

Chronology of the Life of CHRIST¹

Based on every verse of the four Gospels²

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A. Preamble.

1. The Lamb slain before the creation—1 Pet. 1:18-20, Rev. 13:8 (Jn. 12:27).
2. The Creator of this world—Heb. 1:10 (see Ps. 102:25 = Jehovah); Jn. 1:10; Col. 1:16.
3. Implications—Jehovah the Son, knowing ahead of time what would happen and that He himself would have to pay the terrible ransom price, even so He created our race. Why?
 - a. Heb. 12:2—the proposed joy; so great that He endured the cross for it. That joy presumably has to do with the Church; now the Lord Jesus Christ is awaiting His Bride.
 - b. Heb. 10:5—the prepared body, forever; now there is a human body at the father's right hand (Acts 7:55-56) [immutability?]. When He accepted the body, He accepted the whole Plan.
 - c. Jn. 4:23—the Father seeks; if He is seeking something, then He does not have it, or else He wants more [transcendence?]. The father exposes Himself, waiting for our response; He does not want robots.
4. Anticipated summary— Jn. 1:1-14.
 - In the beginning (of this world, or perhaps, of this universe) He already existed. But why the 'word'? Taking the word as the basic unit of verbal communication, and as representing that communication, then we have an important figure. Jehovah the Son in human form becomes the supreme communication between God and our race. Also, since the context is about beginning and creation, 'word' may allude to the act of creation, which was with a spoken word.
 - "The Word was **God**"—emphasizes the quality inherent in the noun.⁴
 - "Received", not 'accepted'; if you 'accept' something, that something is of inferior quality or offered by someone who is socially inferior. Superior people and things are **received**. If you merely 'accept Jesus', that 'Jesus' can't save you, being lower than you are.
 - In the true Text we never encounter 'believe in' (εἰς in Greek) Jesus or His name; we always encounter 'believe into' (εἰς in Greek), that involves commitment. People believe 'in' Santa Claus, the Easter bunny, the goodness of man, or whatever, but such belief makes no difference in their lives. Many millions of people affirm that they 'believe in Jesus', but such belief makes no difference in their lives either. You must believe into Jesus, which signifies a change in location—you were on the outside and moved to the inside—it involves commitment and identification; it involves a change in worldview.
5. His human genealogy.
 - a. Through His stepfather, Joseph—Mt. 1:1-17.⁵
 - The legal right to the throne of David came through Joseph; since this has to do with the covenant people, it begins with Abraham (in contrast to the genealogy through Mary).
 - See the curse on Jehoiachin and Jeconiah—Jer. 36:30; 22:30; in verse 16 the phraseology changes—Jesus could not be a son of Joseph.
 - Some 99% of the Greek manuscripts have "Asa" in verse 7 and "Amon" in verse 10; "Asaph" and "Amos", as in the eclectic text (Greek), are gross mistakes.
 - The inclusion only of women that represent some violation = grace of God.
 - b. Through His mother, Mary— Lk. 3:23-38.
 - Jesus being Son of Man, it begins with Adam; being Son of God, it begins with God.

¹ No one teaches a course on 'Jesusology', just 'Christology'; 'Jesus' relates to His human side, 'Christ' includes His divine side also. It is because He is the God-man that His life gains especial importance.

² I am concerned to take the Sacred Text very seriously, because I understand it to have maximum authority. In passing, we may observe that the Truth is not democratic, is not determined by human opinion or vote; the Truth **is!** (It should be obvious as well that the Kingdom of God is not a democracy.)

³ The author is solely responsible for all interpretation herein; he is not tied to any denominational 'package'. (To place any doctrinal package above the Text is a form of idolatry.)

⁴ The New World Translation (of the JW's) renders "a god". They defend their choice because the noun 'God' occurs without the definite article, and the absence of the article in Greek has the effect of the indefinite article in English—hence, 'a god'. However, another frequent use of the absence of the definite article (in Greek) is to emphasize the quality inherent in the noun—in this case, '**God**'. Grammatically, the construction is ambiguous, so those who wish to deny the deity of Christ will naturally translate 'a god'. Since John will himself make perfectly clear that Christ is very God, we take it that he is here emphasizing that inherent quality. A faithful translator will attempt to reflect the meaning intended by the author, so I would say that the New World Translation is not faithful here, since John will repeatedly make clear that Jesus is God. But there is a further consideration. If John had used the definite article we would have an equation (in Greek)—the Word = the God—which would do away with the Trinity. So John could not write 'the God'; he will quote Christ Himself making very clear that the Father and the Son are distinct persons.

⁵ This genealogy offers several seeming discrepancies. For my solution, please see "Some related anomalies in Matthew's genealogy of the Christ" in Appendix A of my book, *The Identity of the New Testament Text IV*.

- In verse 23 the translation “as was supposed” is inadequate, because Jesus was **not** a son of Joseph; in fact the whole verse is generally neither well understood nor well translated. The grammar of the verse is unusual—I would translate it like this: “Now Jesus, beginning *His ministry* at about thirty years of age, being (so it was supposed) a son of Joseph, was really of Heli, of Matthat, of Levi, of Melchi,” etc. In other words, Jesus was a grandson of Heli, Mary’s father.¹
- In verse 33 more than 95% of the Greek manuscripts have “of Aram” (see Mt. 1:3) and not “of Admin, of Arni”, as in the eclectic text (UBS⁴ and N-A²⁷); in fact, the exact wording of the eclectic text doesn’t occur as such in any ancient Greek manuscript, it is a patchwork quilt.
- Zerubbabel, verse 27—see Haggai 1:1, Zechariah 4:6-10 and Esther 3:8.
- Verse 36—Cainan X Genesis 11:12.²

B. Introduction.

1. John’s birth— [Lk. 1:1-4]. **5BC**
 - Luke affirms (v. 3) that he had “perfect understanding of all things from Above”, $\alpha\nu\omega\theta\epsilon\nu$ = inspiration.
 - It seems that Luke never saw Jesus personally.
 - a. Predicted by the angel Gabriel— Lk. 1:5-25.
 - “Your prayer was heard”—presumably a prayer from earlier times; see verse 18.
 - His ministry would be “in the spirit and power of Elijah”.
 - Besides being sterile, Elizabeth had passed menopause = a double miracle.
 - Verse 17—“he will go before Him” = the angel affirms that Jesus is Jehovah.
 - b. Accomplished— Lk. 1:57-66.
 - “His name is to be John!”—the Kingdom of God is not a democracy.
 - The eighth day is the best day of a boy’s whole life to undergo minor surgery.
 - The first use that Zacharias made of his voice was to praise God; then the Holy Spirit took over and he began to prophesy.
 - c. Zacharias’ prophecy— Lk. 1:67-79.
 - Verse 70—“prophets . . . since the world began” → Gen. 3:15.
 - Verse 76—Zacharias affirms that Jesus is ‘the Lord’ and ‘the Most High’.
 - Verse 78—99.6% of the Greek manuscripts have “has visited us” instead of “will visit us”—surely, because Jehovah the Son was already in the virgin Mary’s womb.
 - d. The child grows— Lk. 1:80.
2. The birth of Jesus. **4BC**
 - Taking the chronological information contained in the Massoretic Hebrew Text seriously and literally, it would appear that Jesus was born in the year 4,000 of the world = AM 4000 = 4 BC.
 - a. Announced to the virgin Mary— Lk. 1:26-38.
 - In 99% of the Greek manuscripts verse 28 ends with: “Blessed are you among women.”
 - “He will reign over the house of Jacob forever”—the coming of the Creator to this planet is directly linked to the covenant with David and the people of Israel.
 - “Let it be to me according to your word”—Mary agreed, accepted the proposal; it was not something imposed upon her.
 - b. Mary visits Elizabeth — Lk. 1:39-45,56.
 - Elizabeth, full of the Holy Spirit, said: “the mother of my Lord!”—Elizabeth gave a prophecy of confirmation; the point is that Mary was already pregnant, Jehovah the Son was already in her womb.
 - Those three months were a reinforcement for Mary; there was a priest in the house with a considerable knowledge of God’s Word.
 - Mary did not stay to see John’s birth (one wonders why).
 - c. Mary’s “Magnificat”— Lk. 1:46-55.
 - Verse 47—“my Savior”; Mary recognized her need of salvation.
 - Verses 54-55—she links what is happening to the covenant with Abraham.
 - d. An angel instructs Joseph— Mt. 1:18-25.
 - It seems likely that Mary had travelled without telling her parents what had happened, but upon returning she had to tell them (three months pregnant). They being responsible people would have immediately called Joseph to bring him up to date; then they waited for his decision.
 - “Joseph took to him his wife, but did not know her until she had brought forth her firstborn Son.”
 - Verse 25—99.5% of the Greek manuscripts have “her firstborn son” and not “a son”.)
 - e. The birth— Lk. 2:1-7.

¹ For a more complete discussion, please see “Mary’s genealogy—Luke 3:23” in Appendix A of my book, *The Identity of the New Testament Text IV*.

² For my solution to this anomaly, please see “Cainan²—Luke 3:26 X Genesis 11:12” in Appendix A of my book, *The Identity of the New Testament Text IV*.

- “She brought forth her firstborn Son, . . . and laid Him in a manger.”
 - Quirinius really was the governor, in his 1st term (his 2nd term is better known).
- f. Pastors and angels— Lk. 2:8-20.
- The angel said to them: “There is born to you this day . . . a Savior, who is Christ the Lord.” Verse 8 says it was at night; their ‘day’ began at 6 p.m.
 - Verse 14—99.4% of the Greek manuscripts (1627 x 6) have, “on earth peace, good will toward men!” How could there be a greater proof of God’s good will toward our race?! The shepherds spread the word.
- g. Circumcision and presentation— Lk. 2:21-24.
- See Lev. 12:8—the offering was that of the poor, apparently they were not financially able to offer a lamb; which means that they had not yet received the gifts of the magi.
 - The purification was after 40 days—Lev. 12:1-3.
- h. Simeon— Lk. 2:25-35.
- Verse 27—“the custom of the Law”; see Ex. 34;20, Num. 18:16.
 - Verse 33—98.8% of the Greek manuscripts have “Joseph and His mother” and not “His father and mother”.
- i. Ana— Lk. 2:36-38.
- 7 + 84 + 15(?) → Ana would have been over a 100 years old.
- j. The magi— Mt. 2:1-12.
- The magi: “King of the Jews”; Herod: “the Christ”.
 - “When they saw the star they rejoiced with exceedingly great joy”—the star reappeared after two years. They had undertaken an expensive and dangerous journey ‘in the dark’, as it were. Now God confirms that they are on the right road. You can imagine their relief!
 - “Coming into the house”—the family probably stayed in the stable only a few days, maybe just that night; Joseph probably started looking for better quarters the next morning, and given the news that the shepherds spread around the town, the people were probably ready to help.
 - Because the gifts were three, it is common to suppose that the magi were also three, but the Text doesn’t specify that.
- k. The flight to Egypt— Mt. 2:13-15.
- Joseph got right up, packed and left, immediately. A suspicious man like Herod would certainly have sent a spy to keep an eye on the magi. When they took off in another direction, Herod would have been informed within a very few hours. Had Joseph waited until morning, it would probably have been too late.
 - Verse 15, “from Egypt I have called my son”—the quote is from Hosea 11:1, and in that context it refers to Israel, but Jesus was and is God’s Son, literally. O.T. prophecies often have a double reference.
- l. The massacre— Mt. 2:16-18.
- Ramah was a district of Bethlehem; the quote is from Jeremiah 31:15. The birth of the Savior resulted in the massacre of many innocents, and being the fulfilment of prophecy means it was part of the Plan. God’s ways may seem strange to us, but He is under no obligation to explain Himself.
3. The return to Natsareth— Mt. 2:19-23, Lk. 2:39.
- They probably stayed in Egypt only a few months.
 - We know from Luke that Joseph was from Natsareth; his house and business were waiting for him.
 - Matthew 2:23—the stated prophecy cannot be found if you spell ‘Nazareth’ with a ‘z’. The seeming difficulty is an artifact of careless transliteration from Hebrew to Greek to English and back to Hebrew.¹
4. The child grows— Lk. 2:40-52.
- Three days in the temple with the doctors of the Law.
 - Jesus did not apologize (He almost reprimanded His mother).

¹ The name of the town in Hebrew is based on the consonants נצר (*resh, tsadde, nun*), but since Hebrew is read from right to left, for us the order is reversed = n, ts, r. This word root means ‘branch’. Greek has the equivalent for ‘ps’ and ‘ks’, but not for ‘ts’, so the transliteration used a ζ (*zeta*) ‘dz’, which is the voiced counterpart of ‘ts’. But when the Greek was transliterated into English it came out as ‘z’! But Hebrew has a ‘z’, ר (*zayin*), so in transliterating back into Hebrew people assumed the consonants נצר, replacing the correct *tsadde* with *zayin*. This technical information is necessary as background for the solution to the seeming difficulty. Neither ‘Nazareth’ nor ‘Nazarene’, spelled with a *zayin*, is to be found in the Old Testament, but there is a prophetic reference to Messiah as the Branch, *netser*—Isaiah 11:1—and several to the related word, *tsemach*—Isaiah 4:2, Jeremiah 23:5, 33:15; Zechariah 3:8, 6:12. So Matthew is quite right—the prophets (plural, being at least three) referred to Christ as the Branch. Since Jesus was a man, He would be the ‘Branch-man’, from ‘Branch-town’. Which brings us to the word ‘natsorean’. The familiar ‘Nazarene’ (Ναζαρηηνος) [Natsarene] occurs in Mark 1:24, 14:67, 16:6 and Luke 4:34, but here in Matthew 2:23 and in fourteen other places, including Acts 22:8 where the glorified Jesus calls Himself that, the word is ‘Natsorean’ (Ναζωραιος), which is quite different. (Actually, in Acts 22:8 Jesus introduced Himself to Saul as the Natsorean, which Saul would understand as a reference to the Messiah.) I have been given to understand that the Natsareth of Jesus’ day had been founded some 100 years before by a Branch family who called it Branch-town; they were very much aware of the prophecies about the Branch and fully expected the Messiah to be born from among them—they called themselves Branch-people (Natsoreans). Of course everyone else thought it was a big joke and tended to look down on them. “Can anything good . . . ?”

- “My Father”—Jesus knew who He was (He wasn’t discussing carpentry with the doctors of the Law).
 - Verse 43—some 98% of the Greek manuscripts have “Joseph and His mother” and not “His parents”.
5. The ministry of John— Mt. 3:1-12, Mk. 1:1-8, Lk. 3:1-18, Jn. 1:6-8.
- In Mk. 1:1 just three Greek manuscripts, all of inferior quality, omit “Son of God”, against some 1,700 that have the phrase; for all that the eclectic text places the phrase within brackets so as to cast doubt on its legitimacy—just disregard the brackets [in fact, whenever you encounter brackets enclosing a part of the text in your Bible, just disregard them].
 - Mk. 1:2—96.7% of the Greek manuscripts have “in the prophets” and not “in Isaiah the prophet”. Verse 2 cites Malachi 3:1, while verse 3 cites Isaiah 40:3. Most modern versions follow the 3%, creating a seeming discrepancy
 - Evidently John repeated his message many times and would vary the turn of phrase.
 - Mt. 3:10—“already the ax is being laid to the root of the trees”; the Messiah was already present, and He would condemn the Pharisees and Sadducees.
6. The baptism of Jesus— Mt. 3:13-17, Mk. 1:9-11, Lk. 3:21-22. **26AD**
- Matthew gives John’s perspective; Mark and Luke that of Jesus—there was interpretation in the ear, as at Pentecost.
 - Lk. 3:23 → 26 AD.
 - The Trinity is manifested—it was an important confirmation for Jesus.
7. Jesus tested by Satan— Mt. 4:1-11, Mk. 1:12-13, Lk. 4:1-13.
- Matthew gives the correct sequence—Greek words denoting sequence.
 - In more than 99,5% of the Greek manuscripts Lk. 4:4 ends with “but by every Word of God”—the phrase is omitted by the eclectic text.
 - In Mt. 4:10 some 88% of the Greek manuscripts have “get behind Me”. In Lk. 4:8 more than 97% of the Greek manuscripts have “Get behind Me, Satan!”
 - Lk. 4:13—“when the devil had ended every temptation”; Jesus was tested in the three areas: “the lust of the flesh, the lust of the eyes and the pride of life” (1 Jn. 2:16).

C. Jesus begins His ministry, concentrating on Judea.

1. Jesus returns to John.
- a. The witness of John— Jn. 1:15-34.
- In verse 18 five Greek manuscripts (of objectively inferior quality) have ‘an only begotten god’, another two (equally inferior) have ‘the only begotten god’, while some 1,700 have ‘the only begotten son’. Clearly God [as God] was never begotten; Jehovah the Son exists from all eternity. The human part of Jesus was begotten, yes; but the divine part, no—as it says in Isaiah 9:6, “unto us a child is born, unto us a Son is given”. Note the precision: the Son was “given”, not “born”.
- 1) John answers the Pharisees— 19-28.
- “I am neither the Messiah, nor Elijah, nor ‘the prophet’ [Dt. 18:15]”; “Who are you?”—“I am ‘the voice of one calling out: “Make the LORD’s road straight in the wilderness”.”
- 2) John identifies the Messiah— 29-34.
- “Behold the Lamb of God, who takes away the sin of the world!” What a tremendous affirmation! The Sacrifice to end all sacrifices was now physically present in the world.
 - “I have seen and testified that this is the Son of God.” John fulfilled his office.
- b. Jesus calls Andrew, Peter, Philip and Nathaniel— Jn. 1:35-51.
- Beginning at 10 a.m. Jesus invested several hours in two future disciples.
 - “Rabbi, You are the Son of God! You are the King of Israel!” Wow, that was a real switch—from disdainful doubt in verse 46 to faith and submission in verse 49. What caused the change? A mature fig tree’s branches reach to the ground and form a curtain—there is a clear space around the trunk that is cool and private [I have been there]. It was a great place to be alone with God. But for Jesus to see Nathanael there (there were probably hills in between as well) meant that He was supernatural. That statement convinced Nathanael that he was looking at the Messiah, and he immediately declared allegiance.
 - The Text says, “the son of Jonah”. Since Peter obviously had at least one brother, he was not an only son. Perhaps we should understand that Peter was the firstborn. Perhaps 0.5% of the Greek manuscripts (of objectively inferior quality) read “John” for “Jonah” (as in NIV, NASB, LB, TEV, etc.).
 - “Later on you will see the heaven opened and the angels of God ascending and descending upon the Son of the Man.” So far as I know, we have no record of when this took place, but no doubt it did. Jesus addressed Nathanael in particular, “He says to him”, but used the plural, “ye”, about seeing the heaven opened.
 - “The Son of the Man” appears to be a phrase coined by the Lord Jesus to refer to Himself; the Text does say “the son of the man”, which doesn’t make very good sense in English, at first glance, but if “the man” refers to pristine Adam and “the son” to an only pristine descendent, it makes great

sense. It seems to indicate a perfect human prototype, like Adam was before the fall—the human side of the God-man.

2. A wedding in Cana; the first “sign”— Jn. 2:1-11 (12).
- “On the third day”—Counting from when? 1:19-28 happened on one day; 1:29-34 happened the next (2nd) day; 1:35-42 happened the next (3rd) day; 1:43-51 happened the next (4th) day. So the third day here must count from the last day mentioned (1:43-51), although it could (and in Jewish thought probably did) include it. The wedding started that day, but such weddings often lasted several days (and the wine would run out toward the end, if it did). Jesus and His disciples (four?) probably had about an 80-mile walk, 55 miles up the Jordan valley (relatively smooth and straight) and 25 of rougher terrain. Since they did all their traveling on foot, and were therefore used to it, they could easily make the distance in two days.
 - “What is that to you and me, woman?” Jesus was not being disrespectful; this was a normal form of address.
 - “Do whatever He may tell you.” Mary was evidently in a position to issue orders, which leads me to suspect that she was the mother of the bride, which would also explain why Jesus made a special effort to get there. From verse 12 below, it appears that the whole family was there (and the lack of wine was a family problem).
 - “My time has not come yet.” I conclude from 1:43 that Jesus was at that wedding on purpose, and probably had an idea of what would happen. Perhaps He was testing His mother’s faith, and maybe her determination. However, as He declares, He was not yet ready to really go public—He would do that in Jerusalem, as recorded in 2:13-25. He would start with a bang, right in the Temple!
 - “So they filled them to the brim.” That was a lot of water! If it was toward the end of the festivity, there would presumably be a great deal of wine left over. Such excellent wine would bring a good price; perhaps Jesus chose this way to give the new couple a financial boost.
 - Jesus “revealed His glory”. In what sense? As Jehovah the Son He was the Creator of this world. Transforming water into wine was an act of creation. The chemical components that distinguish wine from water had to be created on the spot, and mixed with the water. This “first miraculous sign” was simply tremendous—it revealed Jesus as Creator. However, although presumably all the guests drank of this new wine, being tipsy they may not have realized what went on. Only the disciples, the servants, and of course Mary, knew what had really happened. Apparently this miracle was not broadcast at that time—like Jesus said, not yet. (Neither Matthew, Mark nor Luke were there, but John, the author of this Gospel, probably was; in which case we have an eyewitness account [John and James were partners with Peter and Andrew; so since Peter and Andrew were invited they probably were too].)
 - From verse 12 it appears that Joseph was already dead.
3. The first Passover and purification of temple— Jn. 2:13-25. **27AD**
- The Passover was one (probably the most important) of the three festivals during the year when every God-fearing male had to present himself at the temple in Jerusalem (Deuteronomy 16:16). Often the whole family would go, so perhaps the whole group mentioned in verse 12 went on to Jerusalem. Jesus had just come up from Judea, only to turn around and go back, which gives us some indication of the importance of the wedding in Cana.
 - “Stop turning my Father’s House into a marketplace!” The impression I get is that it was mainly the animals that He drove, not the people; in the next verse He commands the dove-sellers to remove them, presumably still in the cages. The commerce going on in the Temple was crooked, and was under the direction of the religious leaders. What Jesus did was an affront, a direct challenge to their authority. He got their attention! From this moment on they knew about Jesus! What He did was so unexpected, so outrageous, that the Jews didn’t know how to react. Maybe some were just a little afraid He might be the Messiah. (And just maybe a few of them had been there 18 years before and listened to a certain twelve-year-old Boy.)
 - The Lord gives an unexpected meaning to “this temple”, metaphoric, but this prophecy was literally fulfilled.
 - “In three days I will raise it”—since Jesus was referring to His own body, once He was dead how could He do this? His spirit didn’t die, and at the right moment returned to the body and raised it, uniting with it once again (and in so doing He glorified it).
 - “So they believed the Scripture, even the word that Jesus had spoken.” Note that my rendering, “even the word”, has the effect of equating His word with Scripture (there is no O.T. passage that they could be remembering). More precisely, the Lord’s statement in verse 19 was repeated as an accusation three years later, as recorded in Matthew 26:61 and 27:40, and Matthew’s Gospel had already been circulating as Scripture for decades when John wrote. If this line of reasoning is correct, then John is calling Matthew ‘Scripture’! (Of course there was an interval of a number of years (eight) between the resurrection and the publishing of Matthew’s Gospel, but perhaps some didn’t ‘remember’ until they saw it written down.)

4. A conversation with Nicodemus— Jn. 3:1-21.
- “So it is with everyone who has been begotten by the Spirit.” Notice that the Lord is saying here that it is **we** who are to be unpredictable, like the wind, or the Spirit (“comes” and “goes” are in the present tense). If you are really under the control of the Spirit you will do unexpected things, just like He does. We all know of types of Christian that are rigid, totally predictable—the Lord Jesus Christ says that such ‘Christians’ have not been begotten by the Spirit. A word to the wise
 - “Unless someone is begotten from Above”—the basic meaning of the Greek word here, *ανωθεν*, is ‘from up/above’. A lot of people who say that they have been ‘born again’ have never been begotten from Above. ‘Begotten’ refers to the cause; ‘born’ refers to the result—I take it that the Lord is talking about the cause.
 - In verse 15, less than 2% of the Greek manuscripts, of inferior quality, omit “should not be wasted but” (as in NIV, NASB, LB, TEV, etc.). The phrase is repeated in verse 16, but this is a conversation between two Jews and it is standard Hebrew procedure to repeat things. But why do I render “be wasted” instead of “perish”? Well, what do you think “perish” means? It can’t mean ‘to die’, because Christians die. It can’t mean ‘to suffer’, because Christians suffer, etc. Although the Greek verb here, *απολλυμι*, is used in contexts of decay, loss, ruin, destruction, death, I take it that the core idea is ‘waste’—the potential of a person or thing is wasted, does not come to fruition. The potential that your life represents, the reason why you exist, can only be realized if you believe into Jesus—otherwise you will be wasted.
 - In verse 13, about 1% of the Greek manuscripts, of objectively inferior quality, omit “who is in Heaven” (as in NIV, NASB, LB, TEV, etc.). Presumably those copyists couldn’t figure out how Jesus could be on earth and in Heaven at the same time, so they altered the Text. But let’s stop and think about what this verse says—Jehovah the Son came down out of Heaven all right, but when did He go up? If “the Angel of Jehovah” in the O.T. was Jehovah the Son, as I believe, then He had been back and forth many times. In John 5:19 Jesus said that He could only do what He saw the Father do—so when and how could Jesus see the Father? Even though Jehovah the Son was in the human body of Jesus Christ, evidently there was some sense in which He was also in Heaven; He existed there. Well, that’s what John 1:18 says, “who exists in the bosom of the Father”.
 - The opposite of ‘eternal life’ is not ‘non-eternal life’, it is ‘eternal death’. But ‘death’ does not mean ‘cease to exist’—the human spirit, the image of the Creator, is immortal, it exists forever. There are but two destinies for the human being—unending life or unending death. The central idea in ‘death’ is separation; physical death means the spirit is separated from the body; spiritual death means the spirit is separated from the Creator, forever. The essence of ‘life’ is to be in communion with the Creator, so we can start enjoying our eternal life right here, right now.
5. John testifies again— Jn. 3:22-36.
- “Because there was plenty of water there”—to this day there is plenty of water in the Aijalon valley, some 15-20 miles WNW of Jerusalem (Salem is an ancient name for Jerusalem; see Genesis 14:18 and Hebrews 7:1)—perhaps that is where it was. I take it that Jesus and John were in the same area, at this point.
 - “He who comes from above all is above all.” “The Father loves the Son and has given all things into His hand.” John obviously had a pretty good understanding of who Jesus was.
 - There are differing opinions about where the Baptizer’s speech ends—the rest would then be a commentary by the author, John. The verbs in the present tense in verse 32 tip the decision in favor of the Baptizer—John would have had to use a past tense. I take it that the Baptizer’s speech goes through verse 35, at least. Verse 36 could be an editorial comment by John, but I see no reason in the Text for taking the verse away from the Baptizer. Notice the verb ‘will remain’; the only way out is to obey the Son.
 - “He who does not obey the Son shall not see life, but the wrath of God abides on him.” The Text has “disobeying”, not ‘disbelieving’. ‘Believing into’ has to do with commitment, with identification, with relationship. If you enter into a relationship with the Sovereign of the Universe, He is the **Boss**. Either you obey or bad things start to happen to you.
6. John is imprisoned— (Mt. 14:3-5) (Mk. 6:17-20) Lk. 3:19-20, (Jn. 3:24).
- Luke is out of sequence because in his account these two verses constitute an historical aside, and should be placed within parentheses in the Text.
7. Jesus leaves Judea for Galilee— Mt. 4:12 Jn. 4:1-4.
- It was John’s imprisonment that motivated His strategic withdrawal into Galilee; a different province with a different governor. If the Pharisees knew that Jesus was doing more than John, then Herod would also know.
 - “He needed to go through Samaria”—He could have gone up the coast and avoided most of the mountains, but He “needed” to go through Samaria. Probably because the Father told Him to—it was harvest time in Sychar.
8. Jesus and the Samaritans— Jn. 4:5-6.

- “It was about 6 p.m.” Since John elsewhere always uses Roman time, I assume that he does so here as well. The Text has “the sixth hour”. Many versions put “noon”, which reflects Jewish time. But the Text says Jesus was worn out, which agrees better with a full day’s walk than with a half day’s walk. The distance between Salem and Sychar was probably about 35 miles, as the crow flies, but since the whole distance was over accidented terrain, the walking distance would be a good deal more. They had walked some 50 miles in twelve hours. Like the Text says, He was tired! And He was hot and thirsty. John emphasizes that as a human being He felt the full effects of the day.
- a. The woman— Jn. 4:7-29.
 - 1) “Give Me a drink”— 7-15.
 - Verse 10, “living water” → “a fountain of water springing up into eternal life”, verse 14. That is what the Text says, “into eternal life”. Eternal life is a quality of life, more precisely a life in communion with the Father. The picture is not necessarily of a geyser, water spouting up, but there has to be a constant flow. As our capacity increases the flow should also increase. Of course the water must be shared with others, or we become stagnant.
 - 2) “Go, call your husband”— 16-26.
 - “You spoke the truth there!” Dear me! Would you say that Jesus was making a special effort not to hurt her feelings? But He knew what He was doing, as verse 29 makes clear. So how about us? Are we prepared to hurt people’s feelings?
 - “God is Spirit, and those who worship Him must worship in spirit and truth; the Father seeks such to worship Him.”¹
 - “The woman: ‘I know that Messiah (called Christ) is coming’—Jesus: ‘I who speak to you am He’.”²
 - 3) “Could this be the Christ?”— 28-29.
- b. The disciples— Jn. 4:27,31-38.
 - “My food is to do the will of Him who sent Me, and to finish His work.” The Lord was totally committed to the Father’s will and game plan; His daily life revolved around it (it was His ‘food’). In His excitement at seeing the plan for Sychar unfold He forgot His physical hunger.
 - Verse 36, “fruit into eternal life”—that is what the Text says, “into eternal life”. Sure, Jesus is talking about harvesting souls, gathering them into the Kingdom—when someone is born from Above everyone who participated in the process is glad.
- c. The Samaritans— Jn. 4:30,39-42.
 - “We know that this is indeed the Christ, the Savior of the world.” All right! They got the message! About 0.5% of the Greek manuscripts, of objectively inferior quality, omit “the Christ” (as in NIV, NASB, LB, TEV, etc.).

D. Jesus concentrates His ministry in Galilee.

1. He arrives in Galilee— Mk. 1:14-15, Lk. 4:14-15, Jn. 4:43.
 - “The time is fulfilled, and the Kingdom of God has approached. Repent and believe in the Gospel.” John, His herald, is in prison—his ministry and function have ended. So Jesus takes up John’s message and continues with it.
2. He is rejected in Nazareth— Lk. 4:16-30 (Jn. 4:44).³
 - He interrupts the reading of Isa. 61:2 at a comma, because “the day of vengeance” relates to His 2nd coming—‘the great parenthesis’.
 - In verse 18 perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit “to heal the brokenhearted” (as in NIV, NASB, LB, TEV, etc.).

¹ The Father “is looking” for those who will worship Him in spirit and truth. It may be that we have here a window on the reason why God created a race such as ours—persons in His image with the capacity to choose. God “is looking” for something, which means He does not have it, at least not automatically, nor in sufficient quantity. I take it that He wants to be appreciated for who He is, but to have meaning such appreciation can’t come from robots—it has to be voluntary. So He created a type of being with that capacity, but He had to take the risk that such a being would choose not to appreciate Him. Unfortunately, most human beings make the negative choice, and with that negative choice come all sorts of negative consequences. Ever since Adam humans are born with an inclination toward sin, so for someone to choose to appreciate God is definitely not automatic, nor even easy. No one can reasonably accuse God of having ‘stacked the deck’ in His own favor, of ‘buying votes’—He seems to have done just the opposite. If a human being, against his natural inclination, chooses to appreciate God, then He receives what He is looking for. “In spirit and truth” presumably means that it can’t be faked, can’t be forced, can’t be merely physical, can’t be merely emotional (though both body and emotions can, and often will, be utilized).

² As recorded in the four Gospels, this is the first time Jesus declares bluntly that He is the Messiah, and He does it to a woman, and a Samaritan one at that! That woman had had her ups and downs, but was no dummy; that the people of the town listened to her indicates that she had influence. Jesus knew what He was doing.

³ I believe that the episode recorded in Luke 4:16-30 took place between verses 43 and 45 here (John 4), and verse 44 is an echo of Luke 4:24. From Sychar Jesus went directly to Natsareth, was rejected there, and proceeded to Cana (I suspect that He had a brother-in-law living there). Verse 45 is a summary statement, after the fact. [Of course He was born in Bethlehem, Judea, but I doubt that He is referring to it as ‘his own country’.]

- It appears that Jesus antagonized them on purpose. Why? I see two possible answers: to remove any claim to special privilege that they might harbor because of being His home town; to be personally free from possible pressure arising from such a claim. In fact He moved out, choosing Capernaum as His base of operations.
 - “Passing through the middle of them, He went on His way”—now how did that happen? To throw Him down, someone would have to be holding Him, probably a man on each arm, and they had gotten Him there by force, and He was surrounded. Obviously the Lord made use of supernatural power to free Himself from that situation—He had come to this world to die, all right, but not then and not in that way.
3. The nobleman’s son (2nd sign in Galilee)— Jn. 4:45-54.
- Just with His word Jesus cured someone in another city.
 - Up to here perhaps one year of His public ministry has passed, a period that the other three Gospels pass over without comment.
4. The ministry in the Capernaum area.
- a. Jesus settles there— Mt. 4:13-17.
 - b. Peter, Andrew, James & John—Mt. 4:18-22, Mk. 1:16-20.
 - “Follow Me and I will make you fishers of men.”
 - c. He expels demons in Capernaum— Mk. 1:21-28, Lk. 4:31-37.
 - A man “with an unclean spirit” not “possessed by an unclean spirit” (Mk.).
 - d. He cures Peter’s mother-in-law— Mk. 1:29-31, Lk. 4:38-39.
 - “Immediately she arose and served them”—Jesus undid the consequences of the fever.
 - e. He heals many others— Mk. 1:32-34, Lk. 4:40-41.
 - He didn’t allow the demons to speak.⁴ He would lay hands on the sick (Lk. 4:40), but the demons He expelled with a word (Mt. 8:16). In Lk. 4:41 perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit “the Christ” (as in NIV, NASB, LB, TEV, etc.).
 - f. He retires to pray— Mk. 1:35-38, Lk. 4:42-43.
 - Mk. 1:34-35 makes clear that we have a chronological sequence.
5. A tour of Galilee— Mt. 4:23-25, Mk. 1:39, Lk. 4:44.⁵
6. A miraculous catch— Lk. 5:1-11.
- The crowd pressed about Him “to hear the word of God”—they were hungry.
 - Presumably some on the beach heard the conversation between Jesus and Peter, so no one went away. I suppose that the ‘sermon’ occurred right after the catch.
 - Verse 5—Peter was the professional here, and figured he knew better than Jesus (and he was tired), but he does obey. However, Jesus had said to let down ‘nets’ (pl), but Peter let down only one. (Actually, Jesus put ‘let down’ in the plural, so there was at least one other in the boat, unless it was really His intention that both boats should go out.)
 - Verse 11—there would be employees to take care of the fish.
7. The sermon on the mount— Mt. 5:1-2.
- Curiously, only Matthew records this discourse; Lk. 6:17-49 records another occasion.
 - a. The beatitudes— Mt. 5:3-10.
 - Verses 3-10 are in the 3rd person, so are presumably of general application.
 - b. “Blessed are you (pl.)”— Mt. 5:11-12.
 - From verse 11 on the Lord Jesus utilizes the 2nd person plural—at this point He directs His words specifically to His disciples.
 - c. “Salt and light”— Mt. 5:13-16.
 - We are to propagate the values of our King. ‘Christians’ who have caved in to the world’s values and life style are like insipid salt—good for nothing except to be thrown out. The implications of this have become increasingly serious in today’s world.
 - Nowadays if you stand up for Biblical values you will probably be persecuted, not praised; but the darker the night, the farther a light can be seen.
 - d. Christ and the Law— Mt. 5:17-20.
 - “Not one iota nor one tittle shall pass away from the Law . . .” The Lord here makes an impressively strong statement about the preservation through time of the precise form of the

⁴ I find this to be curious: the demons kept telling the truth about Jesus, but He evidently didn’t want testimony from that quarter. But it seems that the demons felt compelled to identify Him—I wonder why.

⁵ Around 4% of the Greek manuscripts read Judea rather than Galilee, possibly influenced by Lectionaries. There is confusion among the 4% such that the prepositional phrase as given in UBS is read by less than 1%. However, Jesus was in Galilee (and continued there), not in Judea, as the context makes clear. In the parallel passage, Mark 1:35-39, all texts agree that Jesus was in Galilee. Thus UBS³ contradicts itself by reading Judea in Luke 4:44. Bruce Metzger makes clear that the UBS editors did this on purpose when he explains that their reading “is obviously the more difficult, and copyists have corrected it . . . in accord with the parallels in Mt 4:23 and Mk 1:39.” Thus the UBS editors introduce a contradiction into their text which is also an error of fact. This error in the eclectic text is reproduced by LB, NIV, NASB, NEB, RSV, etc. NRSV adds insult to injury: “So he continued proclaiming the message in the synagogues of Judea.”

Sacred Text. Since our only access to the meaning is through the form, any alteration in the form will alter the meaning. One of the most effective ways of annulling a commandment is to corrupt the Text—something Satan understands quite well.

- The scribes and Pharisees will not go to Heaven.
- e. Reconciliation— Mt. 5:21-26.
 - To get angry without cause = injustice → God judges injustice.⁶ “Numbskull!” = offense → court case. “You absolute idiot!” = an offense against God, denigrating His image⁷ → could take you to Hell.
- f. Adultery and divorce— Mt. 5:27-32.
 - “Fornication” and “adultery” cover distinct semantic areas—the 1st does not include the 2nd.
- g. Do not swear— Mt. 5:33-37.
 - “Yes”, yes, “No”, no; whatever is more than these is from the evil one! Do we really believe this? If not, we had better go back to the drawing board.
- h. Do not retaliate— Mt. 5:38-42.
- i. Love your enemies— Mt. 5:43-48.
 - In verse 44 more than 99% of the Greek manuscripts have the more complete reading: “Love your enemies, bless those who curse you, do good to those who hate you and pray for those who spitefully use you and persecute you.”
 - Verse 48—“perfect”: the Father is the point of reference, we are to be like He is.⁸ [“I am not able to sin” VS “I am able not to sin.”]
- j. Religious ostentation— Mt. 6:1-8.
- k. A model prayer, and fasting— Mt. 6:9-18.
 - In verse 13 the eclectic text omits: “because yours is the kingdom and the power and the glory forever. Amen”—following 1% of the Greek manuscripts, of inferior quality.
- l. Treasure, eye and owner— Mt. 6:19-24.
 - Of course we have two eyes, but the Text has “eye” in the singular. I take it that the reference is to the way we interpret what we see (which is our real 'eye')—two people, one pure and one vile, observing the same scene will give very different interpretations to it.⁹
- m. Do not be anxious— Mt. 6:25-34.
 - “Seek first the kingdom of God”—as in 99% of the Greek manuscripts.
- n. Do not judge unjustly— Mt. 7:1-5.¹⁰
- o. Pearls aren't for pigs— Mt. 7:6¹¹
- p. Ask and do— Mt. 7:7-12.
- q. The two ways— Mt. 7:13-14.
 - “Narrow is the gate . . . that leads to life, and there are few who find it.”
- r. Good and bad trees— Mt. 7:15-23.

⁶ Less than 2% of the Greek manuscripts, of inferior quality, omit “without cause” (as in NIV, NASB, LB, TEV, etc.). NIV, NASB and LB favor us with a footnote informing us that “some manuscripts” add ‘without cause’—by “some” they mean 98% of them!! More serious, the shorter text has the effect of forbidding anger, which would contradict other Scriptures (Ephesians 4:26, Psalm 4:4) and the Lord’s own example (Mark 3:5).

⁷ **However**, note that the Lord is talking about saying this to a brother. He Himself applied this term to the scribes and Pharisees in chapter 23. Verses 22-24 deal with how we treat ‘brothers’. Consider James 4:11-12: “Brothers, do not speak evil of one another. Because the one speaking against a brother and judging his brother speaks against a law and judges a law. So if you judge a law you are not a law-doer but a judge. The Lawgiver and Judge is One, the One who is able to save and to destroy. So who are you (sg) to be judging someone who is different?” I was surprised to find the Greek *ετερος* here, which usually refers to a different kind. I personally don’t enjoy dealing with ‘brothers’ who are too different; I would rather question whether they are really ‘brothers’ at all! But James tells me not to do that. Each person is different (background, experiences, personality, training) and we must recognize that God can and will deal differently with different people. He uses one ‘law’ with me, another ‘law’ with you, and so on. A law is a set of rules or demands, so when I judge a brother I am questioning the way (‘law’) that God is working on him. As He is both Lawgiver and Judge, I will have to answer to Him for how I judged my ‘brothers’. (For ‘different one’ the eclectic text currently in vogue has ‘neighbor’, following some 12% of the Greek manuscripts [as in NIV, TEV, LB, NASB, etc.])

⁸ A standard is a standard; it is not invalidated just because we may feel that it is unattainable. Comparing this passage with texts like Deuteronomy 7:10, “He repays those who hate Him to their face”, and Psalm 5:5-6, “You hate all workers of iniquity”, I take it that we must distinguish between personal enemies (those who oppose us for personal reasons) and enemies of God and His truth. To be like the Father we also must hate workers of iniquity (because of the consequences to others).

⁹ Evil” here has the idea of malignant—aggressively evil. Someone with a malignant mind will give an evil interpretation to everything he sees, and in consequence his being will be filled with unrelenting darkness. Compare Titus 1:15.

¹⁰ Can you have a ‘plank’ in your eye without knowing it? (The tiniest bit of grit is an unbearable irritant.) When a person does not want to admit or correct his own failures, it is standard defensive procedure to call attention to the failures of others.

¹¹ This verse may be a chiasmus, ab,ba. But just who are ‘the dogs’ and ‘the pigs’? A pig will sniff the pearl and perhaps think it a stone—not being edible the pig will ignore it and it will get trampled into the mud. So a ‘pig’ is someone who is incapable of recognizing or appreciating the ‘pearl’—the reaction will be one of total indifference. So don’t waste your time. In contrast a ‘dog’ reacts in an aggressively hostile manner against what is ‘holy’. So a ‘dog’ is presumably someone who is committed to evil and will therefore attack what is holy. In general our media today are controlled by ‘dogs’. So don’t innocently offer what is holy to a ‘dog’—you’ll get chewed up! Anyone who has sold out to Satan will almost certainly have a resident demon, and we have the authority to bind such.

- It is “he who **does** the will of my Father” who “shall enter the kingdom of heaven.”¹²
- s. The two foundations— Mt. 7:24-27.¹³
- 8. The people’s reaction— Mt. 7:28-29.

E. The hinge: proof, evaluation, rejection, blasphemy, denunciation.

1. The leper, “as a proof”¹⁴— Mt. 8:1-4, Mk. 1:40-45, Lk. 5:12-15 (16).
 - Jesus accepted the worship; an angel will not.
2. A centurion’s servant— Mt. 8:5-13.
 - Although very similar to the account in Luke 7:1-10, close attention to the contexts and details indicates that they are distinct.
3. Peter’s mother-in-law, again— Mt. 8:14-15.
 - It has often been assumed that Matthew’s account here is parallel to those in Mark 1:29-31 and Luke 4:38-39, but close attention to the contexts has convinced me that Matthew’s account took place some time after that in Mark and Luke. In that event, Jesus healed the woman twice, which means that just because God heals you one time, it does not mean that you will never get sick again.
4. Many others healed— Mt. 8:16-17.
5. The paralytic (the evaluation)— Mt. 9:2-8, Mk. 2:1-12, Lk. 5:17-26.
 - The ‘proof’ produced the desired effect.
 - The paralytic didn’t ask for forgiveness, he wanted healing—to forgive his sins was a tactical choice.
 - Matthew, a Jew writing to Jews, organizes the subject matter thematically, not sticking to a chronological sequence. Mark, a Jew, but writing to the Roman world, always follows the chronological sequence. Luke, a Greek (apparently) writing for Greeks, also follows the chronological sequence, with a few exceptions. Those three have a lot of material in common but not always in the same order. John appears to have written in order to complement the others, furnishing new material; he also follows the chronological order.
6. Matthew called, makes banquet—Mt. 9:9-13, Mk. 2:13-17, Lk. 5:27-32.
7. Fasting, “cloth, wineskins”— Lk. 5:33-39.
8. Jesus returns to Jerusalem—(the 2nd Passover) Jn. 5:1. **28AD**
9. A paralytic of Bethesda— Jn. 5:2-15.
 - Fully 99% of the Greek manuscripts read the familiar ‘Bethesda’, and this name is attested by the 1st century Copper Scroll from Qumran. The so-called ‘critical text’ (UBS and N-A) serves up the pitiful ‘Bethzatha’, following just five Greek manuscripts (as in TEV, RSV, Jer., etc.). The UBS editors have introduced an historical error into their text on the flimsiest of evidence, even going against their favorites, P⁷⁵ and B.
 - About 0.8% of the Greek manuscripts, of objectively inferior quality, omit the last clause of verse 3 and all of verse 4 (as in NIV, NASB, LB, [TEV], etc.). But obviously all those people wouldn’t stay there (in discomfort) day in and day out, year in and year out, if nothing was happening. Obviously people got healed (from serious diseases), and verse 7 makes clear that it had to do with the stirring of the water—so why didn’t those manuscripts omit verse 7 as well?¹⁵
10. Jesus and the Jews— Jn. 5:16-47.
 - a. The Jews want to kill Jesus— 16-18.
 - b. Jesus affirms that He is equal with God— 19-23.
 - c. It is the Son who will judge— 24-30.
 - d. Four witnesses to Jesus— 31-40.
 - e. The Jews are accused by Moses— 41-47.
 - Jesus places Moses’ writings on a level with His own word.
11. Jesus is Lord of the Sabbath— Mt. 12:1-8, Mk. 2:23-28, Lk. 6:1-5.
12. Jesus heals on the Sabbath— Mt. 12:9-13, Mk. 3:1-5, Lk. 6:6-10.
13. P and H plot to kill (the rejection)- Mt. 12:14, Mk. 3:6, Lk. 6:11.

¹² The Lord uses ‘rotten’ and ‘evil’ (or ‘malignant’) because He is really talking about people, not trees. The Lord is very clear about the eternal destiny of people who don’t produce good fruit. Remember Ephesians 2:8-10—we are not saved by good works, but we are indeed saved for good works; if we don’t produce, we aren’t saved.

About verse 22, Evidently they did indeed cast out demons and perform mighty works—so if it wasn’t by God’s power, by whose power was it? Could it be that Satan works with those who think they are serving the Lord but are really ‘lawless’, to confirm them in their error? When we don’t do things God’s way we are being ‘lawless’.

¹³ Here again, we have to do the words. Note that both houses had to face the same circumstances, but the verbs are different. Everyone faces adversity in this life—your foundation determines the outcome. Why do the adverse circumstances ‘attack’ one house, but only ‘beat on’ the other? The verb ‘attack’ implies an intelligence ordering the circumstances.

¹⁴ As a proof about what? This would be the first time in the life of the priest that anyone had done this, because lepers didn’t get better. Who but the Messiah could heal leprosy? That they got the point is indicated by the examining council that is described in Luke 5:17.

¹⁵ The UBS editions do us a considerable disservice by following a very small minority of manuscripts and making the angel “of the Lord”. Since angels can be good or fallen, it seems most likely to me that the angel involved was fallen. A capricious, occasional healing condemned all those people to added suffering (being at the pool instead of the comfort of home), including the frustration and despair of those who never made it (like the man Jesus healed). A sadistic procedure is just like Satan.

14. Jesus heals by the sea— Mt. 12:15-21, Mk. 3:7-12.
15. He chooses the twelve— Mk. 3:13-19, Lk. 6:12-16.
 ● He would entrust the future of the Church to them.
16. The sermon on the plain (not the mount)— Lk. 6:17-49.
 ● “Came down” here VS “went up” in Mt. 5:1.
- Preamble— 17-19.
 - Blessing and woe— 20-26.
 - Love your enemy— 27-36.
 - Don’t judge unjustly— 37-45.
 - The two foundations— 46-49.
17. A centurion’s slave— Lk. 7:1-10.
18. The son of a widow— Lk. 7:11-17.
19. Jesus eulogizes John Baptist— Mt. 11:2-19, Lk. 7:18-35.
 ● At the end of Mt. 11:19, instead of “her children”, just 0.5% of the Greek manuscripts, of inferior quality (objectively so), have “her works” (as in NIV, NASB, LB, TEV, etc.).
 ● In Mt. 11:14 the correct rendering is “who is to come”.
20. He denounces three cities— Mt. 11:20-24.
 ● In verses 23-24 Jesus illustrates Mt. 10:14-15—He gives the example.
21. Personal discipleship— Mt. 11:25-30.
22. Simon, the Pharisee— Lk. 7:36-50.
23. In a house (perhaps His own)— Mk. 3:20-21.
24. A demoniac cured, P blaspheme- Mt. 12:22-32,¹⁶ Mk. 3:22-30.
25. Jesus denounces the Pharisees--Mt. 12:33-42.
26. “Seven others worse”— Mt. 12:43-45.

F. Jesus takes the offensive.

- This could be a transitional phase; He uses parables but still tells the disciples to preach the Kingdom as being near.
- New relationships— Mt. 12:46-50, Mk. 3:31-35, Lk. 8:19-21.
 - The parables— Mt. 13:1-2, Mk. 4:1-2,33-34, Lk. 8:4.
 ● Mt. “On the same day”—Matthew and Mark presumably have the correct order VS Luke.
 - The sower— Mt. 13:3-9, Mk. 4:3-9, Lk. 8:5-8.
 - Why parables?— Mt. 13:10-7,34-5, Mk. 4:10-12, Lk. 8:9-10.
 ● So that the people would not understand; Jesus changes direction in His ministry.
 ● Items b. and c. presumably come after h. in actual chronological sequence.
 - “The sower” explained— Mt. 13:18-23, Mk. 4:13-20, Lk. 8:11-15.
 - Wheat and tares— Mt. 13:24-30,36-43.
 ● “The reapers are the angels” (see 13:49-50).
 - The lampstand— Mk. 4:21-25, Lk. 8:16-18.
 - Growth and harvest— Mk. 4:26-29.
 - A grain of mustard seed— Mt. 13:31-32, Mk. 4:30-32.
 - Leaven— Mt. 13:33.
 - Further parables— Mt. 13:44-52.
 ● These 4 parables appear to have been given on another occasion.
 - The scribe— Mt. 8:18-22.
 ● Although this is similar to Lk. 9:57-62, I believe they were distinct occasions.
 - The temptest— Mt. 8:23-27, Mk. 4:35-41, Lk. 8:22-25.
 - The “legion”— Mt. 8:28-9:1, Mk. 5:1-21, Lk. 8:26-40.
 - Fasting, “cloth, wineskins”— Mt. 9:14-17, Mk. 2:18-22.
 ● Although very similar to Lk. 5:33-39 [E.7], Matthew’s grammar seems to require that verse 18 follow right after verse 17 here. Mark could go in E.7 with Luke, but since the wording in Luke is a bit different and Mark is closer to Matthew, I am placing Mark here. So this becomes the only episode that Mark puts out of sequence (if it doesn’t go in E.7), but this is understandable in that the two episodes are virtually identical. Jesus must have used the illustrations of “cloth” and “wineskins” many times.)
 - A hemorrhage and a dead girl— Mt. 9:18-26, Mk. 5:22-43, Lk. 8:41-56.
 - Two blind men— Mt. 9:27-31.
 - A demoniac healed— Mt. 9:32-34.

¹⁶ Although the material in Luke 11:14-32 is very similar to that given in Matthew 12:22-45, it is not identical, and to place it here would be a rather large dislocation. Whereas items 24-26 here happened in Galilee, the events in Luke 11 happened in Judea, about 1.5 years later. It is natural that such a serious subject would be treated in both places, and in a similar sequence.

10. A visit to Natsareth— Mt. 13:53-58, Mk. 6:1-6^a.
11. A tour of Galilee— Mt. 9:35-38, Mk. 6:6^b, Lk. 8:1-3(?).
12. The Twelve sent out— Mt. 10:1-5^a, Mk. 6:7,12-13, Lk. 9:1-2,6.
- a. Commissioned— Mt. 10:5^b-15, Mk. 6:8-11, Lk. 9:3-5.
- In Mt. 10:8 some 94% of the Greek manuscripts do not have “raise the dead”.
- b. Prophetic orientation— Mt. 10:16-42.
- Mt. 10:16-42 appears to be medium to long range prophecy.
13. The tour continues— Mt. 11:1.
14. Herod and John’s death— Mt. 14:1-12, Mk. 6:14-29, Lk. 9:7-9.
15. The Twelve return— Mk. 6:30-31, Lk. 9:10.
16. Bread for 5,000 men— Mt. 14:13-21, Mk. 6:32-44, Lk. 9:11-17, Jn. 6:1-14.
- This happened near Tiberius—Jn. 6:23.¹⁷
17. Jesus retires to pray— Mt. 14:22-23, Mk. 6:45-47, Jn. 6:15.
- The disciples embark and go in the direction of Capernaum (Jn. 6:17), but passing by they land at Bethsaida (Mk. 6:45).
18. Jesus walks on water— Mt. 14:24-33, Mk. 6:47-52, Jn. 6:16-21.
19. In Genesaret— Mt. 14:34-36, Mk. 6:53-56.
- They cross back over, from Bethsaida to Genesaret—Mk. 6:53 (6:45).
20. Discourse in Capernaum (see verse 59)— Jn. 6:22-71.
- a. The people look for Jesus— 22-25.
- b. The Bread of Life— 26-35.
- The Bread of Life that came down from Heaven and gives eternal life.
- c. The will of the Father— 36-51.
- In verse 47 about 0.5% of the Greek manuscripts, of objectively inferior quality, omit “into me” (as in NIV, NASB, TEV, etc.). But the object of one’s belief is of the essence; it is impossible to live without believing in something, so everyone believes. The reading of the so-called ‘critical text’ opens the door to universalism—the more so since the Lord is making a formal statement about how to be saved.
- d. Eat flesh, drink blood— 52-59.
- e. “You have the words of eternal life”— 60-71.
- Jesus “sifts” His disciples—many turn back.
21. (A secret trip to Jerusalem; the third Passover)—(Deut. 16:16) (Jn. 6:4, 7:1). **29AD**
- See Mk. 7:1—Pharisees and scribes from Jerusalem.
22. He answers the scribes and P— Mt. 15:1-9, Mk. 7:1-13.
23. That which contaminates— Mt. 15:10-20, Mk. 7:14-23.
24. A Canaanite woman— Mt. 15:21-28, Mk. 7:24-30.
25. In Decapolis— Mt. 15:29-31, Mk. 7:31-37.
- Mark selects one of many cases—in this one, Jesus both touched and spit!
 - Jesus gave him the language as well, if he was born deaf.
26. Bread for 4,000 men— Mt. 15:32-39, Mk. 8:1-10.
- In Mt. 15:39 perhaps 0.5% of the Greek manuscripts, of objectively inferior quality, have “Magadan” instead of “Magdala”. The parallel passage in Mk. 8:10 says, “the region of Dalmanutha”—I suppose that Magdala was a town within that region.
27. The “sign of Jonah”— Mt. 16:1-4, Mk. 8:11-13.
- Pharisees and Sadducees were theological/political enemies, but they gang up against Jesus. He calls them ‘malignant’—they are aggressively evil.
28. Pharisee ‘leaven’— Mt. 16:5-12, Mk. 8:14-21.
29. In Bethsaida— Mk. 8:22-26.
- See Mt. 11:21-22; Jesus had already cursed Bethsaida—He went outside the town to heal, and forbid witness in the town. Perhaps 0.5% of the Greek manuscripts, of objectively inferior quality, omit “nor tell anyone in the town”.
 - Jesus did a partial cure on purpose.
- G. Jesus ministers on the basis of His impending death** (now openly declared).
1. Peter’s confession— Mt. 16:13-23, Mk. 8:27-33, Lk. 9:18-22.
- Jesus forbids His disciples to say that He is the Christ!—Mt. 16:20 (Mk. 8:30, Lk. 9:21).
2. The price of discipleship— Mt. 16:24-27, Mk. 8:34-38, Lk. 9:23-26.
- Jesus ‘tells it like it is’; He is hard on the disciples (1 Cor. 3:11-15).
 - How much does it cost **not** to be a disciple of Christ?

¹⁷ The four accounts surrounding the feeding of the 5000 offer some seeming discrepancies. For my solution, please see “Bethsaida or Tiberius?” in Appendix A of my book, *The Identity of the New Testament Text IV*.

3. The transfiguration— Mt. 16:28-17:13, Mk. 9:1-13, Lk. 9:27-36.
 - The disciples sleep while Jesus prays; they spent the night on the mount (Lk. 9:37).
4. A demonized boy— Mt. 17:14-21, Mk. 9:14-29, Lk. 9:37-43^a.
 - “Faithless and perverse generation!” “If you had faith like a mustard seed *has*.”
 - In Mk. 9:29 just four manuscripts of inferior quality, against 1700, omit “and fasting”. Perhaps 0.5% of the manuscripts omit Mt. 17:21.
5. Jesus predicts His death, again— Mt. 17:22-23, Mk. 9:30-32, Lk. 9:43^b-45.
 - Lk. and Mk./Mt. may record separate occasions.
6. Money from a fish— Mt. 17:24-27.
 - Presumably someone had lost the coin in the sea. The coin, a *στατηρ*, was the exact amount to pay for two people.
7. Faith and humility— Mt. 18:1-5, Mk. 9:33-37, Lk. 9:46-48.
8. If not against us, on our side— Mk. 9:38-41, Lk. 9:49-50.
9. Offenses bring woe— Mt. 18:6-9, Mk. 9:42-50.
 - Some 96% of the Greek manuscripts have verses 44 e 46 (Mk. 9) without question.
10. More about offenses— Mt. 18:10-20.
11. Forgive seventy times seven— Mt. 18:21-35.
12. His brothers don’t believe— Jn. 7:2-9.
 - In verse 8 perhaps 3% of the Greek manuscripts, of inferior quality, omit “yet” (as in NASB, TEV, RSV, etc.). The reading of the so-called ‘critical’ text has the effect of ascribing a falsehood to Jesus, since He did in fact go to the feast (and doubtless knew what He was going to do). Among the 97% are P^{66,75} and B—since the UBS editors usually attach the highest value to P⁷⁵ and B, isn’t it strange that they reject them in this case?
13. Jesus leaves Galilee— Mt. 19:1, Mk. 10:1, Jn. 7:10.
 - Mt. and Mk. pass over the events recorded in Lk. 9:51-16:17 and Jn. 7:11-10:39.
14. He is rejected in Samaria— Lk. 9:51-56.
15. What it takes to be a “disciple”— Lk. 9:57-62.
 - “No one, having put his hand to the plow and looking back, is fit for the kingdom of God.” Although this is similar to Mt. 8:18-22, they appear to be distinct occasions.
16. The feast of Tabernacles— Jn. 7:11-43. **29AD**
 - a. Jesus teaches in the temple— Jn. 7:14-36.
 - Compare verse 17 with Heb. 11:6; “rivers of living water”.
 - 1) Moses against the Jews— 19-24.
 - 2) Public opinion is divided— 25-36.
 - b. The last day of the feast— Jn. 7:37-43.
17. An attempted arrest— Jn. 7:44-53.
18. A dirty plot— Jn. 8:1-11.
 - Some 85% of the Greek manuscripts have verses 7:53-8:11 without question; the turn of phrase in verse 12 requires their presence; they clearly form part of the original text (it is virtually impossible, statistically, that such an “intrusion” should come to dominate 85% of the transmission).
19. “The Light of the world”— Jn. 8:12-59.
 - a. “You will die in your sins”— 21-29.
 - b. “The Truth will set you free”— 30-38.
 - c. “You are of your father, the devil”— 39-51.
 - d. “Before Abraham existed, I AM”— 52-59.
20. Blind from birth— Jn. 9:1-41.
 - a. “Who sinned?”— 2-5.
 - b. The blind man is cured— 6-12.
 - c. The Pharisees research— 13-17.
 - d. Evasive parents— 18-23.
 - e. Ex-blind man instructs Pharisees— 24-34.
 - f. Jesus affirms His divinity— 35-41.
21. “The good shepherd”— Jn. 10:1-21.
 - “I am the door”; “I am the good shepherd”; “No one takes my life from me, I lay it down of myself.”
22. The seventy sent out— Lk. 10:1-16.
 - Evidently there was an interval between items 22 and 23, but it is difficult to know if any other items should be placed here. The items that follow that only Luke records are not chronologically dependent, so the exact order is not of the essence.
 - “Whoever rejects you, rejects me.”
23. The seventy return— Lk. 10:17-24.
 - “I saw Satan fall like lightning from heaven.” “I **give** you the authority . . .” (as in 97.5% of the Greek manuscripts)—shall we believe Him?

24. The good Samaritan— Lk. 10:25-37.
25. Martha and Mary— Lk. 10:38-42.
26. A model prayer— Lk. 11:1-4.
- The situation here is different from Mt. 6:9-15.
 - Most modern versions, following a mere 1% of the Greek manuscripts, of objectively inferior quality, seriously truncate this prayer by omitting: “Our . . . who is in the heavens Your will must be done on earth as it is in heaven but deliver us from the evil one.” Some versions, like NIV and NASB, have a footnote saying that “some manuscripts” add this material. How can any honest person use ‘some’ to refer to 99% (1,600 X 16)? ‘The evil one’ refers to Satan.
27. The persistent friend— Lk. 11:5-13.
28. A demoniac cured, P blaspheme— Lk. 11:14-23.
- Although the material in Luke 11:14-32 is very similar to that in Matthew 12:22-45, it is not identical, and to place this material there would be too much of a dislocation. I take it that the items E.24-26 happened in Galilee, while the items here (G.28-30) happened in Judea, about a year and a half later. It is to be expected that such an important subject would be taken up more than once—the folks in Judea needed to hear it too.
29. “Seven others worse”— Lk. 11:24-28.
30. Jesus denounces the Pharisees— Lk. 11:29-36.
31. In a Pharisee’s house— Lk. 11:37-54.
- Jesus curses the Pharisees and doctors of the Law = He severed diplomatic relations.
32. Leaven of the Pharisees— Lk. 12:1-3.
33. Don’t fear people— Lk. 12:4-12.
34. Warning against materialism— Lk. 12:13-21.
- He who lays up treasure for himself and is not rich toward God is a “Fool!”
35. The Kingdom mentality— Lk. 12:22-34.
- “Where your treasure is, there your heart will be also.”
36. The accounting— Lk. 12:35-48.
- He who knew the Master’s will and didn’t do it will be beaten with many stripes.
37. Christ divides— Lk. 12:49-59.
38. The fig tree— Lk. 13:1-9.
- “Three years”; perhaps Jesus was the vineyard keeper and Israel the vine.
39. A “daughter of Abraham”— Lk. 13:10-17.
40. Parables of the Kingdom— Lk. 13:18-21.
41. “The narrow gate”— Lk. 13:22-30.
- “Strive to enter”, “many will not be able”—this word would appear to have been addressed to those who were born within the community of the Faith (whether Israel or the Church).
42. Herod is a “fox”— Lk. 13:31-33.
43. The feast of dedication (Monday, Dec. 17, 29)— Jn. 10:22-23.
- a. “If you are the Christ, tell us plainly”— Jn. 10:24-30.
- “I and My Father are one.”
- b. “We stone you for blasphemy”— Jn. 10:31-39.
- “The Scripture cannot be broken.”
44. Jesus laments over Jerusalem— Lk. 13:34-35.
- It appears that Jesus left Jerusalem (and the temple) at this point, to return only with the ‘triumphal entry’, when the prophecy in verse 35 was literally fulfilled. The next item (45) probably happened outside the city, and from there Jesus went to Perea.
45. In a Pharisee’s house. Lk. 14:1-24
- a. A man is cured— Lk. 14:1-6.
- Instead of ‘son’, some 26% of the Greek manuscripts have ‘donkey’ (as in TR, AV, NKJV). The 74% includes the best line of transmission, which I follow.
- b. “Whoever exalts himself will be humbled”— Lk. 14:7-11.
- c. “The great supper”— Lk. 14:12 -24.

H. Jesus ministers (mainly) in Perea.

1. Jesus retires to Perea— (Mt. 19:1) (Mk. 10:1) Jn. 10:40-42.
2. Jesus defines “disciple”— Lk. 14:25-35.
- Jesus demands total commitment, the first place without competition—it is a calculated decision.
3. Response to criticism from Pharisees— Lk. 15:1-2
- a. “The lost sheep”— Lk. 15:3 -7.
- One lost VS 99 not lost. It is similar to Mt. 18:12-13, but is different.
- b. “The lost coin”— Lk. 15:8-10.

- “Joy in the presence of the angels”—it must be God Himself who is rejoicing.
- c. “The lost son”— Lk. 15:11-32.
 - There was sincere repentance. Here we can see the Father’s heart.
- 4. “The stupid steward”— Lk. 16:1-13.
 - Verse 9 is probably sarcasm.
- 5. Greedy Pharisees— Lk. 16:14-17.
 - Verse 17 is the key here.
- 6. Jesus on divorce— Mt. 19:2-12, Mk. 10:2-12, Lk. 16:18.
 - The Lord Jesus is clear: the Creator’s idea is one man and one woman—“the two [not three, four, five, etc.] shall become one flesh”.
- 7. A rich man and Lazarus (another)— Lk. 16:19-31.
 - I doubt that this is a parable, but one should perhaps not be dogmatic.
 - See Mt. 12:40 and Eph. 4:9—Hades is in the center of the earth = hot.
- 8. Offense and pardon— Lk. 17:1-4.
- 9. “Increase our faith”— Lk. 17:5-6.
- 10. “We are unprofitable servants”— Lk. 17:7-10.
- 11. Ten lepers healed— Lk. 17:11-19.
 - Perea followed the Jordan river, paralleling a part of Judea, all of Samaria, and a small part of Galilee—in verse 11 it seems that He crossed the river, then went along between Galilee and Samaria.
- 12. The Day of the Son of man— Lk. 17:20-37.
 - Perhaps 20% of the Greek manuscripts have verse 36: “Two men will be in the field: the one will be taken and the other left”; it appears in the Latin and Syriac traditions, as well as the Lectionaries.¹⁸
 - Jesus declares the historicity of Noah and Lot.
- 13. “The persistent widow”— Lk. 18:1-8.
 - “When the Son of man comes, will He really find the faith on the earth?”
- 14. A Pharisee and a publican— Lk. 18:9-14.
 - “Everyone who exalts himself will be humbled.”
- 15. He blesses children— Mt. 19:13-15, Mk. 10:13-16, Lk. 18:15-17.
 - Receive like a little child *receives*.
- 16. Lazarus (of Bethany) dies— Jn. 11:1-16.
 - “This sickness . . . is for the glory of God”.
 - In verses 11 and 14 Jesus makes clear that Lazarus had died before He left Perea. Someone in a hurry could cover the distance in one day, but Jesus took several. So I take it that items 17 – 24 took place on the way to Bethany.
- 17. A rich young ruler— Mt. 19:16-26, Mk. 10:17-27, Lk. 18:18-27.
 - Jesus is not denying that He is good. He is challenging the man’s opinion about Himself. The man was not recognizing Jesus to be God—if he had, Jesus would not have objected. Perhaps 1% of the Greek manuscripts, of objectively inferior quality, omit “Good” before “teacher” in Mt. 19:16 and have Jesus saying, “Why do you ask me about what is good? There is One who is good” in verse 17 (as in NIV, NASB, LB, TEV, etc.). The minority reading makes Matthew contradict Mark 10:18 and Luke 18:9.
 - It is impossible to serve both God and Mammon.
- 18. Apostolic reward— Mt. 19:27-30, Mk. 10:28-31, Lk. 18:28-30.
- 19. Parable of the laborers— Mt. 20:1-16.
 - The urgency of the harvest is more important than our feelings.
- 20. Jesus predicts His death (3rd)— Mt. 20:17-19, Mk. 10:32-34, Lk. 18:31-34.
- 21. James’ and John’s request— Mt. 20:20-28, Mk. 10:35-45.
 - James, John and their mother were together; in fact, both of them died for the Gospel—James was the first and John the last, of the Apostles.
- 22. Bartimaeus— Mt. 20:29-34, Mk. 10:46-52, Lk. 18:35-43.
 - There were two Jerichos, a short distance apart.¹⁹
- 23. Zacchaeus— Lk. 19:1-10.
 - “The Son of man has come to seek and to save that which was lost.” “Whatever I have taken from anyone by false accusation, I restore fourfold”—see Exodus 22:1 and 4.)
 - From verse 5 it appears that Jesus lodged with Zacchaeus that night, and did the climb up to Jerusalem (well over 3,000 vertical feet) the next morning.

¹⁸ I would say that this paragraph deals with the Rapture. In that event, Jesus is addressing those who are left behind, but who had expected to go. I believe that immediately after the Rapture the forces of evil will be unleashed to take complete control. Anyone who is going to refuse the ‘mark’ had better head for the hills.

¹⁹ For a more complete discussion of seeming discrepancies in the several accounts, please see “Entering or leaving Jericho?” in Appendix A of my book, *The Identity of the New Testament Text IV*.

24. Parable of the despised king— Lk. 19:11-27.
 ● It is similar to Mt. 25:14-30, but is different; it may have been spoken while with Zacchaeus.
25. Lazarus is resurrected— Jn. 11:17-46.
 ● “I am the resurrection and the life”; “If you believe you will see the glory of God”.
26. The reaction— Jn. 11:47-53.
 ● “The Romans will come and take away our place”; Caiaphas prophesies.
27. Jesus retires to Ephraim— Jn. 11:54
28. The last Passover is near— Jn. 11:55-57. **30AD**

I. The last week.

1. Mary anoints His feet— Jn. 12:1-11.
 ● Saturday, Mar. 30, 30, in Lazarus’ house. This can’t be the same case registered in Mt. 26:6 and Mk. 14:3 because: the case in John happened on the eve of the triumphal entry (12:12) while the case in Matthew and Mark happened 2 or 3 days after that entry. Mary anointed His feet, in her own house; the other anointed His head, in Simon’s house. Only Judas dared to criticize Mary, hostess, friend of Jesus; but the other was severely criticized by several [it was the 2nd time, after all].
2. The ‘triumphal’ entry— Mt. 21:1-11, Mk. 11:1-11, Lk. 19:28-40, Jn. 12:12-19.
 ● Sunday, Mar. 31, 30. Again Matthew records that there were really **two** animals involved [the mother was taken along for moral support] but Jesus rode only the colt.²⁰
3. He curses the fig tree— Mt. 21:18-19, Mk. 11:12-14.
 ● Monday, Apr. 01, 30. A fig tree that keeps its leaves may also have some dried fruit—dried figs are edible.
4. Jesus laments Jerusalem (2nd)— Lk. 19:41-44.
 ● “You did not know the time of your visitation.”
5. He purifies the temple (2nd)— Mt. 21:12-17, Mk. 11:15-19, Lk. 19:45-46.
6. Certain Greeks seek Jesus— Jn. 12:20-26.
 ● “If anyone serves Me, him My Father will honor.”
7. “Father, glorify Your name”— Jn. 12:27-36.
 ● “Now the ruler of this world will be cast out [deposed].”
8. His daily routine— Lk. 19:47-48 (21:37-38).
 ● Lk. 21:37-38 is an historical aside, after the fact.
9. Send a mount into the sea— Mt. 21:20-22, Mk. 11:20-26.
 ● Tuesday, Apr. 02, 30; it seems that this day included items 9 to 24—a ‘full’ day. Believe, and receive.
 ● Perhaps 4% of the Greek manuscripts omit verse 26 entire, to be followed by NIV, NASB, LB, [TEV], etc. The last three words of verses 25 and 26 are identical (in the Greek Text), giving rise to a common transcriptional error—after writing the first, the copyist’s eye returns to the second and he continues, having omitted what was in between. Verse 26 reinforces and emphasizes the need for forgiveness—the reference is to things done against us personally.
10. “The baptism of John”— Mt. 21:23-27, Mk. 11:27-33, Lk. 20:1-8.
11. Two sons— Mt. 21:28-32.
12. Perverse vinedressers— Mt. 21:33-46, Mk. 12:1-12, Lk. 20:9-19.
 ● The priests and Pharisees understood that items 11 and 12 were against them.
13. Correct wedding attire— Mt. 22:1-14.
 ● [Participate in the wedding feast of the Lamb only if you are wearing the Groom’s righteousness.]
14. Tribute to Caesar?— Mt. 22:15-22, Mk. 12:13-17, Lk. 20:20-26.
 ● The Herodians, Sadducees and Pharisees all try to trip Jesus up.
15. The Sadducees’ question— Mt. 22:23-33, Mk. 12:18-27, Lk. 20:27-40.
 ● “You are mistaken, not knowing the Scriptures nor the power of God.”
16. The greatest commandment— Mt. 22:34-40, Mk. 12:28-34.
17. David calls Messiah “Lord”— Mt. 22:41-46, Mk. 12:35-37, Lk. 20:41-44.
 ● “David himself said by the Holy Spirit”—Jesus affirms the inspiration of Psalm 110, and David’s authorship.
 ● Defeated, the Pharisees, etc., desist from challenging Jesus.
18. “Beware of the scribes”— Mk. 12:38-40, Lk. 20:45-47.
19. The widow’s mites— Mk. 12:41-44, Lk. 21:1-4.
20. “Woes” for Pharisees— Mt. 23:1-36.
 ● They are already condemned, but are making it worse. Perhaps 2% of the Greek manuscripts, of inferior quality, omit verse 13 [“widows’ houses”] (as in NIV, [NASB], LB, [TEV], etc.). A very small minority, perhaps another 1%, reverse the order of verses 13 and 14 (as in KJV and NKJV).

²⁰ For a more complete discussion of seeming discrepancies in the several accounts, please see “How many animals?” in Appendix A of my book, *The Identity of the New Testament Text IV*.

- “Serpents, brood of vipers! How can you escape the condemnation of hell?”—Jesus breaks with the Pharisees, etc.
21. He laments Jerusalem (3rd)— Mt. 23:37-39.
- It appears that He never returned to the temple—He declared judgment, “Your house is left to you desolate.”
22. The temple will be destroyed— Mt. 24:1-2, Mk. 13:1-2, Lk. 21:5-6.
- This was literally fulfilled in 70 AD.
23. The Olivet discourse—“the end time”.
- Jesus answers the two questions: “When will these things be?” and “What will be the sign of Your coming, and of the end of the age?” The answer to the first question is in Lk. 21:20-24.
- a. Preamble— Mt. 24:3-14, Mk. 13:3-13, Lk. 21:7-19.
- “Then the end will come”—the question is, which “end”: of the world, the millennium, the great tribulation or this Church age?
- b. Destruction of Jerusalem— Lk. 21:20-24.
- I take it that Jerusalem stopped being “trampled by Gentiles” in 1967.
- c. Abomination of desolation— Mt. 24:15-20, Mk. 13:14-18.
- See Daniel [12:11](#), 9:27 (11:31).
- d. The Great Tribulation— Mt. 24:21-28, Mk. 13:19-23, Lk. 21:25-26.
- There has been a great deal of tribulation in this poor world, and continues to be, but the “great tribulation, such as has not been since the beginning of the world until this time, no, nor ever will be”, is still coming. The words “saint” and “elect” include the saved of all periods of human history, not just the members of the bride of Christ.
- e. Christ’s return to earth— Mt. 24:29-31, Mk. 13:24-27, Lk. 21:27-28.
- I take it that this event is different and distinct from the rapture of the Church.
- f. “The fig tree”— Mt. 24:32-35, Mk. 13:28-31, Lk. 21:29-33.
- “Heaven and earth will pass away, but My words will by no means pass away.”
 - “This generation” could refer to the Israelite race, but it seems to me more probable that it refers to the persons alive on the planet in 1967.
- g. Watch!— Mt. 24:36-44, Mk. 13:32-37, Lk. 21:34-36.
- It seems to me that these passages require that the rapture of the Church take place before the “abomination of desolation”, because from then on the days are literally counted, precisely 1,290 days until Christ’s return to earth—so then, there will be no surprise; anyone can know the exact day, counting from the moment that the Antichrist takes his seat in the “Holy of Holies”. For there to be a surprise factor the rapture must occur before that event, or immediately after—from God’s point of view it could be a single package.²¹
 - In Lk. 21:36 instead of ‘counted worthy’, less than 2% of the Greek manuscripts, of objectively inferior quality, have ‘be able’ (as in NIV, NASB, LB, TEV, etc.). If ‘to escape all these things’ refers to the Rapture, then only those who are ‘counted worthy’ will go up. Escape from the events of the Great Tribulation requires a pre-wrath rapture. This verse may suggest a partial rapture—if to be “counted worthy” one must watch and pray, what happens if you don’t?
- h. The accounting— Mt. 24:45-51.
- **Attention:** verse 51 appears to be talking about perdition, really.
- i. “The ten virgins”— Mt. 25:1-13.
- “Then” = a temporal adverb; it seems to be referring to the time of the rapture. Note that all ten were “virgins”, and all had some “oil”.
- j. “The talents”— Mt. 25:14-30.
- Attention again: verse 30 appears to be talking about perdition, really.
- k. Sheep and goats— Mt. 25:31-46.
- It appears that this text describes the judgment of nations and people at the beginning of the Messianic (Millennial) Kingdom.
24. “After two days is the Passover”—Mt. 26:1-2.
- I take it that our Lord’s statement here settles the question of the exact day of the crucifixion. It was late Tuesday afternoon, probably about 6:00 p.m.—adding two days takes us to 6:00 p.m. on Thursday, but the proceedings in the upper room began after 6:00 p.m. on that Thursday, which to the Jews was already Friday. Therefore Jesus died on a Friday [not Thursday]. Our Lord’s own statements have given rise to some confusion: referring to the time period between His death and resurrection He said—“on the third day”, “after three days” and “three days and three nights”. So some have argued that Jesus died on a Thursday, or even a Wednesday. Well, Wednesday won’t work because that would made 3 days and 4 nights; but Thursday gives 3 nights and 2 full days, plus a part of a third day; while Friday gives 2 nights and 1 full day, plus a part of a second day. We

²¹ For a more complete discussion, please see “Before or after?” in Appendix A of my book, *The Identity of the New Testament Text IV*.

take it that “3 days and 3 nights” was an idiomatic expression that could refer to three 24 hour days represented by some part of each, but in sequence—in this case: Friday, Saturday and Sunday. See also Lk. 23:54-24:1—Jesus was buried on Friday afternoon, then the women rested during the Sabbath (just one day); then they got up early on the first day of the week.

25. The Sanhedrin conspires— Mt. 26:3-5, Mk. 14:1-2, Lk. 22:1-2.
 - Probably Wednesday, Apr. 03, 30; the confrontation the day before impels them to radical action.
26. Someone anoints His head— Mt. 26:6-13, Mk. 14:3-9.
 - In Simon’s house; see item I.1
27. Judas is contracted— Mt. 26:14-16, Mk. 14:10-11, Lk. 22:3-6 (Jn. 13:2).
 - “Then Satan entered Judas.”
28. The disbelief of the Jews— Jn. 12:37-43.
 - “They loved the praise of men more than the praise of God.”
 - In verse 41 John affirms that Isaiah saw Jehovah the Son (Isaiah 6:1).
29. The last word— Jn. 12:44-50.
 - Perhaps Thursday, Apr. 04, 30. “He who sees Me, sees Him who sent Me; he who hears Me, hears the Father; he who believes into Me, believes into the Father.”

J. The last night.

1. Upper room prepared— Mt. 26:17-19, Mk. 14:12-16, Lk. 22:7-13.
 - The proceedings began on Thursday and ended on Friday [Roman time]—by Jewish time it was already Friday from 6:00 p.m. on.
2. In the upper room— (Jn. 13:1).
 - a. They arrive— Mt. 26:20, Mk. 14:17, Lk. 22:14.
 - b. “I have desired to eat this Passover”— Lk. 22:15-18.
 - The “cup” here was not part of “the Lord’s supper”, it happened before.
 - c. Traitor identified (1st time)— Mt. 26:21-25, Mk. 14:18-21, Lk. 22:21-23.
 - d. Who is the greatest?— Lk. 22:24-30.
 - “You are those who have continued with Me in My trials.” “You will sit on thrones judging the twelve tribes of Israel.”
 - e. Foot washing— Jn. 13:2-20.
 - In verse 2 less than 0.5% of the Greek manuscripts, of objectively inferior quality, read ‘during’ supper (as in NIV, NASB, LB, TEV, etc.), rather than ‘after’, which confuses the account. There was an ordinary meal, and then the Passover ritual itself. The meal was basically over, but they couldn’t proceed with the ritual because they were ceremonially unclean—their feet hadn’t been washed (they were dirty from the dust of the road). There was water, a basin and a towel, but no slave or servant to do the work. Since the disciples had been arguing over who would be the greatest, none of them wanted to take the servant’s place—so the Lord Jesus Himself gave the example. “I have given you an example, that you should do as I have done to you.”
 - f. Traitor identified (2nd time)— Jn. 13:21-30.
 - With rare exceptions, John records material that the others don’t mention; further, the details here are quite different from the first time, see 2.c.
 - g. The new commandment— Jn. 13:31-35.
 - “Love one another, as I have loved you.”
 - h. Jesus warns Peter (1st time)— Jn. 13:36-38.
 - It is hard to know how to intersperse the information given by John with that of the others in an exact chronological order.
 - i. The Lord’s Supper— Mt. 26:26-29, Mk. 14:22-25, Lk. 22:19-20 (1 Cor. 11:23-26).
 - In Mt. 26:28 and Mk. 14:24 perhaps 1% of the Greek manuscripts, of objectively inferior quality, omit ‘new’ (as in NIV, NASB, LB, TEV, etc.). The original reading, as also in Luke 22:20 and 1 Corinthians 11:25, is new covenant.
 - In 1 Cor. 11:23 Paul affirms that he received the details directly from the Lord; in verse 24, 98% of the Greek manuscripts have “My body which is broken for you”.
 - j. The Father’s house— Jn. 14:1-4.
 - “You believe into the Father, and you believe into Me.”
 - k. Thomas’ question: “How can we know the way?”— Jn. 14:5-7.
 - “I am the way, the truth, and the life.”
 - l. Philip’s request: “Lord, show us the Father”— Jn. 14:8-14.
 - “He who has seen Me, has seen the Father.”
 - “He who believes into Me, the works that I do he will do also; he will do even greater than these, because I go to My Father.”
 - m. The Spirit of Truth— Jn. 14:15-21.
 - n. Thaddeus’ question— Jn. 14:22-26.

- “The Holy Spirit will teach you all things.”
- o. “My peace I give you”— Jn. 14:27-31.
 - “The ruler of this world is coming, and he has nothing in Me.”
 - In verse 31, “Arise, let us go from here”, does not mean that they left immediately; 18:1 makes clear that chapters 15 to 17 also took place in the upper room.
- p. The true vine— Jn. 15:1-8.
 - “He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”
- q. Friends, not slaves— Jn. 15:9-17.
 - “All things that I heard from My Father I have made known to you.”
- r. “The world hates you”— Jn. 15:18-16:4.
- s. Jesus warns Peter (2nd time)— Lk.22:31-34.
 - The details here are quite different from those in Jn. 13:36-38.
- t. Buy a sword— Lk. 22:35-38.
 - Jesus applies Isaiah 53 to Himself.
 - In certain circumstances a weapon inspires respect.
- u. The work of the Spirit— Jn. 16:5-15.
- v. “A little . . . a little”— Jn. 16:16-22.
- w. Ask the Father— Jn. 16:23-28.
- x. Be of good cheer!— Jn. 16:29-33.
- y. Jesus prays— Jn. 17:1-26.
 - 1) For Himself— 1-5.
 - 2) For His disciples— 6-19.
 - 3) For all believers— 20-26.
- 3. They go to the garden— Mt. 26:30, Mk. 14:26, Lk. 22:39, Jn. 18:1.
- 4. Jesus warns Peter (3rd time)— Mt. 26:31-35.
 - Since they are no longer in the upper room this warning must be different from those recorded by John and Luke.
- 5. Jesus warns Peter (4th time)— Mk. 14:27-31.
 - Although this warning happened immediately after the 3rd (Mt.), the introduction of a second cockcrow and the phrase, “more vehemently”, makes clear that it is different.²²
- 6. The agony in Gethsemane.
 - a. Takes Peter, James, John— Mt. 26:36-38, Mk. 14:32-34.
 - b. The first prayer— Mt. 26:39-41, Mk. 14:35-38, Lk. 22:40-46.
 - Jesus sweats blood—98.7% of the Greek manuscripts have verses 43-44 (Lk. 22) in their place.
 - c. The second prayer— Mt. 26:42-43, Mk. 14:39-40.
 - d. The third prayer— Mt. 26:44-46, Mk. 14:41-42.
- 7. The betrayal.
 - a. The kiss— Mt. 26:47-50, Mk. 14:43-45, Lk. 22:47-48, Jn. 18:2-3.
 - b. On their backs— Jn. 18:4-9.
 - c. Peter’s sword— Mt. 26:51-54, Mk. 14:47, Lk. 22:49-51, Jn. 18:10-11.
 - d. The arrest— Mt. 26:55-56, Mk. 14:46,48-50, Lk. 22:52-53, Jn. 18:12.
- 8. A naked youth— Mk. 14:51-52.
- 9. Jesus taken to Annas— Jn. 18:13-14.
- 10. Then taken to Caiaphas— Mt. 26:57, Mk. 14:53, Lk. 22:54, (Jn. 18:24).
- 11. Peter denies (1st--doorkeeper)— Jn. 18:15-17.
- 12. Peter with the servants— Mt. 26:58, Mk. 14:54, Lk. 22:55, Jn. 18:18.
- 13. Caiaphas interrogates Jesus— Jn. 18:19-23.
- 14. Peter denies (2nd--guards)— Jn. 18:25.
- 15. False witnesses— Mt. 26:59-62, Mk. 14:55-60.
- 16. The High priest cheats— Mt. 26:63-68, Mk. 14:61-65.
- 17. Peter denies (3rd--a maid)— Mt. 26:69-70, Mk. 14:66-68^b, Lk. 22:56-57.
- 18. Peter denies (4th--relative)— Jn. 18:26-27.
- 19. Rooster crows first time— Mk. 14:68^c, Jn. 18:27.
- 20. Peter denies (5th--same maid)— Mk. 14:69-70.
- 21. Peter denies (6th--a man)— Lk. 22:58.
- 22. Peter denies (7th--another maid)—Mt. 26:71-72.
- 23. Peter denies (8th--general)— Mt. 26:73-74, Mk. 14:70-71, Lk. 22:59-60.
- 24. Rooster crows 2nd time— Mt. 26:74, Mk. 14:71, Lk. 22:60.
- 25. Jesus stares at Peter— Lk. 22:61.

²² For a thorough discussion of the warnings and the denials, please see Appendix H of my book, *The Identity of the New Testament Text IV*.

26. Peter weeps— Mt. 26:75, Mk. 14:72, Lk. 22:62.
 27. Guards abuse Jesus— Lk. 22:63-65.
 • No one could go to bed (it was probably 3 or 4 a.m.); while they waited for the dawn the guards kept on mistreating Jesus.

K. Crucifixion day.

(Friday, Apr. 05, 30)

1. Sanhedrin tries Jesus— Mt. 27:1, Mk. 15:1, Lk. 22:66-71.
 • They “led Him into their council”—this still took place in Caiaphas’ house; see Jn. 18:28.
2. Jesus is taken to Pilate— Mt. 27:2, Mk. 15:1, Lk. 23:1, Jn. 18:28.
3. The 1st accusation— Lk. 23:2, Jn. 18:29-32.
4. Pilate and Jesus (1st time)— Mt. 27:11, Mk. 15:2, Lk. 23:3, Jn. 18:33-38.
5. The 2nd accusation— Mt. 27:12-14, Mk. 15:3-5, Lk. 23:4-6.
6. Jesus is taken to Herod— Lk. 23:7-12.
7. Barabbas or Christ— Mt. 27:15-21, Mk. 15:6-11, Lk. 23:13-25, Jn. 18:39-40.
8. Pilate’s wife— Mt. 27:19.
9. “Crucify Him!”— Mt. 27:22-23, Mk. 15:12-15.
10. Soldiers mock Jesus— Mt. 27:27-30, Mk. 15:16-19, Jn. 19:1-3, (Is. 50:6).
11. “Behold the man!”— Jn. 19:4-7.
12. Pilate and Jesus (2nd time)— Jn. 19:8-11.
13. “You are not Caesar’s friend”— Jn. 19:12-15.
14. Pilate washes his hands— Mt. 27:24-26.
15. The crucifixion of Jesus— Mt. 27:31, Mk. 15:20, Jn. 19:16.
 a. Simon the Cyrenian— Mt. 27:32, Mk. 15:21, Lk. 23:26.
 b. “Daughters of Jerusalem”— Lk. 23:27-31.
 c. Golgotha; Jesus crucified— Mt. 27:33-36, Mk. 15:22-25, Lk. 23:33, Jn. 19:17-18.
 • It appears that Jesus was placed on the cross first, then the other two.
 d. The Accusation— Mt. 27:37, Mk. 15:26, Lk. 23:38, Jn. 19:19-22.
 • The board must have been of fair size, because the full Accusation, in three languages, was: “This is Jesus the Natsorean, the king of the Jews.”
 • “What I have written, I have written!”—Pilate had made a declaration, and would not back down.
 e. Two malefactors— Mt. 27:38, Mk. 15:27-28, (Lk. 23:32).
 f. “Father, forgive”— Lk. 23:34^a.
 • Lamentably, the eclectic text, despising 99.2% of the Greek manuscripts and clear and strong attestation from the 2nd century, places this precious statement of the Lord Jesus within double brackets, thereby denying that it was written by Luke. Since Luke is the only one who records the statement, one cannot allege assimilation or harmonization in this case. The attitude of the editors is unwarranted and reprehensible.
 g. Soldiers divide clothes— Mt. 27:35, Mk. 15:24, Lk. 23:34b, Jn. 19:23-24.
 • Matthew calls David a “prophet”; Psalm 22:18 was literally fulfilled—since the tunic was without seam, they decided not to tear it up, preferring to cast lots.
 h. Spectators blaspheme— Mt. 27:39-44, Mk. 15:29-32, Lk. 23:35-37.
 i. “Behold your mother”— Jn. 19:25-27.
 • Joseph being dead, Jesus, the firstborn, passes the responsibility for His mother to John. Jesus was completely lucid and aware, in spite of the terrible suffering.
 j. Penitent malefactor— Lk. 23:39-43.
 • In verse 42, instead of “to Jesus, ‘Please remember me, Lord’”, perhaps 3% of the manuscripts have ‘Jesus, remember me’ (as in NIV, NASB, LB, TEV, etc.), which seriously weakens the man’s statement.
 • In verse 43 “Paradise” presumably refers to that half of Hades reserved for the just, which in Lk. 16:22 Jesus Himself called “Abraham’s bosom”.
 k. Dark from 12:00 to 3:00— Mt. 27:45, Mk. 15:33, Lk. 23:44.
 l. “My God, My God!”— Mt. 27:46-49, Mk. 15:34-36.²³
 m. “I thirst”— Jn. 19:28-29.
 n. Jesus dismisses His spirit— Mt. 27:50, Mk. 15:37, Lk. 23:46, Jn. 19:30.
 • “Father, into Your hands I commit My spirit”; “Τετέλεσται”!!
 • See John 10:18, “No one takes it from Me, but I lay it down of Myself”—it wasn’t the cross that killed Jesus.
 o. The veil of the temple is ripped— Mt. 27:51, Mk. 15:38, Lk. 23:45.

²³ There is a seeming discrepancy between the two accounts; for my solution please see “Who said what?” in Appendix A of my book, *The Identity of the New Testament Text IV*.

- In Lk. 23:45, despising more than 99% of the Greek manuscripts, the eclectic text says that the sun was eclipsed, which is an obvious stupidity.
- p. Saints resurrect— Mt. 27:52-53.
 - The graves were opened at that point, but the saints only come out after Jesus resurrected.
- q. Centurion testifies— Mt. 27:54, Mk. 15:39, Lk. 23:47.
 - So what convinced the centurion? It was the shout immediately followed by death; a cross kills by asphyxiation.
- r. The crowd laments— Lk. 23:48.
- s. Women from Galilee— Mt. 27:55-56, Mk. 15:40-41, Lk. 23:49.
 - Perhaps we have here the secret of how the public ministry of Jesus was ‘financed’.
- t. “Not a bone broken”— Jn. 19:31-37.
 - The bones of the Passover lamb were not to be broken (Exodus 12:46), and 1 Cor. 5:7 declares Christ to be our Passover lamb.
 - John affirms that he **saw** blood and water coming from Jesus’ side, which proves that Jesus really was dead; in order to see that detail John had to be quite close to the cross.
- 16. Jesus is buried— Mt. 27:57-61, Mk. 15:42-47, Lk. 23:50-56, Jn. 19:38-42.
- 17. The tomb is sealed— Mt. 27:62-66.
 - This happened the next day; probably item 18 as well.
- 18. The traitor’s remorse— Mt. 27:3-10, (Acts 1:18-19).
 - Presumably he used a tree at the edge of a precipice, the rope (or branch) broke and he fell a sufficient distance so that his abdomen burst open—it was precisely that plot of ground that was bought with the money he returned.
 - Jeremiah?²⁴
- 19. Women buy spices— Mk. 16:1, (Lk. 23:56).
 - Probably on Saturday, after 6:00 p.m., which by Jewish reckoning would no longer be the Sabbath. If Lk. 23:56 records a different action, it would be before 6:00 p.m. on Friday.

L. Resurrection Day,²⁵

(Sunday, Apr. 07, 30)

1. (Jesus rises from the dead!!—the firstfruits.)
2. Women go to the tomb— Mt. 28:1, Mk. 16:2-3, Lk. 24:1, Jn. 20:1.
 - Bright and early Magdalene (Mt., Mk., Lk., Jn.), Mary (Mt., Mk., Lk.), Salome (Mk.), Joanna and others (Lk.) get together and head for the tomb.
3. An angel removes the stone— Mt. 28:2-4.
 - The angel removed the stone so the resurrection could be verified; Jesus was already on the outside. The angel neutralized the guards.
4. Women arrive at the spot— Mk. 16:4, Lk. 24:2, Jn. 20:1.
 - They see the stone to one side and the guards on the ground; the angel was no longer visible—it was still fairly dark.
5. Magdalene runs to Peter— Jn. 20:2.
 - If the angel had been visible, she would not have thought the body stolen; “we don’t know” makes clear that she was with the others.
6. Women enter the tomb— Mt. 28:5-7, Mk. 16:5-7, Lk. 24:3-8.
 - They took their time—a cemetery, kind of dark, “dead” guards on the ground [impetuous Magdalene had left]. The first angel declares the resurrection, but since they doubt, a second angel also appears, with brightness.
7. Women take off running— Mt. 28:8, Mk. 16:8.
 - They said nothing to the guards, nor to anyone they met on the road, until they reached the disciples.
8. Guards take off— Mt. 28:11-15.
9. Peter and John come, see and go— (Lk. 24:12), Jn. 20:3-10.
 - They saw no one, neither guards nor women nor angels [invisible]; the linen cloths were lying there like they were still around a body, that is what John “saw and believed”.
 - Lk. 24:12 is an historical aside, not in chronological order.
10. Then Magdalene arrives— Jn. 20:11-13.
 - She is still dominated by the idea that the body had been stolen.
11. Jesus appears to Magdalene (1st)— Mk. 16:9, Jn. 20:14-17.
12. Jesus appears to the women (2nd)- Mt. 28:9-10.
13. Women inform the eleven— Lk. 24:9-11.

²⁴ Matthew ascribes a prophecy to Jeremiah that doesn’t seem to be there; for my solution please see “Jeremiah?” in Appendix A of my book, *The Identity of the New Testament Text IV*.

²⁵ For a more complete harmonization of the events recorded for this day, please see “Harmonizing the accounts of the Resurrection” in Appendix A of my book, *The Identity of the New Testament Text IV*.

14. Magdalene informs the eleven— Mk. 16:10-11, Jn. 20:18.
 15. Saints appear in Jerusalem— Mt. 27:53.
 • It is hard to know the exact sequence of items 15,16 and 17.
 16. Jesus appears to Peter (3rd or 4th)— (Lk. 24:34) (1 Cor. 15:5).
 17. On the road to Emmaus (3rd or 4th)— Mk. 16:12, Lk. 24:13-32.
 18. The two return to Jerusalem— Mk. 16:13, Lk. 24:33-35.
 19. Jesus appears to the eleven (5th)— Mk. 16:14-18, Lk. 24:36-49, Jn. 20:19-23.
 • It seems that Mk. 16:15-18 forms part of this episode; but Lk. 24:44-49 may have been said on another occasion. Thus it appears that the “Great Commission” according to Mark and John were proffered on Resurrection Day.
 20. Thomas arrives later— Jn. 20:24-25.

M. Epilogue.

1. Eight days later (Thomas present)— Jn. 20:26-29.
 2. On a mount, in Galilee— Mt. 28:16-20.
 3. By the sea of Galilee— Jn. 21:1-23.
 • It is hard to know the exact order of items 3, 4 and 5.
 4. Jesus appears to over 500— (1 Cor. 15:6).
 5. Jesus appears to James— (1 Cor. 15:7).
 6. The ascension, from Mount Olivet— Mk. 16:19, Lk. 24:50-51, Acts 1:4-11.
 7. Jesus sends the Holy Spirit— (Jn. 16:7) Acts 2:1-4.
 8. The Lord works with the disciples— Mk. 16:20.
 9. Jesus appears to Stephen— Acts 7:55-56.
 10. Jesus comes back to earth to deal with Paul— (Acts 26:13-18, 1 Cor. 15:8).
 11. Jesus appears to Ananias— Acts 9:10-11.
 12. Appears to Paul several times— Acts 22:17-21, 23:11.
 13. Appears to John on Patmos— Rev. 1:9-13, etc.
 14. (Acts 1:3, 10:41 e 13:31 suggest other appearances.)

Brasília, July, 2014