence of modern revisions it seems that the old King James version is still the most popular for pulpit and class-room work.

A distinctive type has been employed for the individual Gospels. It is hoped that after a little reading, already from the appearance of the type, the student will readily see from which particular Gospel the section or paragraph was taken.

The text of the Gospels has been broken up into small sections so as to place the entire material of any event before the reader for easy comparison, and, wherever possible, on the open page. There should be little need of turning the page. With but few exceptions each section ends on the page on which it begins.

On account of the nature of the material the task has been difficult and the work exacting. Acknowledgments are due to the publishers for their fine cooperation, the typesetters, composers, and proofreaders for their more than usually required work and attention, and to a good friend and brother, the Reverend Lawson Knight, for reading the final proof.

If this work has no other distinction it is hoped that, at least, a readable Harmony of the Gospels—probably the first—has been produced. It will also serve as a book of reference and a text, completely printed out, upon which the author's Life of Christ is based.

May this book lead many into a deeper study of the life and work of Christ!

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A Harmony of the Gospels

By Rick Swartzentrover

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308. The Last Appearance of Jesus in Jerusalem				Jn 24:44-49	(Ac. 1:3-8)
309. The Ascension. The Close of Mark and Luke		Mk 16:19-20	Lk 24:50-53		(Ac. 1:9-12)

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A Harmony of the Gospels

By Rick Swartzentrover

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Part XXXII. Thursdau Night of Passion Week. Farewell Discourses

April 6, 30 A.D. or 783 A.U.C.

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254. Peter's Denials are Foretold. Christ Predicts His Resurrection. [a]

(Mt 26:30-35, Mk 14:26-31, Lk 22:31-39, Jn 13:36-38)

Thursday Night between the Departure from the Guest Chamber and actual Arrival at Gethsemane. [b]

Mt 26:30-35

30When they had sung a hymn, they went out to the Mount of Olives.

31Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'[1] 32But after I am raised up, I will go before you into Galilee."

Mk 14:26-31

26When they had sung a hymn, they went out to the Mount of Olives.

27Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep will be scattered.'[1] 28However, after I am raised up, I will go before you into Galilee."

29But Peter said to him,

Lk 22:31-39

31The Lord said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, 32but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers[1]."

33He said to him, "Lord, I am ready to go with you both to prison and to death!"

34He said, "I tell you, Peter,

Jn 13:36-38

36Simon Peter said to him, "Lord, where are you going?"

Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards."

37Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you."

38Jesus answered him, "Will you lay down your life for

33 But Peter answered him,
"Even if all will be made to
stumble because of you, I will
never be made to stumble."

34 Jesus said to him, "Most
certainly I tell you that
tonight, before the rooster
crows, you will deny me three
times."

35 Peter said to him, "Even if I
must die with you, I will not
deny you." All of the
disciples also said likewise.

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[1] 26:31 Zechariah 13:7

"Although all will be
offended, yet I will not."

30 Jesus said to him, "Most
certainly I tell you, that you
today, even this night, before
the rooster crows twice, you
will deny me three times."

31 But he spoke all the more,
"If I must die with you, I will
not deny you." They all said
the same thing.

---

[1] 14:27 Zechariah 13:7

the rooster will by no means
crow today until you deny
that you know me three
times."

35 He said to them, "When I
sent you out without purse,
and wallet, and shoes, did you
lack anything?"

They said, "Nothing."

36 Then he said to them, "But
now, whoever has a purse, let
him take it, and likewise a
wallet. Whoever has none, let
him sell his cloak, and buy a
sword. 37 For I tell you that
this which is written must still
be fulfilled in me: 'He was
counted with the lawless.'[2]
For that which concerns me
has an end."

38 They said, "Lord, behold,
here are two swords."

He said to them, "That is
enough."

39 He came out, and went, as
his custom was, to the Mount
of Olives. His disciples also
followed him.

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[1] 22:32 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

[2] 22:37 Isaiah 53:12

me? Most certainly I tell you,
the rooster won't crow until
you have denied me three
times.

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255. Farewell Discourses: [c] Jesus Comforts His Disciples and Promises the Comforter.
(Jn 14:1-31)
Thursday Night

i. "I Go to Prepare a Place for You"

Jn 14:1-4

1"Don't let your heart be troubled. Believe in God. Believe also in me. 2In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. 3If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. 4Where I go, you know, and you know the way."

ii. Interrupted by Thomas: "Lord, We Know Not Whither Thou Goest"

Jn 14:5-7

5Thomas said to him, "Lord, we don't know where you are going. How can we know the way?"

6Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. 7If you had known me, you would have known my Father also. From now on, you know him, and have seen him."

iii. Interrupted by Philip: "Lord, Shew Us the Father, and It Sufficeth Us"

Jn 14:8-21

8Philip said to him, "Lord, show us the Father, and that will be enough for us."

9Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' 10Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. 11Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. 12Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. 13Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. 14If you will ask anything in my name, I will do it. 15If you love me, keep my commandments. 16I will pray to the Father, and he will give you another Counselor,[1] that he may be with you forever, —17the Spirit of truth, whom the world can't receive; for it doesn't see him, neither knows him. You know him, for he lives with you, and will be in you. 18I will not leave you orphans. I will come to you. 19Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. 20In that day you will know that I am in my Father, and you in me, and I in you. 21One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

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[1]14:16 Greek Parakleton: Counselor, Helper, Intercessor, Advocate, and Comforter.

iv. Interrupted by Judas: "Lord, How is it that Thou Wilt Manifest Thyself unto Us?"

Jn 14:22-25

22Judas (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

23Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. 24He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. 25I have said these things to you, while still living with you.

v. The Promise of the Comforter and the Bequest of Peace

Jn 14:26-31

26But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you. 27Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful. 28You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I. 29Now I have told you before it happens so that, when it happens, you may believe. 30I will no more speak much with you, for the prince of the world comes, and he has nothing in me. 31But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

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256. Farewell Discourses: Christ the True Vine

(Jn 15:1-27)

Thursday Night.

i. "I am the Vine, Ye are the Branches"

Jn 15:1-17

1"I am the true vine, and my Father is the farmer. 2Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. 3You are already pruned clean because of the word which I have spoken to you. 4Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. 5I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing. 6If a man doesn't remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. 7If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

8"In this is my Father glorified, that you bear much fruit; and so you will be my disciples. 9Even as the Father has loved me, I also have loved you. Remain in my love. 10If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love. 11I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

12"This is my commandment, that you love one another, even as I have loved you. 13Greater love has no one than this, that someone lay down his life for his friends. 14You are my friends, if you do whatever I command you. 15No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. 16You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

17"I command these things to you, that you may love one another.

ii. The Relation of the Disciples to the World

Jn 15:18-27

18If the world hates you, you know that it has hated me before it hated you. 19If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. 20Remember the word that I said to you: 'A servant is not greater than his lord.'[1] **d** If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. 21But all these things will they do to you for my name's sake, because they don't know him who sent me. 22If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. 23He who hates me, hates my Father also. 24If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now have they seen and also hated both me and my Father. 25But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'[2]

26"When the Counselor[3] has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. 27You will also testify, because you have been with me from the beginning.

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[1]15:20 John 13:16

[2]15:25 Psalms 35:19; 69:4

[3]15:26 Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comforter.

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257. Farewell Discourses: Persecutions. The Holy Spirit Promsed. Accessibility of the Father.
(Jn 16:1-33)
Thursday Night.

i. Persecutions

Jn 16:1-15

1"These things have I spoken to you, so that you wouldn't be caused to stumble. 2They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God. 3They will do these things[1] because they have not known the Father, nor me. 4But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you. 5But now I am going to him who sent me, and none of you asks me, 'Where are you going?' 6But because I have told you these things, sorrow has filled your heart. 7Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you. 8When he has come, he will convict the world about sin, about righteousness, and about judgment; 9about sin, because they don't believe in me; 10about righteousness, because I am going to my Father, and you won't see me any more; 11about judgment, because the prince of this world has been judged.

12"I have yet many things to tell you, but you can't bear them now. 13However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. 14He will glorify me, for he will take from what is mine, and will declare it to you. 15All things whatever the Father has are mine; therefore I said that he takes[2] of mine, and will declare it to you.

[1]16:3 TR adds “to you”

[2]16:15 TR reads “will take” instead of “takes”

ii. "A Little While"

Jn 16:16-22

16A little while, and you will not see me. Again a little while, and you will see me.”

17Some of his disciples therefore said to one another, “What is this that he says to us, ‘A little while, and you won’t see me, and again a little while, and you will see me;’ and, ‘Because I go to the Father?’” 18They said therefore, “What is this that he says, ‘A little while?’ We don’t know what he is saying.”

19Therefore Jesus perceived that they wanted to ask him, and he said to them, “Do you inquire among yourselves concerning this, that I said, ‘A little while, and you won’t see me, and again a little while, and you will see me?’ 20Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. 21A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn’t remember the anguish any more, for the joy that a human being is born into the world. 22Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

iii. "The Father Himself Loveth You"

Jn 16:23-33

23“In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. 24Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. 25I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. 26In that day you will ask in my name; and I don’t say to you, that I will pray to the Father for you, 27for the Father himself loves you, because you have loved me, and have believed that I came forth from God. 28I came out from the Father, and have come into the world. Again, I leave the world, and go to the Father.”

29His disciples said to him, “Behold, now you speak plainly, and speak no figures of speech. 30Now we know that you know all things, and don’t need for anyone to question you. By this we believe that you came forth from God.”

31Jesus answered them, “Do you now believe? 32Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. 33I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world.”

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258. The Great Intercessory Prayer [e]

(Jn 17:1-26)

Thursday Night.

i. For Himself

Jn 17:1-5

1 Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son
may also glorify you; 2 even as you gave him authority over all flesh, he will give eternal life to all whom you have given him.
3 This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ. 4 I glorified you on the
earth. I have accomplished the work which you have given me to do. 5 Now, Father, glorify me with your own self with the glory
which I had with you before the world existed.

ii. For His Disciples

Jn 17:6-19

6 I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to
me. They have kept your word. 7 Now they have known that all things whatever you have given me are from you, 8 for the words
which you have given me I have given to them, and they received them, and knew for sure that I came forth from you, and they
have believed that you sent me. 9 I pray for them. I don't pray for the world, but for those whom you have given me, for they are
yours. 10 All things that are mine are yours, and yours are mine, and I am glorified in them. 11 I am no more in the world, but
these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they
may be one, even as we are. 12 While I was with them in the world, I kept them in your name. Those whom you have given me I
have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled. 13 But now I come to you, and
I say these things in the world, that they may have my joy made full in themselves. 14 I have given them your word. The world
hated them, because they are not of the world, even as I am not of the world. 15 I pray not that you would take them from the
world, but that you would keep them from the evil one. 16 They are not of the world even as I am not of the world. 17 Sanctify
them in your truth. Your word is truth. [1] 18 As you sent me into the world, even so I have sent them into the world. 19 For their
sakes I sanctify myself, that they themselves also may be sanctified in truth.

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[1] 17:17 Psalm 119:142

iii. For All Believers

Jn 17:20-26

20 Not for these only do I pray, but for those also who believe in me through their word, 21 that they may all be one; even as you,
Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. 22 The glory which
you have given me, I have given to them; that they may be one, even as we are one; 23 I in them, and you in me, that they may be
perfected into one; that the world may know that you sent me, and loved them, even as you loved me. 24 Father, I desire that they
also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me
before the foundation of the world. 25 Righteous Father, the world hasn't known you, but I knew you; and these knew that you
sent me. 26 I made known to them your name, and will make it known; that the love with which you loved me may be in them,
and I in them."

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Footnotes

a) See Nos. 35, 116, 123, 205, 245.

b) Followed by the farewell discourses as reported by John. Variously placed by the different harmonists. The order which we have followed is prompted by the desire to avoid wherever possible all transpositions. See No. 259.

c) Where the words were spoken, whether in the upper room or in the court yard or in some retreat on the way to Gethsemane-hardly in the Temple-the Evangelist does not indicate. It is quite possible that the prediction of the denials of Peter and the farewell discourses were delivered as the disciples rose from the table, strapped on their sandals, stepped out into the balcony, and lingered in the courtyard in accompanying their Master to the Mount of Olives. A party of twelve could not have conveniently talked together in the streets. And surely the prayer in chapter 17 was not spoken then.

d) Compare Matt. 10:24; No. 93: 2. Luke 6:40; No. 72:18.

e) Where spoken? See No. 255, 1 note.

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