



Elder Bob Allgood

# **FOLLOWING HIS STEPS**

## **A CHRONOLOGY OF THE LIFE OF CHRIST**

### **An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Completed in the year 2005**

#### **Acknowledgment**

**I thank my dear beloved wife Joanne, to whom I have cleaved for 47 years now, for all her faithful and tireless labor in editing each “Step” in “Following His Steps”. Without her advice and help this work may have never been completed.**



Joanne Allgood

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### **INTRODUCTION:**

**“If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds’ tents” (Song of Solomon 1:8).**

**It seems to me that these words were prophetically spoken through Solomon to the Saints of God who make up the Bride of Christ, the Church of the firstborn and of The Living God. As children of God in these earthen vessels we are in an imperfect state and know only in part the unsearchable riches of Christ. It seems to me that Solomon’s words are teaching us that IF or since we “know not” we should follow the footsteps of the flock, i.e. the saints of God that have gone before us. I believe those footsteps of the flock follow the steps of Christ. Peter wrote, “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Peter 2:21). I notice Peter said “follow his steps” and not follow IN his steps, as though we could live and do exactly what Christ did, for none of us could do that. But it does imply that “we ought to walk as he walked”, which is what John taught, “He that saith he abideth in him ought himself also so to walk, even as he walked” (1 John 2:6).**

**For several years I have desired to put in order the Life of Christ as those events are presented to us, in the sequences they are given, in the four Gospels. I have thought this would help me to have a better understanding of HIS earthly ministry, which lasted only about three and one half years. It has only been within the last few months that I thought I had finally accumulated the tools necessary to do this. I realize that even if I am able to put in order those things contained in the Gospels, as John said, “there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written”.**

**It is not my intent to add comment to this chronology of the Scriptures, other than that which is necessary to connect the events in the Steps of Christ as they are recorded in the Scriptures. Each STEP will be posted to the Bible Truth Forum for those who may have an interest in this effort. Each Step in the chronology will consist of a Heading and the Scripture References, which is all that is needed in order to compile and study the entire Life of Christ. But I will post the actual scriptures (without comment) under the References.**

**This may be one of those undertakings, where my desire is greater than my ability. Therefore as I begin, I will set no time limit (as this will take considerable time) or a time table in which to accomplish this task. David said, “The steps of a good man are ordered by the LORD: and he delighteth in his way” (Psalms 37:23). I will ask, as did David, that the Lord, “Hold up my goings in thy paths, that my footsteps slip not” (Psalms 17:5), and may all things be done for His honor and glory.**

# Chapter 1

## **BIBLE CHRONOLOGY DIRECTLY FROM THE SCRIPTURES**

### **TRACKING THE YEARS FROM THE CREATION OF MAN “UNTO THE MESSIAH THE PRINCE**

**A few words about Bible Chronology:**

**At midnight on December 31, 1999 as time changed to January 1, 2000 everyone celebrated the “beginning” of a “new millennium” when in fact the year 2,000 was the start of the “last or final year” of the 20<sup>th</sup> Century NOT the beginning of the 21<sup>st</sup>. The year 2001 was the first year of the 21<sup>st</sup> Century. It took some time for folks to catch on to this fact – but there was a smaller worldwide celebration at midnight on December 31, 2000. One can imagine how difficult it would be to arrive at a destination on time if his watch was running several hours behind. One can imagine how difficult it would be to determine a Calendar Year if we are using a system that is off by four or five years.**

**In A.D. 532 (or was it A.D. 527?) the monk Dionysius Exiguus started a “Christian” system of dating events, beginning with the year he believed Christ was born. He called the years after the birth of Christ “anno Domini”. A.D. is the abbreviation for anno Domini, which is Latin for “in the year of our Lord”. The years before the birth of Christ are called B.C. (before Christ). According to this system Historical Events shown as happening in A.D. were supposed to have taken place after the birth of Christ, and the events that took place before Christ would be shown as BC.**

**However it has been proven and generally accepted by most Historians and Scholars that Dionysius Exiguus started with the wrong date for the birth of Christ. According to well established Roman history, the Herod mentioned in Matthew 2 died in 4 BC (using the dating system created by Exiguus). According to the Scriptures (Matt. 2:16) Christ had already been born, but was no more than 2 years old. That would place the birth of Christ at about 5 BC and no later than 4 BC. We know from Scripture that Christ was about thirty years old when he was baptized by John and began his ministry (Luke 3:21-23). Everyone generally agrees from the Gospel Records that his ministry was about three and one half years (3 1/2) placing his death at the age of 33 1/2 in the correct year of 30 A.D. and not 33 ½ A.D. based on the system of counting by Dionysius Exiguus.**

**For years I thought the only way to obtain the date of an historical event was to depend on Historians who depended on other Historians who often differed in their opinions as to when those events took place. Without a doubt there has been and still are some excellent Historians. Some are more reliable than others because they claim a belief in God, and should be trusted to be as honest as they can be. Like anyone else I still look to Historians for many dates of historical events. But even then the best we often get is an approximate date in order for the Historians to be safe. Most of the time these dates are unimportant, serving only a reference to a time-frame, BUT sometimes they are very critical.**

For instance, according to Daniel's Prophecy (Dan. 9:24-27) of 70 Weeks of 7 Years or 490 years, "from the going forth of the commandment to restore and to build Jerusalem UNTO THE MESSIAH the Prince shall be seven weeks, and threescore and two weeks OR 69 weeks OR 483 years. I believe scripture proves that "the commandment to restore and to build Jerusalem" was given by Cyrus (Ezra 1:1-4) in the year 457 BC based on a Biblical Chronology – and not uninspired historians. The words "Unto the Messiah the Prince" can be proven to be unto his baptism by John the Baptist and his anointing of the Holy Ghost" at the age of 30, AND according to Bible Chronology we can prove this was in the year 26 AD. Since Messiah was to be cut off in the midst of the 70th week "but not for himself" - we can fix the age of Christ at his death at 33 1/2 years. One half of seven years = 3 1/2 years.

**THIS CAN BE VERIFIED USING THE SCRIPTURE AS FOLLOWS:**

1. June – July in 6 BC. The announcement by the Angel that John the Baptist would be born.
2. January in 5 BC – The announcement to Mary that Jesus would be born. Mary visits Elizabeth who is already "in her sixth month".
3. March – April in 5 BC - John the Baptist is born (nine months after point 1).
4. September – October in 5 BC – Christ is born (nine months after point 2).
5. September – October in 4 BC – Jesus would have been at least ONE year old, and maybe a little older by the time Herod had all the children two years old and younger in Bethlehem killed – Matthew 2:7-16. Herod died in 4 BC.
6. Using September – October as the possible birth months of Christ he would have been:  
1 in 4 BC, 2 in 3 BC, 3 in 2 BC, 4 in 1 BC, 5 in 1 AD (there is no Zero BC or AD), 6 in 2 AD, 7 in 3 AD, 8 in 4 AD, 9 in 5 AD, 10 in 6 AD, 11 in 7 AD, and 12 in 8 AD.
7. Jesus was taken to the Feast of the Passover in Jerusalem when he was TWELVE. Since the Passover was in the month of Nisan = to our March or April, this must have been in 9 AD before he turned 13 in September or October.
8. Adding 18 years to his 12<sup>th</sup> birthday in 8 AD we calculate he was 30 in 26 AD when John baptized him.
9. He would have been 33 in September or October of 29 AD – and 33 ½ when he was crucified on the Passover in March or April in 30 AD.

The purpose of ANY Chronology is not to establish an EXACT date (day-month-year) of any particular event, nor is to magnify a Time-Line above the Truth of Gospel of Christ. If anyone finds what they believe to be an error in this Chronology, I would welcome their comments, with scriptural proof of the error.

## Chapter 2

### **UNDERSTANDING JEWISH MONTHS, DAYS, HOURS, SABBATHS and HOLY CONVOCATIONS or HIGH SABBATHS**

**Scriptures: John 12:1 and MANY others**

In order to follow this chronology of the Life of Christ it is extremely important to understand Jewish months, days, hours and their special “holy convocations” or “high Sabbaths” that were part of their Feasts. Most people in the Western world use what is known as the Gregorian calendar and a time keeping system to account for years, months, weeks, days and hours which is similar but different from the Jewish calendar and time keeping system. I will briefly compare the two Calendars and time keeping systems.

**YEARS:** The Gregorian calendar uses the BC/AD method of dividing YEARS. The letters BC indicate years “before Christ” and AD (Anno Domini) are letters used to indicate the specified number of years after the traditional date of Christ's birth. Since the Orthodox Jews do not recognize the birth of Christ as a dividing point they do not officially use the BC/AD method. The Hebrew calendar begins with an estimated moment of the world's creation. Hebrew tradition has placed this moment at 3,760 years and 3 months before the birth of Jesus Christ. To find a year in the Hebrew calendar, we must add 3,760 to the date in the Gregorian calendar. By the Jewish calendar we are not living in the year 2003 AD – we are living in the year 5,763 since creation. MOST modern day Jews use both the Gregorian and the Jewish calendar and a dual system for accounting for time.

**MONTHS:** The Gregorian calendar has 12 months, January through December, ranging in length from 28 days to 31 days. The lengths of our calendar months have no relation to astronomy. The Hebrew calendar year is based on the moon and normally consists of 12 months. The modern Hebrew names of the months are: Tishri, Heshvan, Kislev, Tebet, Shebat, Adar, Nisan, Iyar, Sivan, Tammuz, Ab, and Elul. They are alternately 30 and 29 days long. Seven times during every 19-year period, an embolismic or extra 29-day month, called Veadar, is inserted between Adar and Nisan. At the same time, Adar is given 30 days instead of 29. These additions keep the Hebrew calendar and holidays in agreement with the seasons of the solar year.

According to Scripture the first month of the Jewish year, in which the Passover was to be observed, was Abib – see Exodus 13:3-4, 23:15, 34:18, Deut 16:1, (Abib was changed to Nisan after the captivity) and the twelfth month was Adar – see Ester 3:7, 3:13, 8:12. The third month of the year was Sivan – see Esther 8:9. The modern day Jewish calendar has departed from this Biblical order. There are only five of the 12 names for Jewish months found in the KJV of the Old Testament and they are Abib (which was changed to Nisan), Adar, Sivan, Elul and Tammuz. Tammuz is another name for the Accadian sun-god (the Adonis of the Greeks), the husband of the goddess Ishtar. In the Chaldean calendar there was a month set apart in honor of this god at the beginning of the summer solstice. At this festival, which lasted six days, the worshippers, with loud lamentations, bewailed the funeral of the god, they sat “weeping for Tammuz” – see Ezekiel 8:14 This name was borrowed from Chaldeans for one of the months of the Hebrew calendar. In my chronology on the Life of Christ I have used the “after captivity” name of Nisan for the month in which the Passover was observed and Christ was crucified.

**WEEKS:** The Gregorian calendar months and the Jewish calendar months are divided into weeks of seven days from Sunday through Saturday, with Sunday being the first day of the week. Some weeks carry over into the next month, etc. This is based on the Biblical principle of “seven days in a week” – i.e. “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it” (Exodus 20:11).

**DAYS:** Each day of both the Gregorian and the Jewish month is assigned a number starting with 1 (first) and ending as high as 30 for the Jewish month and 31 (thirty first) for the Gregorian month. The names of the days of the week are not found in Scripture. Many of the names of our Months and Days of the weeks came from Roman Caesars, mythological or astrological gods. The days were first known as Sun's-day, Moon's-day, Mars'-day, and so on. The English names for the days Tuesday, Wednesday, Thursday, and Friday were derived from the names of Norse gods. Most names used in both systems were taken from Babylonian paganism.

**HOURS:** Each day of the week has 24 hours. The difference between the Gentile and the Jewish method of accounting for these hours is the starting and ending time. Both systems work on the Biblical principle of an evening (night) and a morning (day) making a 24 hour day – i.e. see Genesis 1:5, 1:8, 1:13 etc. “The evening and the morning were the first day”. Western days start at 12:00:01 AM, right after midnight, and end at 12:00:00 PM at midnight. 12 O'clock noon divides the hours from AM and PM. Each Jewish day starts at 6:00:01 PM (Gentile time) in the evening and end at 6 PM (Gentile time) 24 hours later. It is said the Jewish day is from Sunset to Sunset.

#### **COUNTING JEWISH HOURS:**

The word HOUR in the scriptures often means just a period of time. The word "hour" appears in the O.T. only in the book of Daniel. It seems that counting hours was a modern N.T. custom. The Jewish Day is divided into two twelve hour segments – (1) twelve hours of night – from 6 PM (Gentile time) to 6 AM (Gentile time) and – (2) twelve hours of day - from 6 AM to 6 PM (Gentile time).

The following illustrates Jewish terms as found in the scriptures and how they compare to our terms:

1. Night Hours - Even = 6 pm ; 3rd hour = 9 pm ; 6th hour = 12 am / midnight
2. Day Hours: 3rd hour = 9 am ; 6th hour = 12 noon; 9th hour = 3 pm ;
3. Other terms: Midnight = 12 PM; Cock-crowing = 6 am ; Morning = 9 am  
See Mark 13:35
4. Watches: Second watch of the night (9 PM to 12), Third watch of the night (12 AM to 3 AM) – see Luke 12:38.

**Specific hours:** Occasionally we find a specific hours or time spoken of.

1. The “eleventh hour” of the day would have been 5 PM – see Matt 20:6, 9.
2. The tenth hour of the day would have been 4 PM – John 1:39
3. “Evening” was the period of time right after Sunset when the new Jewish day had begun. See Exodus 16:20, 12:6, Lev 23:5, Mark 13:35
4. “Eventide” could be the time between 3 and 6 PM of a day or after 6 PM until dark of a new day. See Mark 11:11, Acts 4:3

## CONSIDERING THE HOLY CONVOCATIONS or HIGH SABBATHS

The DAY called PASSOVER was followed by the Seven Day Feast of Unleavened Bread - Please read Exodus 12:1-6. There was a preparation - v.3 -6. The lamb was to be selected on the tenth day - v. 3 and kept until the fourteenth day - v.6 – at which time it was to be killed in the evening (that night) or at the beginning of the fourteenth day. They were to “let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire” (Exodus 12:10). It was “the LORD’S Passover” – who said, “I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt” (Exodus 12:12-13).

It seems obvious from the scriptures in the N.T. that "customs and traditions" had narrowed this time to the one day called the "preparation of the Passover" and that this day was the 14th or the Passover day. See Mark 14:12, Luke 22:7-8.

There was to be a “Seven Day Feast of Unleavened Bread” AFTER the Passover Lamb was killed (Exodus 12:15-17). Notice - The first and seventh days of the feast were to be "Holy Convocations" -- HIGH or HOLY DAYS, just like Sabbath Days. See Exodus 12:16, Lev 23:4-8 - Read carefully Leviticus 23:23 - 39

Note: There can be more Sabbath Days than just the regular Seventh Day Sabbath in a Seven day Feast with the First and Seventh Day as Sabbath IF the Regular Seventh Day Sabbath falls somewhere in between the First and Seventh Day. (This is not double talk to confuse anyone).

Illustration: The regular Sabbath comes every SEVENTH DAY but there was also a Sabbath on the 10th day in the Seventh Month. See Lev. 23: 26-32 and 23: 38-39

**\*\* Observation: DURING A SEVEN DAY FEAST WITH TWO SPECIAL SABBATH DAYS, ONE ON THE 15<sup>th</sup> DAY AND THE OTHER ON THE 21<sup>st</sup> DAY (AND THE 14<sup>th</sup> DAY OF THE MONTH IS A DAY OTHER THAN FRIDAY) THE REGULAR SEVENTH DAY SABBATH MUST OCCUR SOMEWHERE IN BETWEEN THE 15<sup>TH</sup> AND THE 21<sup>ST</sup>. THIS HAS HAPPENED 75% OF THE YEARS SINCE 30 AD. IT HAPPENED IN 30 AD AND IT HAPPENED IN 2003 AND 75% OF THE YEARS IN BETWEEN.**

**\*\* According to the Modern Day Jewish Calendars that I examined, which only go back about 400 years to 1583, the 14<sup>th</sup> day of Nisan falls on Friday ONLY about 25 percent of the time. For the past 400 years the Jewish Feast of Unleavened Bread, which they simply call the Passover (which always begins on the 15<sup>th</sup> of Nisan) began on Wednesday about 30 % of the time; Monday about 30 % of the time; Saturday about 15 % of the time; and Friday about 25 % of the time. These percentages have been rounded off. However, for the past 100 years, the 14<sup>th</sup> of Nisan fell on a Friday exactly (according to my count) 25 times.**



# Chapter 3

## Reference Terms and Timetables

Scriptures: John 12:1 “Then Jesus six days before the passover came to Bethany”

### REFERENCE TERMS:

1. The term “the passover” appears 37 times in the Old Testament and 23 times in the New Testament. The term refers to the 14<sup>th</sup> day of Abib (or Nisan), the day in which the Passover Lamb was killed in “the evening”, and is often used to refer to and include the seven day “feast of unleavened bread” that followed from the 15<sup>th</sup> day of Abib (or Nisan) through the 21<sup>st</sup> day of Abib. In II Chronicles 35:17 we read, “And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days”. In Luke 22:1 we read, “Now the feast of unleavened bread drew nigh, which is called the Passover”. In effect the Passover day (14<sup>th</sup>) and the seven days that followed (15<sup>th</sup> through the 21<sup>st</sup>) was an eight day feast of unleavened bread (see Exodus 12:18).

2. “The LORD’S Passover” appears three times in the Old Testament (Exodus 12:11, 27, and Lev. 23:5) and refers specifically to the Lamb that was slain on the 14<sup>th</sup> of Abib (or Nisan) in the evening. Christ is our Passover – I Cor. 5:7.

3. “The feast of the passover” appears once in Exodus 34:25 and four times in the New Testament. This term appears in Luke 2:41 and John 13:1, but in Matthew 26:2 and Mark 14:1 the words “feast of” were added by the translators or else only the words “the passover” would appear.

4. “The feast of unleavened bread” appears ten times in the Old Testament and twice in the New. Along with the Passover Day, it was one of three FEASTS that was to be kept each year by the Jews (see Deut. 16:16). This term seems to always refer to the actual seven day feast of unleavened bread in the Old Testament but to the Passover and the feast in Matthew 26:17 and Luke 22:1.

### REFERENCE TIMETABLES:

By the words “six days before the passover” we have the first step of a timetable of the last week of our Lord’s earthly ministry. The Jewish DAY of 24 hours began at about 6:01 PM (Gentile time) and ended at about 6 PM (Gentile time). There were no Clocks to keep time. The DAY was broken down into two twelve (12) hour segments. The night segment started at 6:01 PM and lasted to 6 AM. The day segment began at 6:01 AM and lasted to 6 PM.

The Scriptures clearly teach and all agree that Jesus was crucified on the Passover Day (see John 18:28, 18:39, 19:14) – the 14<sup>th</sup> day of the month of Abib (or Nisan), the day the original Passover Lamb was slain (see Exodus 12:1-6). The question is what day of the week did the 14<sup>th</sup> of Nisan fall – Wednesday, Thursday or Friday? The true harmony of the gospels depends upon knowing exactly which day was the 14<sup>th</sup> of Nisan. It seems to me there are only three or four possibilities, and only one or two of them harmonize with the Scriptures. The following Timetables are presented for your consideration.

### TIMETABLE 1 (The Timetable of my First Choice)

Assuming the words “before the passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Wednesday.

The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Thursday

The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Friday

The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Saturday

The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Sunday

The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Monday

The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Tuesday

The 14<sup>th</sup> of Nisan - Passover Day = Wednesday

**WEDNESDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = THURSDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = FRIDAY – the second day of the feast of unleavened bread.

The 17<sup>th</sup> of Nisan = SATURDAY – the regular Seventh Day Sabbath

The 18<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: This Timetable allows for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.

#### **TIMETABLE 2 (The Timetable of my Second Choice)**

Assuming the words “before the passover” in John 12:1 means “before 6 PM”, the END of the 14<sup>th</sup> of Nisan, and SIX DAYS includes the 14<sup>th</sup> of Nisan, and that the 14<sup>th</sup> of Nisan fell on Wednesday.

The 9<sup>th</sup> of Nisan - SIX days before the end of the 14<sup>th</sup> = Friday

The 10<sup>th</sup> of Nisan - FIVE days before the end of the 14<sup>th</sup> = Saturday

The 11<sup>th</sup> of Nisan - FOUR days before the end of the 14<sup>th</sup> = Sunday

The 12<sup>th</sup> of Nisan - THREE days before the end of the 14<sup>th</sup> = Monday

The 13<sup>th</sup> of Nisan - TWO days before the end of the 14<sup>th</sup> = Tuesday

The 14<sup>th</sup> of Nisan - ONE day before the end of the 14<sup>th</sup> = Wednesday

**WEDNESDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = THURSDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = FRIDAY – the second day of the feast of unleavened bread.

**The 17<sup>th</sup> of Nisan = SATURDAY – the regular Seventh Day Sabbath**

**The 18<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.**

**\*\*\* Note: This Timetable allows for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.**

#### **TIMETABLE 3 (The Timetable of my Third Choice)**

**Assuming the word “passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Thursday.**

**The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Friday**

**The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Saturday**

**The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Sunday**

**The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Monday**

**The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Tuesday**

**The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Wednesday**

**The 14<sup>th</sup> of Nisan - Passover Day = Thursday**

**THURSDAY - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.**

**The 15<sup>th</sup> of Nisan = FRIDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)**

**The 16<sup>th</sup> of Nisan = SATURDAY – the second day of the feast of unleavened bread and the regular Seventh Day Sabbath**

**The 17<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.**

**\*\*\* Note: This Timetable does not allow for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.**

#### **TIMETABLE 4 (The Timetable of the Roman Catholics and Protestants)**

**Assuming the word “passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Friday. The Roman Catholic and Protestant Timetable for John 12:1 is as follows:**

**The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Saturday**

**The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Sunday**

**The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Monday**

**The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Tuesday**

**The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Wednesday**

**The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Thursday**

**The 14<sup>th</sup> of Nisan - Passover Day = Friday**

**FRIDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = **SATURDAY** – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = **SUNDAY** – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: It is from this Timetable we get the “Palm Sunday Triumphal Entry” ride into Jerusalem, the “Good Friday” crucifixion, and the “Easter Sunday Sunrise Resurrection”. This Timetable allows for Christ being in the grave less than 36 hours. Christ was buried after 3 PM on the day he was crucified (and more likely just about an hour before 6 PM). Saturday would allow for 24 hours. Christ was risen from the tomb “toward the end of the Sabbath” early in the morning while it was yet dark on the first day of the week, which would allow only a few hours on Sunday. This Timetable is justified by those who believe in it by taking part of Saturday, all of Friday and part of Sunday and calling that “three days and three nights”.

## Chapter 4

### PROVING THE YEAR THAT JESUS WAS BORN

In A.D. 532 (or was it A.D. 527?) the monk Dionysius Exiguus started a "Christian" system of dating events, beginning with the year he believed Christ was born. He called the years after the birth of Christ "anno Domini". A.D. is the abbreviation for anno Domini, which is Latin for "in the year of our Lord". The years before the birth of Christ are called B.C. (before Christ). According to this system Historical Events shown as happening in A.D. were supposed to have taken place after the birth of Christ, and the events that took place before Christ would be shown as BC.

However it has been proven and generally accepted by most Historians and Scholars that Dionysius Exiguus started with the wrong date for the birth of Christ. According to well established Roman history, the Herod mentioned in Matthew 2 died in 4 BC (using the dating system created by Exiguus). According to the Scriptures (Matt. 2:16) Christ had already been born, but was no more than 2 years old. That would place the birth of Christ at about 5 BC and no later than 4 BC. We know from Scripture that Christ was about thirty years old when he was baptized by John and began his ministry (Luke 3:21-23). Everyone generally agrees from the Gospel Records that his ministry was about three and one half years (3 1/2) placing his death at the age of 33 1/2 in the correct year of 30 A.D. and not 33 1/2 A.D. based on the system of counting by Dionysius Exiguus.

Almost all common dates using the system of counting by Dionysius Exiguus must be adjusted by a factor of about 4 years. Taking that into consideration and using Scripture to support this position, and assuming that Christ was born in September or October I calculate the YEAR of the birth and death of Jesus as follows:

**5 BC - September/October - Jesus born of a virgin**

**4 BC - September/October - Jesus was 1 year old**

**\*\* 4 BC was the year Herod had all the male children from 2 years and younger killed - see Matthew 2 - after this, according to Roman and Jewish Historians, Herod died.**

**3 BC - September/October - Jesus was 2 years old**

**2 BC - September/October - Jesus was 3 years old**

**1 BC - September/October - Jesus was 4 years old**

**1 AD - September/October - Jesus was 5 years old**

**2 AD - September/October - Jesus was 6 years old**

**3 AD - September/October - Jesus was 7 years old**

**4 AD - September/October - Jesus was 8 years old**

**5 AD - September/October - Jesus was 9 years old**

**6 AD - September/October - Jesus was 10 years old**

**7 AD - September/October - Jesus was 11 years old**

**8 AD - September/October - Jesus was 12 years old**

**9AD - Month of Nisan = March or April - Jesus was taken to the Passover at the age of 12 - Luke 2:41-50**

**9 AD - September/October - Jesus was 13 years old**

**10- AD - September/October - Jesus was 14 years old**

**11 AD - September/October - Jesus was 15 years old**

**12 AD - September/October - Jesus was 16 years old**

**13 AD - September/October - Jesus was 17 years old**

**14 AD - September/October - Jesus was 18 years old**

**15 AD - September/October - Jesus was 19 years old**

**16 AD - September/October - Jesus was 20 years old**

**17 AD - September/October - Jesus was 21 years old**

**18 AD - September/October - Jesus was 22 years old**

**19 AD - September/October - Jesus was 23 years old**

**20 AD - September/October - Jesus was 24 years old**

**21 AD - September/October - Jesus was 25 years old**

**22 AD - September/October - Jesus was 26 years old**

**23 AD - September/October - Jesus was 27 years old**

**24 AD - September/October - Jesus was 28 years old**

**25 AD - September/October - Jesus was 29 years old**

**\*\* This was the 15th year of the reign of Tiberius, Emperor of Rome - see Luke 3. According to the Dionysius Exiguus system, Tiberius began to reign in 14 AD - ad 15 = 29 AD minus 4 years adjustment factor = 25 AD.**

**26 AD - September/October - Jesus was 30 years old**

**\*\* When Jesus was about 30 years of age - He was baptized by John and began his earthly ministry - see - Luke 3:21-23. This event began the 70th week of Daniel's prophecy of 70 weeks (or 490 years). This was "unto Messiah the prince" of Daniel 9:25.**

**27 AD - Month of Nisan = March or April - Jesus was 30 1/2 years old and went to the Passover in Jerusalem - see John 2:13-25**

**28 AD - Month of Nisan = March or April - Jesus was 31 1/2 years old**

**29 AD - Month of Nisan = March or April - Jesus was 32 1/2 years old**

**30 AD - Month of Nisan = March or April - Jesus was 33 1/2 years old. He went to the Passover in Jerusalem where he was crucified on Wednesday the 14th of Nisan. This event took place in the midst of the 70th week according to Daniel's prophecy - see Daniel 9:24-27.**

**This is how I understand it, others may see it differently.**

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 1 Steps: 001 through 026

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

Gospel Prefaces and John's Declaration of the eternal existence of Christ						
Step	Date	Description - Details	Matt	Mark	Luke	John
001		General prefaces to the Gospels	1:1	1:1	1:1-4	
002		John's Declares the Eternal Deity of The Word of God				1:1-18

Announcements and the births of John the Baptist and Jesus Christ – Early childhood of Christ						
Step	Date	Description - Details	Matt	Mark	Luke	John
003	6 BC	Gabriel announces the birth of John the Baptist			1:5-25	
004	5 BC	Gabriel announces the birth of Jesus (6 months later)			1:26-38	
005	“	Mary visits Elizabeth - tells of her Conception			1:39-56	
006	5 BC	The birth and naming of John the Baptist six months before the birth of Jesus Christ – March or April			1:57-80	
007	N/A	Genealogy of Christ given as the son of David	1:1-17			
008	5 BC	Angel appears to Joseph - explains the birth of Christ	1:18-25			
009	5 BC	The birth of Christ at Bethlehem – Sept or Oct - about 1 year before Herod died in 4 BC			2:1-7	
010	“	Shepherds in the field – visit Jesus at the manger			2:8-20	
011	“	Jesus circumcised the eight day			2:21	
012		After Mary's 40 day Purification - Jesus taken to Temple Offering made for him – Simon and Anna			2:22-38	
013	4 BC	Wise men from the East – visit Jesus in the house	2:1-12			
014	“	Joseph flees to Egypt with Mary and Jesus	2:13-15			
015	“	Herod has children in Bethlehem killed	2:16-18			
016	3 AD	Joseph returns from Egypt to Nazareth After Herod's death in 4 BC	2:19-23		2:39-40	
017	9 AD	Jesus at age 12 attends Passover Feast – Jesus would have turned 12 in Sept or Oct, 8 AD – His first Passover was in April 9 AD			2:41-52	

The ministry of John the Baptist - The baptism and early ministry of Jesus Christ – The Baptism of Christ marks the end of the 69th week of Daniel's prophecy – see Daniel 9:24-27						
Step	Date	Description – Details	Matt	Mark	Luke	John
018	26 AD	John the Baptist begins his ministry at the age of 30	3:1-6	1:2-8	3:1-6	1:6-9
019	“	John refuses to baptize Pharisees and Sadducees	3:7-12		3:7-14	
020	26 AD	Jesus walks from Galilee to be baptized by John – The Messiah anointed at age 30	3:13-17	1:9-11	3:21-23	
020A	N/A	Genealogy of Christ as the son of Joseph (as supposed)			3:23-38	
021	26 AD	The Temptations of Christ for 40 days	4:1-11	1:12-13	4:1-13	
022	“	John denies that he is The Christ			3:15-18	1:19-28

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 001 - 026**



<b>023</b>	<b>“</b>	<b>John calls Jesus the Lamb of God – Testifies that God sent him and How he recognized Christ</b>				<b>1:29-36</b>
<b>024</b>	<b>“</b>	<b>John’s disciples are the first followers of Christ</b>				<b>1:37-51</b>
<b>025</b>	<b>27 AD</b>	<b>Jesus attends the Marriage at Cana in Galilee - performs first miracle - turns water into wine</b>				<b>2:1-11</b>
<b>026</b>	<b>“</b>	<b>Jesus goes to Capernaum in Galilee</b>				<b>2:12</b>

# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

By Elder Bob Allgood

## Step 001

Heading: General Prefaces to the Gospels

Date:

Scriptures: Matthew 1:1, Mark 1:1, Luke 1:1-4, John 1:1-5

\*\*\*\*\*

Matthew presents Christ as “the promised Messiah” and begins his gospel with the Genealogy of Christ, i.e. “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” which will be posted along with the Genealogy given by Luke.

The Gospel according to Matthew, an apostle of our Lord, bears his name, and was evidently written before the destruction of Jerusalem – see Matt. 24, and some time after the events it records. It was probably written between the years A.D. 60 and 65. This Gospel contains no fewer than sixty-five references to the Old Testament, forty-three of these being direct citations, which greatly outnumbers those found in the other Gospels. This Gospel was primarily written for Jewish believers. Matthew’s objective is to prove that Jesus of Nazareth was the promised Messiah, and in him the OT prophecies had their fulfillment. The Messianic title “Son of Man” is common in Matthew. The Term "kingdom of heaven" appears 33 times in 32 verses - the same as does the “kingdom of God” appear in Luke. Matthew’s Gospel presents (1) The genealogy, the birth, and the infancy of Jesus - Matt. 1:1-2:23, (2) The discourses and actions of John the Baptist before the beginning of Christ’s public ministry - Matt. 3:1-4:11, (3) The discourses and actions of Christ in Galilee - Matt. 4:12-20:16, and (4) The sufferings, death and resurrection of our Lord - Matt. 20:17-28.

\*\*\*\*\*

Mark 1:1

1 The beginning of the gospel of Jesus Christ, the Son of God;

Mark appears to present Christ as the “servant of man”. He adds to his preface in verse 2, the Old Testament prophecy concerning John the Baptist as the Herald of the Messiah, and then briefly deals with the ministry of John the Baptist in verses 3-8. He then begins with the Ministry of Christ in verse 9.

The writer is "John whose surname was Mark" - Acts 12:12, 25, called Mark. Marcus (Col 4:10) was his Roman name, which gradually came to supersede his Jewish name John. He is called John in Acts 13:5, 13 and Mark in Acts 15:39 and 2Tim. 4:11. He was the son of Mary, a woman apparently of some means and influence, and was probably born in Jerusalem, where his mother resided - It was in his mother’s house that Peter found "many gathered together praying" when he was released from prison - Acts 12:12. Of his father we know nothing. He was cousin of Barnabas - Col 4:10. He was probably converted under Peter, who calls him his "son" in 1 Peter 5:13. He is first mentioned in Acts 12:25. He went with Paul and Barnabas on their first journey (about A.D. 47-48) as their "minister," but turned back when they reached Perga in Pamphylia - Acts 12:25, 13:13. Three years afterwards a "sharp contention" arose between Paul and Barnabas - Acts 15:36-40 because Paul would not take Mark with him. However, he was evidently reconciled to the apostle, for he was with him in his first imprisonment at Rome - Col 4:10, Philemon 1:24. He was also with Peter in Babylon - 1Peter 5:13. He was with Timothy in Ephesus when Paul wrote him during his second imprisonment - 2Tim. 4:11.

\*\*\*\*\*

**Luke 1:1-4**

- 1 ¶ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Luke appears to present Jesus as “the man Christ Jesus”, giving his genealogy as the son of Joseph (as was supposed) and the virgin Mary.

Luke was a Gentile. He not only wrote his Gospel to “Theophilus” he wrote the book of Acts to the same “Theophilus” – see Acts 1:1. The date and circumstances of his conversion are unknown. According to his own statement in Luke 1:2 he was not an "eye-witness and minister of the word from the beginning." It is probable that he was a physician in Troas, and converted there under Paul, to whom he attached himself. He accompanied Paul to Philippi – Acts 16:11-12. Note the pronoun changes from THEY to WE. Luke was Paul’s constant companion during his journey to Jerusalem - Acts 20:6-38, 21:1-18. The last mention of the "beloved physician" by Paul is in 2Tim. 4:11. There are many passages in Paul’s epistles, as well as in the writings of Luke, which show the extent of his medical knowledge.

\*\*\*\*\*

**John 1:1-5**

- 1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 ¶ And the light shineth in darkness; and the darkness comprehended it not.

John presents Jesus as “The Son of God”, or God manifest in the flesh.

The Gospel according to John, was written by the apostle whom Jesus loved (John 13:23). John presents the divinity of Christ, as God and the Word of God made flesh. The historical part of the book begins with verse 6 and consists of two parts. (1) John 1:6 through 12 contains the history of our Lord’s public ministry from the time of his introduction to it by John the Baptist to its close. (2) John 13-21 presents our Lord with his true disciples (John 13-17) and gives an account of his sufferings and of his appearances to the disciples after his resurrection (John 18-21). Unlike the Revelation of Christ given to John, which was probably written before 70 AD, this Gospel was probably written about A.D. 90, at Ephesus, which, after the destruction of Jerusalem became the centre of Christian life and activity in the East. John records NO Parables unless one calls the teaching about Jesus being the Vine and we being the Branches in John 15 a parable. John records eight miracles of Christ, in addition to his resurrection and appearing to his disciples. Six of the eight miracles are not recorded by the other Gospel writers.

**Step 002**

**Heading: John’s General Declaration of the Eternal Deity of Jesus Christ, as The Word of God, and being God and the Creator of All Things, and The Word being made Flesh and Dwelling among men. The fullness of the Godhead bodily.**

**Date:**

**Scriptures: John 1:1-5, 10-18**

\*\*\*\*\*

**1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God.**

**2 The same was in the beginning with God.**

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

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

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

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

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

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

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

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

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

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

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

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

## **Step 003**

**Heading: The Angel Gabriel announces the birth of John the Baptist to Zacharias**

**Date: Probably about midyear in 6 BC (see note below).**

**Scriptures: Luke 1:5-25**

**Note:**

**The date that John's birth was announced is probably Midyear 6 BC (June or July). The date the birth of Christ was announced is Late 6 BC or Early 5 BC, (probably January 5 BC). The key to understanding WHEN Christ was born in Bethlehem is the death of Herod the Great, King of Judea, who died in 4 BC after having all the children two years old and younger killed - See Matthew 2:7-16. Jesus was a YOUNG CHILD when the wise men from the east visited him with Mary and Joseph in the House - see Matthew 2:9. Thus we can calculate:**

- 1. The announcement of John's birth was about Midyear 6 BC**
- 2. The announcement of Jesus' birth was about 6 months later, or Late 6 BC or Early 5 BC -- see Luke 1:26, 36, 39-41**
- 3. The birth of John was early 5 BC - probably March or April.**
- 4. The birth of Christ was late 5 BC - probably Sept or October.**

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**Luke 1:5-25 (See note below about Herod the Great)**

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

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

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

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

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

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

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

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

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

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

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

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

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

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

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

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

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

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

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

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

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

**Herod The Great,**

the son of Antipater, an Idumaeen, and Cypros, an Arabian of noble descent – see Mt 2:1-22, Lu 1:5, Acts 23:35. In the year B.C. 47 Julius Caesar made Antipater, a "wily Idumaeen," procurator of Judea, who divided his territories between his four sons, Galilee falling to the lot of Herod, who was afterwards appointed tetrarch of Judea by Mark Antony (B.C. 40) and also king of Judea by the Roman senate. He was of a stern and cruel disposition. "He was brutish and a stranger to all humanity." Alarmed by the tidings of one

"born King of the Jews," he sent forth and "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" – see Matt 2:16. He was fond of splendor, and lavished great sums in rebuilding and adorning the cities of his empire. He rebuilt the city of Caesarea on the coast, and also the city of Samaria, which he called Sebaste, in honour of Augustus. He restored the ruined temple of Jerusalem, a work which was begun B.C. 20 but was not finished till after Herod's death, probably not till about A.D. 50 - John 2:20. After a troubled reign of thirty-seven years, he died at Jericho amid great agonies both of body and mind, B.C. 4 i.e., according to the common chronology, in the year in which Jesus was born, (or the year after Jesus was born – ba). After his death his kingdom was divided among three of his sons. Of these, Philip had the land east of Jordan, between Caesarea Philippi and Bethabara, Antipas had Galilee and Peraea, while Archelaus had Judea and Samaria.

## **Step 004**

**Heading: The Announcement by Gabriel (six months later) to the virgin Mary that she would conceive by the power of the Holy Spirit and bring forth the child Jesus.**

**Date: Late 6 BC or Early 5 BC – Most likely about January 5 BC (see note below)**

**Scriptures: Luke 1:26-38**

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**Luke 1:26-38**

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

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

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

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

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

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

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

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

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

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

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

**37 For with God nothing shall be impossible.**

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

**NOTE:**

The date that John's birth was announced is probably Midyear 6 BC (June or July). The date the birth of Christ was announced is Late 6 BC or Early 5 BC, (probably January 5 BC). The key to understanding WHEN Christ was born in Bethlehem is the death of Herod the Great, King of Judea, who died in 4 BC after having all the children two years old and

younger killed - See Matthew 2:7-16. Jesus was a YOUNG CHILD when the wise men from the east visited him with Mary and

Joseph in the House - see Matthew 2:9. Thus we can calculate:

1. The announcement of John's birth was about Midyear 6 BC
2. The announcement of Jesus' birth was about 6 months later, or Late 6 BC or Early 5 BC -- see Luke 1:26, 36, 39-41
3. The birth of John was early 5 BC - probably March or April.
4. The birth of Christ was late 5 BC - probably Sept or October.

## Step 005

**Heading:** Mary visits her cousin Elizabeth, who was 6 months pregnant, and tells of her miraculous conception, and Elizabeth being filled with the Holy Ghost praised God, and John the Baptist leaped for joy.

**Date:** Early in the year 5 BC – probably in January.

**Scriptures:** Luke 1:39-56

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Luke 1:39-56

39 ¶ And Mary arose in those days, and went into the hill country with haste, into a city of Juda;  
40 And entered into the house of Zacharias, and saluted Elisabeth.  
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:  
42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.  
43 And whence is this to me, that the mother of my Lord should come to me?  
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.  
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.  
46 And Mary said, My soul doth magnify the Lord,  
47 And my spirit hath rejoiced in God my Saviour.  
48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.  
49 For he that is mighty hath done to me great things; and holy is his name.  
50 And his mercy is on them that fear him from generation to generation.  
51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.  
52 He hath put down the mighty from their seats, and exalted them of low degree.  
53 He hath filled the hungry with good things; and the rich he hath sent empty away.  
54 He hath holpen his servant Israel, in remembrance of his mercy;  
55 As he spake to our fathers, to Abraham, and to his seed for ever.  
56 And Mary abode with her about three months, and returned to her own house.

## **Step 006**

**Heading: The birth and naming of John the Baptist six months before the birth of Jesus Christ**

**Date: Probably March or April in 5 BC**

**Scriptures: Luke 1:57-80**

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**Luke 1:57-80**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**73 The oath which he swore to our father Abraham,**

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

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

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

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

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

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

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



## **Step 007**

**Heading:** Genealogy of Christ given “as the son of David”, from a Kingly or Messianic perspective by Matthew

**Date:** N/A

**Scriptures:** Matthew 1:1-17

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**Matthew 1:1-17**

- 1 ¶ The book of the generation of Jesus Christ, the son of David, the son of Abraham.**
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;**
- 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;**
- 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;**
- 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;**
- 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;**
- 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;**
- 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;**
- 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;**
- 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;**
- 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:**
- 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;**
- 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;**
- 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;**
- 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;**
- 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.**
- 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.**

## **Step 008**

**Heading:** The angel of the Lord appears to Joseph – confirms Mary’s child is of the Holy Ghost and he shall be called Jesus, who shall save his people from their sins.

**Date:** Early in 5 BC – shortly after Mary visited Elizabeth.

**Scriptures:** Matthew 1:18-25

**NOTE: Joseph had to know Mary was “with child” for he was going to put her away privately according what Moses allowed in Deut. 24:1-4.**

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**Matthew 1:18-25**

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

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

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

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

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

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

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

**25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.**

## **Step 009**

**Heading: The birth of Christ at Bethlehem, the city where Joseph was to register to be taxed, where the Child was laid in a Manger.**

**Date: 5 BC – Probably in September or October (Herod died in 4 BC).**

**Scriptures: Luke 2:1-7**

**Note: The date that John's birth was announced is probably Midyear (June or July) in 6 BC. The date the birth of Christ was announced is Late 6 BC or Early 5 BC. The key to understanding WHEN our Lord was born in Bethlehem is the death of Herod the Great, King of Judea, who died in 4 BC after having all the children two years old and younger killed - See Matthew 2:16. Jesus was a YOUNG CHILD when the wise men from the east found him with Mary and Joseph in the House - see Matthew 2:9. Thus we can calculate:**

- 1. The announcement of John's birth was about Midyear 6 BC**
- 2. The announcement of Jesus' birth was about 6 months later, or Late 6 BC or Early 5 BC**
- 3. The birth of John was early 5 BC - probably March or April.**
- 4. The birth of Christ was late 5 BC - probably Sept or October.**

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**Luke 2:1-7**

1 ¶ And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.  
2 (And this taxing was first made when Cyrenius was governor of Syria.)  
3 And all went to be taxed, every one into his own city.  
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)  
5 To be taxed with Mary his espoused wife, being great with child.  
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.  
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

## Step 010

Heading: The Angels appear to the Shepherds in the fields at night. After which the Shepherds visit Mary and the Christ child at the Manger in Bethlehem.  
Date: Still in September or October 5 BC  
Scriptures: Luke 2:8-14, then 2:15-20

NOTE: Only the Shepherds visited the Manger scene in Bethlehem – The wise men went to the house where Joseph and Mary were now living – and saw the “young child” – see Matthew 2:10-11.

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Luke 2:8-20

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.  
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.  
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  
11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.  
12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.  
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,  
14 Glory to God in the highest, and on earth peace, good will toward men.  
15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.  
16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.  
17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

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

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

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

## **Step 011**

**Heading:** The Circumcision of Christ when he was 8 Days old.

**Date:** Eight Days after Christ was born in 5 BC

**Scriptures:** Luke 2:21

**Note:** Circumcision was the “token” of the National Covenant made by God with Abraham concerning the promise of a national inheritance – see Genesis 17:4-14. In Christ, neither Circumcision nor Un-circumcision profits anything – see Galatians 5:6 and 6:15.

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

## **Step 012**

**Heading:** Jesus was taken to Temple where a sacrifice was offered for him, after Mary’s 40 days of purification. The Spirit of God, by the mouth of Simon, acknowledged Him as the Messiah. Anna’s testimony.

**Date:** 40 Days after the birth of Christ – (see note below).

**Scriptures:** Luke 2:22-24, then 2:25-35, then 2:36-39

**NOTE:** Concerning the 40 days of purification for Mary - see Lev. 12:2-4. As to the TYPE of Offering that was to be offered - see Lev. 12:6-8. Jesus was the Lamb of God. Also note that Luke 2:39 tells of Joseph and Mary going to Nazareth with the child Jesus after these things, but Matthew 2:1-12 tells of the wise men from the East visiting them in Bethlehem. Luke 2:39 appears to include two aspects of this event – one: after the visit to the Temple – and two: when Joseph returned from Egypt to the land of Israel – see Matthew 2:19-20.

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**Luke 2:22-39**

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

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

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

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

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

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

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

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

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

30 For mine eyes have seen thy salvation,

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

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

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

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

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

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

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

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

See Note above:

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

## Step 013

Heading: The Wise Men from the East bring Offerings to Bethlehem

Date: 4 BC – Jesus was a “young child” – probably at least 1 year old.

Scriptures: Matthew 2:1-12

NOTE: The number of “wise men” is unknown but often assumed three because of there were three kinds of gifts mentioned. “Wise men” in Greek means “Magi”, and it is generally understood these men were magicians, sorcerers, wizards, such as was Simon Magus in Acts 8:9 and Elymas in Acts 13:8. They were no doubt “star gazers” (Astronomers) and probably involved in Astrology.

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Matthew 2:1-12

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

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

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

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.  
5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,  
6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.  
7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.  
8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.  
9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.  
10 When they saw the star, they rejoiced with exceeding great joy.  
11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.  
12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## Step 014

**Heading:** Joseph, being warned of God, flees with Jesus and Mary into Egypt until the death of Herod.

**Date:** In 4 BC before Herod's death.

**Scriptures:** Matthew 2:13-15

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**Matthew 2:13-15**

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

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

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

## Step 015

**Heading:** Herod slaughters Children in Bethlehem 2 years old and younger.

(see Note below).

**Date:** 4 BC (Herod died in 4 BC after this event).

**Scriptures:** Matthew 2:16-18

**NOTE:** It has been proven and generally accepted by most Historians and Scholars that Dionysius Exiguus, who started the AD and BC method of counting years, started with the wrong date for the birth of Christ. According to well-established Roman history, the Herod mentioned in Matthew 2 died in 4 BC (using the dating system created by Exiguus). According to the Scriptures (Matt. 2:16) Christ had

already been born, but was no more than 2 years old. That would place the birth of Christ at about 5 BC and no later than 4 BC.

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**Matthew 2:16-18**

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

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

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

## **Step 016**

**Heading: Joseph returns from Egypt with Mary and Jesus and goes to Nazareth where Jesus grows up as a boy. (see Note below).**

**Date: probably about 3 AD**

**Scriptures: Matthew 2:19-23, Luke 2:39-40**

**NOTE: Luke 2:39 tells of Joseph and Mary going to Nazareth with the child Jesus after the offering was made in the Temple – see step 12, but Matthew 2:1-12 tells of the wise men from the East visiting them in Bethlehem. Luke does not tell of Joseph going into Egypt to flee from Herod – so Luke 2:39 simply states that after their visit to the Temple (omitting the trip into Egypt) Joseph returned from Egypt to the land of Israel, to the city of Nazareth.**

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**Matthew 2:19-23**

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

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

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

**22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:**

**23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.**

**Luke 2:39-40**

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

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

## Step 017

**Heading:** Jesus at the age of twelve years old goes to Jerusalem, sits in the Temple and talks with the learned, being “about his Father’s business”.

**Date:** Probably in 9 AD - (according to my Chronology of the Age of Jesus)

**Scriptures:** Luke 2:41-52

**NOTE:** If Jesus was born in September or October of the year 5 BC he would have been 12 years old in September or October in 8 AD (there is no ZERO year BC or AD). The Passover was in the month of Nisan (our March or April). Jesus would have only been 11 years old for the Passover in 8 AD but he would have been 12 for the Feast in 9 AD.

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**Luke 2:41-52**

- 41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.
- 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.
- 44 But they, supposing him to have been in the company, went a day’s journey; and they sought him among *their* kinsfolk and acquaintance.
- 45 And when they found him not, they turned back again to Jerusalem, seeking him.
- 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
- 47 And all that heard him were astonished at his understanding and answers.
- 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
- 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?
- 50 And they understood not the saying which he spake unto them.
- 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
- 52 And Jesus increased in wisdom and stature, and in favour with God and man.

## Step 018

**Heading:** John the Baptist, a man sent from God, the forerunner of Christ and the Herald of the King (see Malachi 3:1 and Cp Luke 1:15-17). The beginning of John’s ministry, at about the age of 30. (see Note below).

**Date:** Probably around March or April 26 AD

**Scriptures:** John 1:6-9, Matt. 3:1-6, Mark 1:2-8, Luke 3:1-6

**NOTE:** Zacharias, the father of John, was a Priest of the Aaronic Priesthood, of the course of Abia, and John’s mother Elizabeth *was* of the daughters of Aaron. During the days of David, the Priesthood was divided into 24 Orders according to lots, and



Abijah (Abia) received the eighth lot – read I Chronicles 24. In effect John the Baptist was the last of the Aaronic Priesthood directed (sent) by God to place His name on the children of God and bless them (Numbers 6:22-27), via water baptism. Christ was a Priest from the tribe of Judah, after the order of Melchisedec – read Hebrews 6:19 - 7:25. Concerning the age of John and Jesus when they began their ministry – see Numbers 4.

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**John 1:6-9**

- 6** There was a man sent from God, whose name *was* John.
- 7** The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
- 8** He was not that Light, but *was sent* to bear witness of that Light.
- 9** *That* was the true Light, which lighteth every man that cometh into the world.

**Matt 3:1-6**

- 1 ¶** In those days came John the Baptist, preaching in the wilderness of Judaea,
- 2** And saying, Repent ye: for the kingdom of heaven is at hand.
- 3** For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 4** And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
- 5** Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
- 6** And were baptized of him in Jordan, confessing their sins.

**Mark 1:2-8,**

- 2** As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 3** The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 4** John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
- 5** And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
- 6** And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
- 7** And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
- 8** I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

**Luke 3:1-6,**

- 1 ¶** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
- 2** Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

- 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
- 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;
- 6 And all flesh shall see the salvation of God.

## Step 019

**Heading:** John the Baptist refuses to baptize the Pharisees. Demands fruit meet for repentance. Warns of judgment and preaches to the people.

**Date:** 26 AD

**Scriptures:** Matthew 3:7-12, Luke 3:7-14

**Note:** If there is any passage of scripture that refutes Baptismal Regeneration and Infant Baptism – this is it.

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### Matthew 3:7-12

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

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

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

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

### Luke 3:7-18

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

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

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

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

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

## Step 020

Heading: The baptism of Jesus, the Christ. God anoints the Messiah with the Holy Ghost and says “This is my beloved Son, in whom I am well pleased”.

Date: 26 AD (When Jesus was about 30, probably in September or October)

Scriptures: Matthew 3:13-17, Mark 1:9-11, Luke 3:21-23

Note: This event marks the end of the 69<sup>th</sup> week of Daniel’s prophecy of 70 weeks OR “unto the Messiah the Prince” – see Daniel 9:24-26. Four hundred and eighty three (483) years has passed since “the commandment to restore and to build Jerusalem” was given by Cyrus (Ezra 1:1-4) in the year 457 BC based on a Biblical Chronology – and not uninspired historians. The words “Unto the Messiah the Prince” can be proven to be unto his baptism by John the Baptist and his anointing of the Holy Ghost” at the age of 30, AND according to Bible Chronology we can prove this was in the year 26 AD. Since Messiah was to be cut off in the midst of the 70th week “but not for himself” - we can fix the age of Christ at his death at 33 1/2 years. One half of seven years is 3 1/2 years. The “kingdom of heaven” is at hand, and the end of the Levitical form of worship is near. A new and better covenant is established in Christ and the old is ready to vanish -- see Hebrews 8.

John baptized in many places in the Jordan River. One writer tells us, “Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.” In another place it says, “These things were done in Bethabara beyond Jordan, where John was baptizing”. And still in another place it says, “John also was baptizing in Aenon near to Salim, because there was much water there”. No one knows the exact spot where John baptized Jesus in the Jordan River. If they did they would probably make an idol out of it. But we know John was baptizing east of Jerusalem in the Jordan River. If John was at Bethabara, the ford that crosses the Jordan, the distance from Nazareth in Galilee would have been about 25 miles. If John was further south, nearer to Jerusalem, the distance could have been about 60 miles. It was necessary that Jesus be baptized of John, to fulfill all righteousness. The mantle of authority to baptize in water passed from John to Jesus the Christ, and from Christ to his Apostles.

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Matthew 3:13-17

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

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

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

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

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

Mark 1:9-11

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Luke 3:21-23

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

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

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

### Step 020A – Information only

Heading: The Genealogy of Christ given as “the son of Joseph (as supposed)” and Mary, by Luke.

Date: 26 AD

Scriptures: Luke 3:23-38

Note: If one notices in the KJV the words “the son” in every verse from 23 through 38 are added in italics by the translators. This is fine when talking about a natural born child being “the son” of his father. But it seems improper to say that Adam was “the son” of God. The first man Adam was the creation of God, and it seems to me he was not his son in the same sense that Christ was his "only begotten Son".

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Luke 3:23-38

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **Step 021**

**Heading: The Temptations of Christ by the Devil, Satan the Tempter.**

**Date: 26 AD**

**Scriptures: Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13**

**Note: The temptations (testing) of the man Christ Jesus. He was “led” by the Spirit to be tempted. He fasted forty days and nights, during which time the Devil tempted him. Being the virgin born Son of God, made in the likeness of man, Jesus Christ had no natural sin nature, and could not sin, but he had to be tempted. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Hebrews 4:15). “For in**

that he himself hath suffered being tempted, he is able to succour them that are tempted” (Hebrews 2:18).

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#### Matthew 4:1-11

- 1 ¶ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 2 And when he had fasted forty days and forty nights, he was afterward an hungred.
- 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
- 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

#### Mark 1:12-14

- 12 And immediately the Spirit driveth him into the wilderness.
- 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

#### Luke 4:1-13

- 1 ¶ And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
- 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
- 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
- 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
- 7 If thou therefore wilt worship me, all shall be thine.
- 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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

## Step 022

**Heading:** John the Baptist denies being the Christ - John testifies that he is not worthy to unloose the latches of Jesus' shoes.

**Date:** 26 AD

**Scriptures:** Luke 3:15-18, John 1:19-28

**Note:** This testimony was given to the multitudes and to the priests and Levites sent from Jerusalem while he was at Bethabara baptizing. Bethabara means "House of the ford", a place on the east bank of the Jordan. It was the great ford for crossing over Jordan and is about 25 miles from Nazareth.

The events in step 22 and 23 have been placed after the Temptations of Christ in the wilderness, where he was for 40 days, for two reasons: (1) Matthew tells us that after his baptism "Then was Jesus led up of the Spirit into the wilderness to be tempted"- and Mark adds, "immediately the Spirit driveth him into the wilderness", and (2) because following this testimony by John some of his disciples begin following after Christ. The words "the next day" in verse 29 appear not to be the next day after Christ was baptized, but the next day after the words were spoken in verse 19-28 to the priests and Levites from Jerusalem, when the Jews sent them to ask John, Who art thou?

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**Luke 3:15-18**

15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;  
16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:  
17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.  
18 And many other things in his exhortation preached he unto the people.

**John 1:19-28**

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?  
20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.  
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?  
23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.  
24 And they which were sent were of the Pharisees.  
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?  
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;  
27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.  
28 These things were done in Bethabara beyond Jordan, where John was baptizing.

## Step 023

**Heading:** More testimony of John the Baptist concerning Jesus Christ, whom he calls The Lamb of God. John testifies that God sent him (John) to baptize Jesus and by what sign he recognized the Son of God.

**Date:** 26 AD

**Scriptures:** John 1:29-36

**Note:** It is important to understand that God, who sent John to Baptize, told him how he would recognize Jesus the Christ (or the Messiah), and that was that "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." This tells us that Jesus was a common ordinary looking man. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isaiah 53:2).

The events in step 22 and 23 have been placed after the Temptations of Christ in the wilderness, where he was for 40 days, for two reasons: (1) Matthew tells us that after his baptism "Then was Jesus led up of the Spirit into the wilderness to be tempted"- and Mark adds, "immediately the Spirit driveth him into the wilderness", and (2) because following this testimony by John some of his disciples begin following after Christ. The words "the next day" in verse 29 appear not to be the next day after Christ was baptized, but the next day after the words were spoken in verse 19-28 to the priests and Levites from Jerusalem, when the Jews sent them to ask John, Who art thou?

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**John 1:29-36**

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.  
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.  
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.



32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.  
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.  
34 And I saw, and bare record that this is the Son of God.  
35 Again the next day after John stood, and two of his disciples;  
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

## Step 024

Heading: Two of John's disciples begin to follow Jesus and Jesus calls Philip to follow him. Others may have also followed him.

Date: 26 AD

Scriptures: John 1:37-51

Note: It appears from three Gospel Writers that the official calling of most of the Disciples does not take place until after the imprisonment of John the Baptist (which happened early in 27 AD). Here we have Andrew, and possibly John, being the two that heard Jesus speaking. Andrew went and found his brother Simon Peter and they began to follow Christ on their own. Philip was called to follow, and he went and brought Nathaniel to Christ, who probably followed him also. These five most likely were the "disciples" that attended the Marriage in Cana of Galilee with him. Cana was also the birth place of Nathaniel (John 21:2). Later Jesus will call them and others to be "fishers of men". Jesus called a number of disciples from among those whom John had baptized. From which he chose twelve to be the first apostles. Matthias the apostle who replaced Judas Iscariot had to have been baptized by John. See Acts 1:16-23

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John 1:37-51

37 ¶ And the two disciples heard him speak, and they followed Jesus.  
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?  
39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.  
40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.  
41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.  
42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.  
43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.  
44 Now Philip was of Bethsaida, the city of Andrew and Peter.  
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.  
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!  
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.  
49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.  
50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.  
51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

## Step 025

**Heading:** The Marriage at Cana of Galilee. Christ performs his first miracle by turning water into wine.

**Date:** Early in 27 AD – before attending the Passover in Jerusalem.

**Scriptures:** John 2:1-11

**Note:** John records only a small number of events during our Lord's earthly ministry compared to the other Gospel writers, but he does record those events which the others do not. This first miracle is one of them. Cana of Galilee is about 5 miles north of Nazareth in the region of Galilee. It appears that Mary, as the Mother of Jesus, was a principle person at this wedding. She was already there. So were the natural brothers and sisters of Jesus born to Joseph and Mary after the birth of Christ (see step 26). The disciples who attended the wedding were Andrew, Simon Peter, Philip and Nathaniel. Cana was the birth place of Nathaniel, and maybe Philip (John 21:2). Cana is mentioned four times in the Bible, and all by John in his gospel. Many spiritual applications can be properly made from this event and this miracle.

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**John 2:1-11**

1 ¶ And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:  
2 And both Jesus was called, and his disciples, to the marriage.  
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.  
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.  
5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.  
6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.  
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.  
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,  
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.  
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

## Step 026

Heading: Jesus goes to Capernaum in the region of Galilee and stays there for some time.

Date: Early in 27 AD – before going to the Passover in Jerusalem.

Scriptures: John 2:12

Note: Note: Capernaum is located about 20 miles northwest of Cana (about 25 miles northwest of Nazareth) in the region of Galilee, on the northeast side of the sea of Galilee, The Sea of Galilee is also known as "Lake of Gennesaret", "Sea of Chinnereth", and the "Sea of Tiberias" - and maybe by other names. Jesus spent most of his earthly ministry in Galilee because "the Galilaeans received him". In fact Jesus and his disciples spent so much time in Galilee, that on the day of Pentecost they said one to another, "Behold, are not all these which speak Galilaeans?" While in Galilee, Jesus spent much time at Capernaum. It appears to have become his "home base" during his travels in Galilee, as he keeps returning there. He performed a most notable miracle there (Mark 2:1). Capernaum is called "his own city" in Matthew 9:1, but the house in Capernaum where he stayed belonged to Peter. It appears that the family of Mary (Joseph most likely being dead) had a place there also, for "his mother, and his brethren" - went there with him and the four disciples mentioned in step 025.

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John 2:12

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

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 2 Steps: 027 to 048

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

<b>From the Passover in 27 AD to the Passover in 28 AD</b>						
Step	Date	Description – Details	Matt	Mark	Luke	John
027	27 AD	Jesus attends the Passover in month of Nisan – drives Money Changers from the Temple				2:13-25
028	27 AD	Jesus talks privately with Nicodemus				3:1-21
029	“	The Disciples of Jesus baptize in Judea				3:22-24
029A	“	John’s final public testimony concerning Jesus the Christ – John superceded by Jesus				3:25-36
030	“	John the Baptist is imprisoned by Herod	4:12	1:14-15	3:19-20	
031	“	Jesus begins more public Ministry – preaching the Gospel of the Kingdom	4:12	1:14-15	4:14-15	
031A	“	Jesus withdraws from Judea to Galilee				4:1-3
032	“	Jesus goes through Samaria to Galilee – has conversation with woman of Samaria				4:4-26
032A	“	Spiritual food is to do the Father’s will				4:27-42
033	“	Jesus returns to Cana - heals nobleman’s son				4:43-54
034	“	Jesus teaches in the Synagogue at Nazareth – Rejected by the Jews			4:16-30	
035	“	Jesus moves to Capernaum from Nazareth – begins to teach in the synagogue	4:13-17		4:30-32	
036	“	Andrew, Peter, James and John called to be “fishers of men”	4:18-22	1:16-22		
037	“	The Demoniac healed at Capernaum		1:23-28	4:33-37	
038	“	Peter’s Mother-in-law healed – and that evening many possessed with devils healed	8:14-15	1:29-31	4:38-39	
039	“	That evening many were healed		1:32-34	4:40-41	
040	“	Christ goes to pray – His disciples seek him		1:35-37	4:42	
041	“	Christ teaches and preaches - heals and performs miracles throughout Galilee	4:23-25	1:38-39	4:43-44	
042	“	Jesus preaches from Peter’s ship			5:1-3	
043	“	The great draught of fishes			5:4-11	
044	“	Christ cleanses a leper – his fame spreads	8:2-4	1:40-45	5:12-16	
045	“	The man sick of the palsy is cured – the Power of Christ to forgive sins is asserted.	9:2-8	2:1-12	5:17-26	
046	“	The calling of Matthew – all who will be named Apostles have been called by this time.	9:9	2:13-14	5:27-39	
047	“	Jesus eats with Levi, publicans and sinners	9:10-13	2:15-17	5:29-32	
048		Jesus defends his disciples with Parables	9:14-17	2:18-22	5:33-39	

# **FOLLOWING HIS STEPS**

## **A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 027 - 048**

# **FOLLOWING HIS STEPS CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

## **Step 027**

**Heading: Jesus attends the Passover – his first after being baptized – and drives the Money Changers from the Temple. Jesus foretells of his Resurrection.**

**Date: March or April – 27 AD**

**Scriptures: John 2:13-25**

**Note: The “changers of money” were those who, for a fee, would change foreign money (non-Jewish money) into Jewish money, such as shekels and half shekels, which was then used to put into the Treasury (Mark 12:41) - or to make an offering unto the Lord and pay the one time ransom for their soul – see Exodus 30:11-12.**

**In order to understand the Passover one should also study the Feast of Unleavened Bread. Suggested passages to start – Exodus 12:1-20 with Lev. 23:4-8. I say this was the first Passover he attended after being baptized. There were four (4) Passovers during his earthly ministry. I think he attended them all, but I am not sure he attended them all. Since Christ was born in late 5 BC – probably in September or October as many think - and we know he was baptized being about 30 years old in 26 AD – There had to be no less than four (4) Passovers during his earthly ministry in order for the Messiah to be “cut off” (crucified) on the Passover in the midst of the 70<sup>th</sup> week (the final seven years) of Daniel’s prophecy. Here is how this matter is calculated:**

- 1. September – October 26 AD Christ was baptized by John to begin his ministry.**
- 2. March – April 27 AD (Nisan) – He attended the first Passover during his earthly ministry.**
- 3. September – October 27 AD – The end of his first year’s ministry.**
- 4. March – April 28 AD (Nisan) - The second Passover during his earthly ministry.**
- 5. September – October 28 AD – The end of his second year’s ministry.**
- 6. March – April 29 AD (Nisan) - The third Passover during his earthly ministry.**
- 7. September – October 29 AD – The end of his third year’s ministry**
- 8. March – April 30 AD (Nisan) - The fourth Passover during his earthly ministry at which he was crucified.**

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**John 2:13-25**

- 13 And the Jews’ passover was at hand, and Jesus went up to Jerusalem,**
- 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:**
- 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;**
- 16 And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.**

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

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

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

## Step 028

Heading: Jesus talks privately with Nicodemus about the necessity of being born again (from above) in order to see or enter the kingdom of God. John the beloved further testifies that Jesus is the Son of God.

Date: after Passover – 27 AD

Scriptures: John 3:1-21

Note: The full passage of John 3:1-21 has been given as a reference to this conversation. Verses 13-21 are shown in Red by most publishers of Red Letter Bibles, indicating they are the words of Christ. However some have suggested, and I think they are right, that the words of Christ end after verse 12, and more Testimony from John the beloved concerning Christ is recorded in verses 13-21. I am not a grammar expert, but there does appear to be a grammatical change in verse 13. These words do appear to be spoken by someone other than Christ who was previously speaking to Nicodemus. Would Jesus have spoken of himself as “the Son of man which is in heaven”? Regardless of how the passage is viewed, ALL of the words were inspired of God and have the full authority of God himself. But we ought to remember that Red Letter Bibles are the work of man.

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John 3:1-21

1 ¶ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.  
7 Marvel not that I said unto thee, Ye must be born again.  
8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.  
9 Nicodemus answered and said unto him, How can these things be?  
10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?  
11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.  
12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of heavenly things*?  
13 And no man hath ascended up to heaven, but he that came down from heaven, *even the Son of man which is in heaven*.  
14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:  
15 That whosoever believeth in him should not perish, but have eternal life.  
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.  
18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.  
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.  
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.  
21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

## Step 029

Heading: The Disciples of Christ baptize in Judea

Date: 27 AD

Scriptures: John 2:22-24

Note: Jesus came with his disciples into Judea, and his disciples, who had been authorized to baptize did so, but Jesus himself did not baptize (see John 4:1-2). John was also baptizing in the same area, as he was not yet cast into prison.

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John 3:22-24

22 ¶ After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.  
23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.  
24 For John was not yet cast into prison.



## Step 029A

**Heading:** John the Baptist makes his final public testimony concerning Jesus the Christ. The question over purification arose between John's disciples and the Jews as though John's baptism was an Old Testament form of purification.

**Date:** 27 AD – before John was cast into prison

**Scriptures:** John 3:22-36

**Note:** Water Baptism as administered by John was NOT an Old Testament form of washing or Levitical purification. The Immersion of a born again believer pictures the death, burial and resurrection of Christ. There are four (4) proper aspects to Water Baptism that make it scriptural:

(1) the proper subject - one who has been born of God and is a believer.

(2) the proper mode - immersion into water

(3) the proper administrator - a properly ordained Elder in an orderly New Testament Church, and

(4) the proper design or purpose - to place the name of the Lord on the subject and to join him to the Lord's Gospel Church.

Any water baptism that fails to meet these four requirements is not, IMO, scriptural water baptism. Immersion by itself does not constitute Scriptural Water Baptism.

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### John 3:25-36

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

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

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

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

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

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

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

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

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

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

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

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

## Step 030

**Heading: John the Baptist is imprisoned by Herod, because he spoke out against his Adulterous marriage to Herodias, his brother's wife.**

**Date: 27 AD**

**Scriptures: Luke 3:19-20 with Matthew 14:1-12 and Mark 6:14-29 as references which tell the reason John was imprisoned and beheaded.**

**Note: John the Baptist is only put in prison at this point in time. It will be sometime later before Herod cuts his head off to please Herodias, his wife and the wife of Philip, his brother. This Herod, of the house of the Herodians, and Philip his brother, were both the sons of Herod the Great who slaughtered the children of Bethlehem in 4 BC and thereafter died. They had different mothers but the same father. Herodias was the daughter of a son to Herod the Great and brother to Philip, so she was a niece to both Herod and Philip, and first married to one and then the other, while both were living. John said this was UNLAWFUL – some Baptists today think it is okay to have more than one living wife at a time.**

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**Luke 3:19-20**

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

**Scripture References explaining the Reason for the imprisonment:  
Matthew 14:1-12**

**1 ¶ At that time Herod the tetrarch heard of the fame of Jesus,  
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.  
3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.  
4 For John said unto him, It is not lawful for thee to have her.  
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.  
6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.  
7 Whereupon he promised with an oath to give her whatsoever she would ask.  
8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.  
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.  
10 And he sent, and beheaded John in the prison.  
11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.  
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.**

**Mark 6:14-29**

**14 ¶ And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.**

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

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

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

## Step 031

Heading: AFTER John was imprisoned, Jesus began a more public ministry in Galilee, preaching "The Gospel of the kingdom is at hand".

Date: 27 AD

Scriptures: Matthew 4:12, Mark 1:14-15, Luke 4:14-15, John 4:1-3

Note: Now that the Herald of the King has been silenced by imprisonment, the King himself begins to preach the same message that John the Baptist preached. There is only one Kingdom of Christ (of heaven or of God) and only one Gospel that tells of that kingdom. Some have devised an imaginary "future kingdom on earth" but our Lord preached, "The time is fulfilled, and the kingdom of God is at hand". Daniel saw this kingdom being given to "the Son of man" upon his ascension back into heaven, and wrote, "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed" (Dan 7:13-14 – Cp Hebrews 1:8-12). He Reigns !

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**Matthew 4:12**

**12 ¶** Now when Jesus had heard that John was cast into prison, he departed into Galilee;

**Mark 1:14-15**

**14 ¶** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

**15** And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

**Luke 4:14-15**

**14 ¶** And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

**15** And he taught in their synagogues, being glorified of all.

**John 4:1-3**

**1 ¶** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

**2** (Though Jesus himself baptized not, but his disciples,)

**3** He left Judaea, and departed again into Galilee.

**Step 032**

**Heading:** Jesus must go through Samaria on his way back to Galilee. He converses with the woman of Samaria at Jacob's well. She witnesses to the people of Sychar, who become believers. Christ teaches his disciples about "spiritual meat".

**Date:** 27 AD

**Scriptures:** John 4:4-42

**Note:** Galilee is a region north of Judea but separated by Samaria. So anyone traveling in the land of Israel who goes from Jerusalem in Judea to Galilee, "must needs go through Samaria". But in the Providence of God, Jesus encounters this woman of Samaria with whom he converses about "the gift of God" and "living water" and true worship of God in Spirit and in Truth.

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**John 4:4-42**

**4 ¶** And he must needs go through Samaria.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

41 And many more believed because of his own word;

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

## Step 032-A

Heading: Spiritual food is to do the Father's will.

Date: 27 AD

Scriptures: John 4:27-38

**Note:** The Disciples marveled that Jesus talked with the woman, and especially the Samaritan woman. Jewish custom was that no religious leader engaged in a public discourse with a woman, and besides this, the Jews had no friendly conversations with the Samaritans, men or women (see v. 9). The Samaritans were originally from Assyria and Babylon. They had amalgamated with the Jews and had given up much of their idolatry. They had adopted the Jewish belief in a coming Messiah, but they knew not what they worshipped (see v 22).

The woman, who came to the well for water, now leaves her water pot and goes into the city where she lives and says to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" When one meets The Christ they will abandon water pots and fishing vessels to tell others, "Come and see". The disciples offer Jesus some physical food, "Master, eat". But Jesus tells his disciples that he has "meat to eat that ye know not of" – i.e. spiritual food that they did not yet understand. Many Samaritans believed about Christ as a result of the testimony of the woman, but when they came to see Christ, "many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

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John 4:27-38

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

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

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

30 Then they went out of the city, and came unto him.  
31 In the mean while his disciples prayed him, saying, Master, eat.  
32 But he said unto them, I have meat to eat that ye know not of.  
33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?  
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.  
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.  
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.  
37 And herein is that saying true, One soweth, and another reapeth.  
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.  
39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.  
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.  
41 And many more believed because of his own word;  
42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

## Step 033

Heading: Jesus returns to the region of Galilee. He performs his second miracle at Cana - healing the son of a certain nobleman who lived at Capernaum.

Date: 27 AD

Scriptures: John 4:43-54

Note: It appears that Jesus went first to Cana of Galilee where he performed this second miracle, and then to Nazareth where he was rejected (step 34) and then he moves to Capernaum (step 35) where he sets up his home base (so to speak). John includes here his testimony concerning his rejection in Nazareth in verse 44.

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John 4:43-54

43 ¶ Now after two days he departed thence, and went into Galilee.  
44 For Jesus himself testified, that a prophet hath no honour in his own country.  
45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.  
46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.  
47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.  
48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.  
49 The nobleman saith unto him, Sir, come down ere my child die.

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

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

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

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

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

## Step 034

Heading: Jesus teaches in the Synagogue at Nazareth on the Sabbath – Uses Isaiah 61:1-3 and told them “This day is this scripture fulfilled in your ears”. After which the Jews were filled with wrath and thrust him out of the city.

Date: 27 AD

Scriptures: Luke 4:16-30

Note: Nazareth is where Jesus grew up from boyhood to manhood, yet they thrust him out of the city. John said “he came unto his own, and his own received him not”. Jesus said, “A prophet is not without honour, but in his own country, and among his own kin, and in his own house.”

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Luke 4:16-30

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

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

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

19 To preach the acceptable year of the Lord.

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

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

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

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

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

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

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



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

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

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

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

## Step 035

**Heading:** Jesus moves to Capernaum from Nazareth and teaches in their synagogue on the Sabbath days, where his doctrine is received.

**Date:** 27 AD

**Scriptures:** Matthew 4:13-17, Luke 4:30-32

**Note:** Capernaum is a city by the sea of Galilee – where Peter and Andrew lives, and where Jesus spends much time during his Galilean ministry. According to Luke – Jesus “taught them on the Sabbath days” which implies he was there for some considerable time.

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**Matthew 4:13-17**

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

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

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

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

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

**Luke 4:30-32**

30 But he passing through the midst of them (at the synagogue of Nazareth – ba) went his way,

31 ¶ And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

## Step 036

**Heading:** The official calling of Andrew and Peter, James and John to be “fishers of men” by Jesus while he sojourned at Capernaum near the sea of Galilee,

**Date:** 27 AD

**Scriptures:** Matthew 4:18-22, Mark 1:16-22, Luke

**Note:** Andrew and Peter, Philip and Nathaniel, had followed Jesus from the place by the Jordan river where John had said "Behold the Lamb of God" - see John 1:37-

51. They went to the Marriage at Cana, and then on to Capernaum. Now Jesus calls them to "follow" as disciples saying "I will make you fishers of men". Preachers of the Gospel are to be "fishers of men". IF they lose sight of this purpose of their calling they lose their "salt" and become worthless, and they lose their "light" as if it is hid under a basket.

Luke records the great draught of fishes in his Gospel (5:1-11), which is a separate event (and will be recorded as a separate step). Luke calls the "sea of Galilee" - "the lake of Gennesaret", which is the same "sea of Chinnereth" in the Old Testament. The sea of Galilee is called by several names. John points out that it is also "the sea of Tiberias" (see John 6:1).

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#### **Matthew 4:18-22**

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

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

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

#### **Mark 1:16-22**

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

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

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

### **Step 037**

**Heading:** The Demoniac healed in the synagogue at Capernaum.

**Date:** 27 AD

**Scriptures:** Mark 1:23-28, Luke 4:33-37

**Note:** Both Mark and Luke tell us that the "man with an unclean spirit" was IN the synagogue – IN the place where the Scriptures were read and taught. The "man with an unclean spirit" knew who Jesus was – he even cried out "I know thee who thou art, the Holy One of God". This causes one to wonder just how many people

are **INSIDE** the churches where the scriptures are read and taught that have “unclean spirits” that know about Jesus but want to be left alone? It is only when the Lord performs a miracle and makes one a new creature in Christ that they truly desire to know him.

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#### Mark 1:23-28

23 ¶ And there was in their synagogue a man with an unclean spirit; and he cried out,  
24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.  
25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.  
26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.  
27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.  
28 And immediately his fame spread abroad throughout all the region round about Galilee.

#### Luke 4:33-37

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,  
34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.  
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.  
36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.  
37 And the fame of him went out into every place of the country round about.

### Step 038

Heading: Peter’s mother-in-law healed of a fever.

Date: 27 AD

Scriptures: Matthew 8:14-15, Mark 1:29-31, Luke 4:38-39,

Note: The healing of Peter’s mother-in-law took place before Jesus taught and preached the Sermon on the Mount, but Matthew records it afterwards, as he does with several other miracles and events. Nowhere are we told in scripture that everything is recorded in the exact sequence in which they took place. Mark and Luke recorded things in a more chronological order than did Matthew and John.

Roman Catholicism ignores the fact that Peter (their first Pope, as they claim) was married. They teach celibacy of the priesthood contrary to the qualifications for an Elder (I Tim 3:2, Titus 1:16), “Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth” (1 Tim 4:3). They also ignore the fact that Mary, as the

virgin mother of Jesus, had other children by Joseph after the birth of Christ (see Matt 13:55, Mark 6:3).

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#### **Matthew 8:14-15**

**14 ¶** And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

**15** And he touched her hand, and the fever left her: and she arose, and ministered unto them.

#### **Mark 1:29-31**

**29 ¶** And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

**30** But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

**31** And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

#### **Luke 4:38-39**

**38** And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

**39** And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

### **Step 039**

**Heading:** That Evening (after Peter's Mother-In-Law was healed) as the sun was setting, MANY were healed.

**Date:** 27 AD

**Scriptures:** Matthew 8:16-17, Mark 1:32-34, Luke 4:40-41

**Note:** It was in the evening, when the sun was setting on the Passover Day that Christ died for the sins of his people. Matthew tells us these healings were a symbolic fulfillment of Isaiah 53:4 when Christ would die on the cross for the sins of his people. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Peter must have understood it this way, for he wrote, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24).

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#### **Matthew 8:16-17**

**16** When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

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

**Mark 1:32-34**

**32** And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

**33** And all the city was gathered together at the door.

**34** And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

**Luke 4:40-41**

**40** Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

**41** And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

**Step 040**

**Heading:** The next morning Christ goes to a solitary place to pray. His disciples seek him.

**Date:** 27 AD

**Scriptures:** Mark 1:35-37, Luke 4:42-43

**Note:** When I was young I was an early riser. Some of my first jobs were delivering milk and papers where I rose at 3 AM to start work, after which I would go to school. When my father took me hunting, we would be sitting in the woods long before sunrise. I recall how we got up early in the Army. Even today, at the age of 67, I often get up at 3 or 4 AM and spend some time in meditation and trying to write. We are not to rise up early in the morning to follow strong drink or to arouse and disturb our neighbors (see Isa 5:11, Proverbs 27:14). But the Scriptures give many examples of God’s servants rising up early in the morning to do God’s will. Abraham was an early riser – see Genesis 19:27, 21:14 and 22:3. Moses was an early riser – see Exodus 8:20, 9:13 and 24:4. Joshua was an early riser – see 3:1, 6:12 and 7:16. David rose early – see I Sam. 17:20, as did Job (1:5). Should we expect our Lord to slumber – NO, he rose up early. “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14).

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**Mark 1:35-38**

**35** And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

**36** And Simon and they that were with him followed after him.

**37** And when they had found him, they said unto him, All *men* seek for thee.

**Luke 4:40-44**

**42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.**

## **Step 041**

**Heading: Christ teaches and preaches - heals and performs miracles throughout all Galilee.**

**Date: 27 AD**

**Scriptures: Matt 4:23-25, Mark 1:38-39, Luke 4:43-44**

**Note: These are the first general statements about Christ going throughout all of Galilee, teaching, preaching and healing, as he said, “for therefore came I forth”. Jesus traveled distances on foot that many will not do by automobile. He went everywhere in Galilee, as Peter said, “doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). Historians tell us that Galilee was very populous and that there were more than 200 cities in the region, besides little villages. This causes us to realize how true the words of John are when he said, “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen” (John 21:25).**

\*\*\*\*\*

**Matthew 4:23-25**

**23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.**

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

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

**Mark 1:38-39**

**38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.**

**39 And he preached in their synagogues throughout all Galilee, and cast out devils.**

**Luke 4:43-44**

**43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.**

**44 And he preached in the synagogues of Galilee.**

## **Step 042**

**Heading: Jesus teaches from Peter’s boat**

**Date: 27 AD**

**Scriptures: Luke 5:1-3**

**Note:** The “lake of Gennesaret” is the same lake that is called “the sea of Galilee and the sea of Tiberius” in the New Testament, and the sea of Chinnereth in Numbers 34:11 and Joshua 12:3, 13:27. This is the same “lake” from which Jesus called Andrew, Peter, James and John to “follow” him because he would make them “fishers of men”. It is now here at this same lake “people pressed upon him to hear the word of God”. OH, what a wonderful thought. It is now here at this same lake our Lord utilizes one of their boats as a place to teach in order to be heard. Andrew, Peter, James and John were washing their nets because they still used their Fishing occupation to support themselves, just as Paul used Tent Making to support himself. It appears they had not yet become “full time fishers of men”, but that will soon change.

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**Luke 5:1-3**

- 1 ¶ And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,**
- 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.**
- 3 And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.**

## **Step 043**

**Heading: The miracle of the great draught of fishes**

**Date: 27 AD**

**Scriptures: Luke 5:4-11**

**Note:** Notice that this took place after Jesus had finished teaching the people who gathered to hear the word of God. The disciples had already washed their nets – having toiled all night and caught nothing. I have experienced many a fishing trip like that. Nighttime is the best time (as men say) to fish. But now it is Day, and Jesus “must work the works of him that sent me, while it is day: (for) the night cometh, when no man can work”. So Jesus tells Peter to “launch out and let down the clean nets for a draught (catch).” Peter seems to say WHY, but then concedes, “nevertheless at thy word I will let down the net”. The multitude of the fishes was so great their nets broke, but with help from the other fishermen they filled both ships. Many lessons about divine providence and obedience and blessings and fellowship can be learned from this miracle.

\*\*\*\*\*

**Luke 5:4-11**

- 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.**
- 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.**

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

## Step 044

Heading: Christ cleanses a leper – his fame spreads abroad and multitudes come to him.

Date: 27 AD

Scriptures: Matthew 8:2-4, Mark 1:40-45, Luke 5:12-16

Note: Matthew records this miracle immediately after the Sermon on the Mount, but Mark and Luke, more properly record it here, following the previous step. It is obvious the three recordings are of the same event. Leprosy, does not typify being unregenerate – for here the Leper worshipped Christ before he was healed. But typifies one being “full of sin”, decaying from the sin that controls his mind, heart and body. The Priest could not heal the Leper. At best they could only pronounce him clean. Only those who are born of God can by faith have a sense they are cleansed from sin – see II Cor. 5:17-21.

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Matthew 8:2-4

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

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Mark 1:40-45

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

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.



Luke 5:12-16

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

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

## Step 045

**Heading:** The man sick of the palsy is cured – the power of Christ to forgive sins is asserted. This happened at Peter’s house in Capernaum.

**Date:** 27 AD

**Scriptures:** Matthew 9:2-8, Mark 2:1-12, Luke 5:17-26

**NOTE:** Jesus had been going throughout Galilee and had returned to “his own city” of Capernaum, where he spent much time, and he entered into Peter’s house. When it was noised about that Jesus was in the house (something that ought to happen every Sunday in the House of God) there was no room left. The one who was sick of the Palsy was carried by four who, from street level as houses were often built on a hillside below the road, opened a place in the roof and let him down before Christ. Christ not only healed his palsy, but he forgave his sins, asserting that only God hath the power to forgive sin.

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**Matthew 9:1-8**

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

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

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

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

**Mark 2:1-12**

1 ¶ And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

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

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

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

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

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

#### Luke 5:17-26

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

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

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

## Step 046

Heading: The calling of Matthew the tax collector, whose name was also Levi, the son of Alphaeus (a common name among the Jews).

Date: 27 AD

Scriptures: Matthew 9:9, Mark 2:13-14, Luke 5:27-28

**Note: It appears Jesus was going from Peter's house in Capernaum to the seaside, where he often went to teach, when he saw Matthew sitting at the place where taxes were collected. With the calling of Matthew it appears ALL the disciples who will be named as Apostles have been called. "Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."**

**The Scriptures record Jesus calling Simon Peter and Andrew, James and John, Philip and Bartholomew (Nathaniel), and Matthew. We have no record of his calling the others individually, but we know many other disciples were called to follow him.**

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#### **Matthew 9:9**

**9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.**

#### **Mark 2:13-14**

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

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

#### **Luke 5:27-28**

**27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.**

**28 And he left all, rose up, and followed him.**

### **Step 047**

**Heading: Levi (Matthew) prepares a feast for Jesus and he sits and eats with publicans and sinners. Jesus declares he came to call sinners to repentance.**

**Date: 27 AD**

**Scriptures: Matthew 9:10-13, Mark 2:15-17, Luke 5:29-32**

**Note: The Pharisees, who were self righteous in their own eyes to the extent that some even prayed with themselves, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" condemned Christ for eating with sinners. There are some legalists today who practice this religion of "see no evil, hear no evil and touch no evil" as though they themselves are not sinners. Unless one sees himself as a sinner, and says with Isaiah, "woe is me, for I am a man of unclean lips" he will not see his need for Christ who died for the ungodly. Paul said "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).**

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**Matthew 9:10-13**

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

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

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

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

**Mark 2:15-17**

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

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

**17** When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

**Luke 5:29-32**

**29** And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

**30** But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

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

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

## **Step 048**

**Heading:** Jesus defends his disciples for not fasting. Jesus speaks two parables: (1) About a new piece of cloth on an old garment, and (2) Putting new wine in an old bottle.

**Date:** 27 AD

**Scriptures:** Matthew 9:14-17, Mark 2:18-22, Luke 5:33-39

**Note:** The teaching here is not that the disciples of Christ should not fast – for Prayer and Fasting is taught by our Lord –see Matt 17:21, Mark 9:29 , First Corinthians 7:5 and Acts 14:23. Paul engaged in “fastings often” (II Cor. 11:27). The teaching here is when the Disciples were with the Bridegroom (see John 3:29) there was no reason to be sorrowful and fast, “but the days will come, when the bridegroom shall be taken from them, and then shall they fast.” You can read the various learned commentators to learn various interpretations of the two parables. But I think Christ is teaching there is no reason to put “New” Testament joys with the “Old” Testament Levitical Laws, traditions or forms of worship.

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**Matthew 9:14-17**

**14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?**

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

**16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.**

**17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.**

**Mark 2:18-22**

**18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?**

**19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.**

**20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.**

**21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.**

**22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.**

**Luke 5:33-39**

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

**34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?**

**35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.**

**36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.**

**37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.**

**38 But new wine must be put into new bottles; and both are preserved.**

**39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.**

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 3 Steps: 049 to 090A

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

From the Passover in 28 AD to the Passover in 29 AD						
Step	Date	Description – Details	Matt	Mark	Luke	John
049	28 AD	Jesus goes to Jerusalem for a Feast – the second passover during his earthly ministry.				5:1
050		Jesus heals the man with an infirmity at the pool of Bethesda.				5:2-15
051		Christ justifies his work on the Sabbath – Declares his work equal with his Father's				5:16-47
052		Christ returns to the region of Galilee				6:1 (?)
053	28 AD	Christ defends his Disciples for picking corn on the Sabbath	12:1-8	2:23-28	6:1-5	
054	“	Man's withered hand is healed on the Sabbath	12:9-14	3:1-6	6:6-11	
055	“	Jesus withdraws – multitudes follow him	12:15-21	3:7-12		
056	“	Jesus goes up on a mountain – prays all night			6:12	
057	“	Jesus ordains twelve apostles		3:13-19	6:13-16	
058		Jesus comes down and heals multitude			6:17-19	
059		The Sermon on the Mount	5:1-8:1		6:20-49	
059A		The Beatitudes	5:1-12		6:20-26	
059B		The Lord's Prayer – compare Luke 11:1-4	6:9-15			
059C		Ask, seek and knock – compare Luke 11:5-13	7:7-11			
060		The Centurion's servant is healed	8:5-13		7:1-10	
061		The Widow's son at Nain is raised to life			7:11-18	
062		John sends message to Christ	11:2-6		7:19-23	
063		Christ testifies concerning John Baptist	11:7-15		7:24-30	
064		Christ reproves the Jews for their unbelief	11:16-24		7:31-35	
065		Christ invites the heavy laden to come	11:25-30			
066		Christ eats with Simon the Pharisee Has his feet washed with tears by a sinful woman			7:36-50	
067		Christ again goes throughout Galilee			8:1-3	
068		Christ accused of casting out devils by the power of Beelzebub – warns against blasphemy	12:22-37	3:22-30		
069		Pharisees ask for a sign – The sign of Jonah	12:38-45			
070		Christ declares his real kindred are those who do the will of His Father.	12:46-50	3:31-35	8:19-21	
071		The Parable of the sower	13:1-9	4:1-9	8:4-8	
072		The reason for speaking in parables	13:10-17	4:10-12	8:9-10	
073		The parable of the sower explained	13:18-23	4:13-23	8:11-17	
074		Take heed How and What ye hear		4:24-25	8:18	
075		Other parables concerning the kingdom	13:24-53	4:26-34		
076		Jesus commands disciples to cross the sea	8:18	4:35-36	8:22	
077		Jesus calms the tempestuous sea	8:23-27	4:37-41	8:23-25	
078		A legion of demons cast out of a demoniac	8:28-34	5:1-20	8:26-39	

<b>079</b>		<b>Jesus sails back across the sea to Capernaum</b>	<b>9:1</b>	<b>5:21</b>	<b>8:40</b>	
<b>080</b>		<b>Jairus begs Jesus to heal his daughter</b>	<b>9:18-19</b>	<b>5:22-23</b>	<b>8:41-42</b>	
<b>081</b>		<b>Woman with issue of blood touches Jesus</b>	<b>9:20-22</b>	<b>5:24-34</b>	<b>8:43-48</b>	
<b>082</b>		<b>Jesus raises Jairus' daughter from the dead</b>	<b>9:23-26</b>	<b>5:35-43</b>	<b>8:49-56</b>	
<b>083</b>		<b>Jesus restores sight to two blind men</b>	<b>9:27-31</b>			
<b>084</b>		<b>Jesus heals a dumb possessed man</b>	<b>9:32-34</b>			
<b>085</b>		<b>Christ has compassion on the multitude</b>	<b>9:35-38</b>			
<b>086</b>		<b>Christ again rejected in Nazareth</b>	<b>13:54-58</b>	<b>6:1-6</b>		
<b>087</b>		<b>The twelve apostles sent out to preach</b>	<b>10:1-11:1</b>	<b>6:7-13</b>	<b>9:1-6</b>	
<b>088</b>		<b>Record of John the Baptist being beheaded Herod hears of Jesus - fears John has risen</b>	<b>14:1-12</b>	<b>6:14-29</b>	<b>9:7-9</b>	
<b>089</b>		<b>The 12 return and they go to Bethsaida</b>	<b>14:13</b>	<b>6:30-32</b>	<b>9:10</b>	<b>6:1</b>
<b>090</b>		<b>Jesus teaches and heals multitude</b>	<b>14:14</b>	<b>6:33-34</b>	<b>9:11</b>	<b>6:2</b>
<b>090A</b>	<b>28 AD</b>	<b>Jesus goes up into a mountain with his disciples - and the Passover is nigh.</b>				<b>6:3-4</b>

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 049 – 090A**



**FOLLOWING HIS STEPS**  
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**Step 049**

**Heading:** Jesus goes to Jerusalem (from Capernaum in Galilee) for a feast of the Jews – But WHAT FEAST? Most believe it is the Passover.

**Date:** 28 AD – The date changes from 27 AD to 28 AD -- IF this is the second Passover Christ attended since his baptism. Concerning DATES – see note below.

**Scriptures:** John 5:1

**Note:** Much time lapse can depend on a few words or a single verse of Scripture. We ask, “What feast?” There were three main feasts, the feast of Pentecost, the feast of tabernacles and the feast of unleavened bread called “the Passover”. We know for certain that Jesus went to the Passover in Jerusalem in 27 AD right after he was baptized, for then he cleansed the Temple of the moneychangers. We know for certain that Jesus was in Jerusalem for the Passover when he was crucified in 30 AD. There seems to be no clear record concerning the Passover’s in 28 and 29 AD. The feast in John 5:1 is not designated to be the Passover feast, but IF the duration of our Lord’s earthly ministry lasted 3 ½ years – and I believe it did – and IF the feast described in John 5 is the Passover - then this had to be the second Passover since he was baptized. John states in John 6:4 “And the passover, a feast of the Jews, was nigh”, but this statement is sandwiched between our Lord being on a mountain with his disciples (verse 3) and the feeding of the five thousand (verses 5-14) which appears to have taken place in Galilee. We know that Matthew and John did not write in a pure chronological order as much as did Mark and Luke, so fixing a DATE becomes most difficult. Therefore, because I cannot be certain of the date of events, after step 52, I will no longer date the steps that we follow until I come to Christ going to the Passover in Jerusalem in 30 AD.

Since Christ was born in late 5 BC – probably in September or October as many think - and we know he was baptized being about 30 years old in 26 AD – There had to be no less than four (4) Passovers during his earthly ministry in order for the Messiah to be “cut off” (crucified) on the Passover in the midst of the 70<sup>th</sup> week (the final seven years) of Daniel’s prophecy. Here is how this matter is calculated:

1. September – October 26 AD Christ was baptized by John to begin his ministry.
2. March – April 27 AD (Nisan) – Attended the first Passover during his earthly ministry.
3. September – October 27 AD – The end of his first year’s ministry.
4. March – April 28 AD (Nisan) - The second Passover during his earthly ministry.
5. September – October 28 AD – The end of his second year’s ministry.
6. March – April 29 AD (Nisan) - The third Passover during his earthly ministry.
7. September – October 29 AD – The end of his third year’s ministry
8. March – April 30 AD (Nisan) - The fourth Passover during his earthly ministry at which he was crucified.

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**John 5:1**

**1 ¶ After this there was a feast of the Jews; and Jesus went up to Jerusalem.**

## **Step 050**

**Heading: Jesus heals the man with an infirmity at the pool of Bethesda.**

**Date: 28 AD – The date changes from 27 AD to 28 AD -- IF this event took place while Christ attended the second Passover since his baptism.**

**Scriptures: John 5:2-16**

**Note: John records only eight miracles performed by Christ, in addition to his resurrection and appearing to his disciples. Six of the eight miracles are not recorded by the other Gospel writers. Those six are: (1) Water turned to wine (John 2:9), (2) The nobleman's son healed – John 4:6, (3) this one, the healing of the man with an infirmity at the pool of Bethesda, (4) Healing the man born blind – John 9:1, (5) The raising of Lazarus from the dead – John 11, (6) the 2<sup>nd</sup> draught of fishes – John 21:6.**

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**John 5:2-16**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Step 051

**Heading:** Christ justifies the miracle on the Sabbath and asserts his authority to do His Father's work. He declares his work to be equal with his Father's work.

**Date:** 28 AD

**Scriptures:** John 5:17-47

**Note:** By calling JEHOVAH his Father, Jesus equates himself with God, and the Jews seek to kill him. The Son and the Father are one and the work one does is the same as the work both do. Some have erroneously tried to "departmentalize" the work of the Father, the Son and the Holy Spirit as being different. But Christ points out that the Father quickens the dead, the Son quickens the dead and the Holy Spirit quickens (see John 6:63). Christ points out that men should honour the Son even as they honour the Father, and in Matthew 12:31-32 we see they should honour the Holy Ghost.

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**John 5:17-47**

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

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

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

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

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

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

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

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

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

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

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

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

- 33 Ye sent unto John, and he bare witness unto the truth.
- 34 But I receive not testimony from man: but these things I say, that ye might be saved.
- 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
- 36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
- 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
- 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- 40 And ye will not come to me, that ye might have life.
- 41 I receive not honour from men.
- 42 But I know you, that ye have not the love of God in you.
- 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
- 44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?
- 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.
- 46 For had ye believed Moses, ye would have believed me: for he wrote of me.
- 47 But if ye believe not his writings, how shall ye believe my words?

## Step 052

Heading: Christ returns to Galilee after the Passover.

Date: 28 AD

Scriptures: John 6:1

Note: After the feast in John 5 and the healing of the man at the pool of Bethesda, we know that Christ returned to the area of Galilee where he continued to teach and preach and perform miracles. We are simply not told exactly when or which route he took. Perhaps John 6:1 serves that purpose. The words "over the sea of Galilee" could mean that he went around the east side of the sea, not that he took a ship across the sea, as he will do later when he goes "into the country of the Gadarenes." John records only a few of the events of our Lord's ministry in Galilee. So by the words "After these things" he could also mean after another year of his ministry in Galilee Jesus returns by the way of the sea to Jerusalem for the next Passover when it is nigh, as he says in verse 4. Some considerable time can lapse between verses of Scripture.

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John 6:1

1 ¶ After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

## Step 053

**Heading:** Christ defends his disciple for plucking ears of corn on the Sabbath.

**Scriptures:** Matthew 12:1-8, Mark 2:23-28, Luke 6:1-8

**Note:** In steps 49-51 we know that Christ was in Jerusalem for a feast, which we assumed was the second Passover since his ministry began, after which he returned to Galilee. The Passover was to be observed on the 14<sup>th</sup> of Nisan (or Abib) the first month of the Jewish year (see Exodus 12:1-28, Lev 23:1-8), which corresponds to our March or April. The Passover was immediately followed by “The Feast of Unleavened Bread” which lasted 7 days, beginning with a High Sabbath (see John 19:31) and ending with a High Sabbath or Holy Convocation (a Sabbath). Luke tells us this event took place on the second Sabbath after the first, which seems to imply regular Sabbath days. Therefore it seems to me that this event did not take place during the Passover month, but shortly afterwards.

The essence of the teaching here can be summed up in these words by Christ, “The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.”

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### Matthew 12:1-8

- 1 ¶ At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.
- 2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.
- 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;
- 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
- 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
- 6 But I say unto you, That in this place is *one* greater than the temple.
- 7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
- 8 For the Son of man is Lord even of the sabbath day.

### Mark 2:23-28

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

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

Luke 6:1-5

1 ¶ And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

## Step 054

Heading: Christ heals the withered hand of a man in the synagogue  
On another Sabbath.

Scriptures: Matthew 12:9-14, Mark 3:1-6, Luke 6:6-11

Note: At first it would appear that this healing took place on the same Sabbath as did the eating of the corn in the corn fields, but Luke tells us that this event was “on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.”

The essence of the teaching here can be summed up in the answer to this question, “Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?” Is not a man better than a sheep? The problem is too many put entertainment and personal pleasure before God on the Lord’s Day.

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Matthew 12:9-14

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

Mark 3:1-6

1 ¶ And he entered again into the synagogue; and there was a man there which had a withered hand.  
2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.  
3 And he saith unto the man which had the withered hand, Stand forth.  
4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.  
5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.  
6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Luke 6:6-11

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.  
7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.  
8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.  
9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?  
10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.  
11 And they were filled with madness; and communed one with another what they might do to Jesus.

## Step 055

Heading: Christ is followed by multitudes and he healed them.

Scriptures: Matthew 12:15-21, Mark 3:7-12,

Note: From the description of this event we get a clear picture that Christ is once again ministering near the Sea of Galilee. Mark records the make up of the “great multitude” that is following Christ. Jesus was born in Bethlehem of Judea. The capital city of Jerusalem is also in Judea. Idumaea is the country formerly inhabited by the Edomites, located in the most southern part of the land of Israel (Canaan). Idumaea is a Greek word derived from the Hebrew “Edom” a name given to Esau. Those from “beyond Jordan” or east of the river, and from “Tyre and Sidon” two cities in the region of Pheonicia came to Christ. Matthew makes it clear that this event was a fulfillment of Isaiah 42:1-4.

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Matthew 12:15-21

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;  
16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,  
18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.  
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.  
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.  
21 And in his name shall the Gentiles trust.

Mark 3:7-12

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,  
8 And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.  
9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.  
10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.  
11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.  
12 And he straitly charged them that they should not make him known.

## Step 056

Heading: Jesus goes up on a mountain and prays all night

Scriptures: Luke 6:12

Note: Christ, as the Son of God, prayed to God, his Father. And he prayed all night. We in our weakness can not sometimes even pray for an hour. Prayers do not have to be long to be heard. Jesus prayed many short prayers. Others have prayed short prayers with powerful results. Elijah prayed a prayer of only 63 words “LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again” and then the fire fell from heaven. The effectual fervent prayer of a righteous man availeth much. Too often I feel my prayers never get beyond the ceiling.

This “mountain” (or high hill) is thought to be close to the city of Capernaum near the Sea of Galilee. This is the same mountain from which Christ will teach and preach the “Sermon on the Mount”.

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Luke 6:12

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.



## Step 057

**Heading:** Christ calls his disciples and ordains twelve as apostles from among them.

**Scriptures:** Mark 3:13-21, Luke 6:13-16

**Note:** Luke tells us “when it was day” – that is after praying all night, Jesus called unto himself his disciples and ordained twelve as apostles. It should be noted that these twelve were chosen from among all the disciples that followed him, and one of them he knew was a devil. The names of the twelve are given in the scriptures.

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**Mark 3:13-19**

**13 ¶** And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

**14** And he ordained twelve, that they should be with him, and that he might send them forth to preach,

**15** And to have power to heal sicknesses, and to cast out devils:

**16** And Simon he surnamed Peter;

**17** And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

**18** And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,

**19** And Judas Iscariot, which also betrayed him: and they went into an house.

**Luke 6:13-16**

**13** And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

**14** Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

**15** Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

**16** And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

## Step 058

**Heading:** After ordaining the twelve, Jesus comes down from the mountain and heals multitudes.

**Scriptures:** Luke 6:17-19

**Note:** Luke has Christ coming down from the Mountain – healing the multitude, and then returning up the mountain to teach and preach the Sermon on the Mount (which will be step 59). Matthew, the only other writer that records the Sermon on the Mount, has Christ seeing the multitude, and going up on the mountain for the Sermon on the Mount (in step 59).

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**Luke 6:17-19**

**17** And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from

the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

## Step 059

Heading: The Sermon on the Mount – which followed after Christ chose and ordained the Twelve Apostles.

Scriptures: Matt 5:1-8:1, Luke 6:20-49

Note: The Sermon on the Mount, as it is called, took place on a mountain or hill near the city of Capernaum, for after Christ had finished saying these things He returned again into the city (see Matthew 8:5 and Luke 7:1). A hill or mountain is shown on many maps a short distance to the northwest from the ancient site of Capernaum. Some claim this is the place where this discourse was delivered, but we have no scriptural name for it.

Luke records several segments of the Sermon on the Mount with a slight different than Matthew's record. Steps 59-A through 50-C will highlight a few of these.

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Matthew 5:1 through 8:1 (The entire passage will not be posted here due to length)

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

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

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

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

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

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

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

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

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

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

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

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

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

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

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

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

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

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

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

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

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

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

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

## Chapter 6

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

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

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

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

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

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

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

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

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

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

11 Give us this day our daily bread.

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

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

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

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

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

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

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

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:  
20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:  
21 For where your treasure is, there will your heart be also.  
22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.  
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!  
24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.  
25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?  
26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?  
27 Which of you by taking thought can add one cubit unto his stature?  
28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:  
29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.  
30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?  
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?  
32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.  
33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.  
34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

## Chapter 7

1 ¶ Judge not, that ye be not judged.  
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.  
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?  
4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?  
5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.  
6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.  
7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:  
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.  
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?  
10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 ¶ Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

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

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

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

## Chapter 8

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

### Luke 6:20-49

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

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

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

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

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

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

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

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

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

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

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

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

37 ¶ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

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

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

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

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

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

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

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

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

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## Step 059-A

Heading: The Beatitudes – found in the Sermon on the Mount

Scriptures: Matthew 5:1-12, Luke 6:20-26

Note: Only Matthew and Luke record the "Sermon on the Mount" as it is called. Matthew, one of the ordained apostles who was present, records it in a continual sequence in chapters 5, 6, and 7. Dr. Luke, a Gentile who was converted under Paul's ministry and joined with Paul in his Journey's, going with him to Philippi (Acts 16:11-12), records the "Sermon" in various passages. Steps 59-A, 59-B and 59-C are given to show the difference in Luke's record of this "Sermon".

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Matthew 5:1-12

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

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

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

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

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

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

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

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

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

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

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

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

Luke 6:20-26

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

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

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

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



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

## **Step 059-B**

**Heading: The Lord gives a SAMPLE prayer – teaching HOW to pray.**

**Scriptures: Matthew 6:9-15 – see and compare Luke 11:1-4**

**Note: This SAMPLE prayer is an example of how to pray. It was not and is not intended to be a “Repetitious Prayer” as some use it”. There is a slight difference in the wording between Matthew’s record taught in Galilee and Luke’s record taught in Judea. IS one to be used as authoritative for repetition over the other? I think not! Both cover the same principles of Prayer.**

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**Matthew 6:9-15**

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

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

**11 Give us this day our daily bread.**

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

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

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

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

**For comparison - Luke 11:1-4**

**1 ¶ And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**

**2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

**3 Give us day by day our daily bread.**

**4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

## **Step 059-C**

**Heading: Ask, Seek and Knock**

**Scriptures: Matthew 7:7-11 – see and compare Luke 11:5-13**

**Note: IF we as God’s people are lacking in anything – here is the solution to our needs. Too often we have not because we ask not, and then when we do ask, we “receive not, because ye ask amiss, that ye may consume it upon your lusts” as James said, (James 4:3). Too often we do not Seek the blessings of God and we do**

not Knock to find the open doors of opportunity. While our doctrine of “predestination” does not teach “fatalism” - we often practice it as such. One of the saddest statements I have ever heard is “IF God wants someone to come to church he will show them how to get here”, as though God gives the gift of ESP to all sinners seeking the truth. IF that were true then Jesus would have never said to Andrew and Simon Peter, “Come and See” – Philip would have never said to Nathaniel, “Come and See” – the woman at the well in Samaria would have never said to the men, “Come, see a man –“ – Philip the apostle would have never been sent to the Ethiopian Eunuch, the Apostles would have never been told to GO, Paul would have never been SENT, and the Spirit and the Bride would not say, “Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely”.

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Matthew 7:7-11

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

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

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

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

For comparison - Luke 11:5-13

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

## Step 060

Heading: The Centurion's servant is healed.

Scriptures: Matthew 8:5-13, Luke 7:1-10

**Note: The Centurion was obviously not a Jew. Luke has some elders of the Jews coming to Christ to speak in behalf of the Centurion saying, “That he was worthy for whom he should do this: For he loveth our nation, and he hath built US a synagogue.” The “Elders” appear to have been Pharisees who thought Jesus should heal the Centurion’s servant based on merit rather than grace and mercy. The Centurion understood that he was not worthy even to have the presence of Christ in his house. Jesus marveled at the humility and faith of the Centurion rather than at the request of the Elders.**

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### **Matthew 8:5-13**

**5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,  
6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.  
7 And Jesus saith unto him, I will come and heal him.  
8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.  
9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.  
10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.  
11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.  
12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.  
13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.**

### **Luke 7:1-10**

**1 ¶ Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.  
2 And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.  
3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.  
4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:  
5 For he loveth our nation, and he hath built us a synagogue.  
6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:  
7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.  
8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.**

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

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

## Step 061

Heading: The Widow's son at Nain is raised to life from the dead.

Scriptures: Luke 7:11-18

Note: Nain is a city in the region of Galilee, about 2-4 miles south of Mount Tabor, and about 25 miles southwest of Capernaum.

Luke is the only writer to record this miracle. This was the first miracle of raising the dead done by Christ and it caused great fear among the people and praise to God. According to Luke it happened "the day after" the healing of the Centurion's servant. There is no doubt that this widow's son was dead, as they carried him on a bier, or stretcher, used to carry all dead three years old and older to their grave site. Jesus was moved with compassion and then exercised mercy and said to the young man, "Arise." What a glorious thought – the day is coming when the dead in Christ shall be raised first and then we which are alive and remain shall be changed, and all shall be raised to meet the Lord in the air, and there shall we ever be with the Lord. John's disciples saw this miracle and went and told John the Baptist – see verse 18.

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Luke 7:11-18

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

## Step 062

Heading: Christ receives a message from John the Baptist, who is still in prison, "Art thou he that should come, or do we look for another?" Jesus answers.

Scriptures: Matthew 11:2-6, Luke 7:19-23

**Note: Some of John's disciples saw the raising of the widow's son from the dead in Nain, and they told John the Baptist about it, and this prompted the message sent from John to Jesus. Some have said this message reflects doubt on John's part. But I suspect there was no doubt in John's mind. Rather he knowing he would soon be put to death, desired to confirm to his own disciples that this was The Christ whom they should follow. For he knew Christ was "The Lamb of God" and that he must increase and John must decrease. John knew that the HE that had the following of the bride was the bridegroom. The answer from Jesus confirmed to John and his disciples that he is "The Christ".**

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#### **Matthew 11:2-6**

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

#### **Luke 7:19-23**

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

### **Step 063**

**Heading: Christ testifies concerning John the Baptist, that there is none greater than John, except himself.**

**Scriptures: Matthew 11:7-15, Luke 7:24-30**

**Note: John the Baptist was "more than a prophet". He was the forerunner of Christ, the Herald of the King. He was the Elijah that was to come. Among natural men born of women, there has never been a greater than John the Baptist, no not even Paul the Apostle. The statement, "notwithstanding he that is least in the kingdom of heaven is greater than he" has often been misunderstood and misused to say that all New Testament saints in the Church are greater than John the Baptist. BUT that is not what Jesus said. The word "least" is a word (mikros) that often means "younger than". Jesus was six months younger than John. So it seems to me that what Jesus is saying is that "Among them that are born of women there hath not risen a greater**

than John the Baptist: “notwithstanding he that is least (i.e. younger – Jesus) in the kingdom of heaven is greater than he”.

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**Matthew 11:7-15**

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

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

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

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

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

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

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

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

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

**Luke 7:24-30**

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

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

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

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

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

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

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

## **Step 064**

**Heading: Christ reproves the Jews for their unbelief and impenitence.**

**Date: 28 AD**

**Scriptures: Matthew 11:16-24, Luke 7:31-35**

**Note: Hebrews 3:12 “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.”**

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## **Matthew 11:18-24**

**16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,**

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

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

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

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

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

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

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

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

## **Luke 7:31-35**

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

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

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

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

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

## **Step 065**

**Heading: Christ declares that the Father hides Truth from the wise and prudent, but reveals it unto repentant babes. He invites those who sense their burden of sin to come unto Him for rest.**

**Scriptures: Matthew 11:25-30**

**Note: At that time – that is after rebuking the Jews for their unbelief about Him being the Christ, Jesus thanks his Father that the truth has been revealed unto “babes” who desire the sincere milk of the word. God reveals truth to whom He will reveal truth because it seems good in His sight, not because of the degree of learning one has or because of any particular group or denomination one belongs to. Many have eyes but see not, and have ears but hear not. Revealed truth is a prelude to what Jesus will say to Peter in Matthew 16:17, “Blessed art thou, Simon Barjona:**

for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.”

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**Matthew 11:25-30**

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

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

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

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

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

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

## Step 066

**Heading:** Jesus forgives the sins of a sinful woman who washes his feet with tears, dries them with her hair and anoints them with ointment (spices) at the house of Simon a Pharisee.

**Scriptures:** Luke 7:36-50

**Note:** We learn from reading about this event, recorded only by Luke, that the Pharisee’s name was Simon – see verse 40, (a name common among Jews). Some have supposed this to be Simon the Leper, but he lived in Bethany near Jerusalem not in Galilee. This seems to be a separate event from that recorded in Matthew 26:7 and Mark 14:3. The Alabaster Box was made of stone (not wood) from Alabastron in Egypt. This “woman” lived “in the city” and neither is named, but we know Christ was in the region of Galilee. There is no proof that this “woman” was the woman Mary called Magdalene mentioned in Luke 8:2, for that Mary had seven devils cast out of her. Neither is this Mary the sister of Lazarus who anointed our Lord’s feet in John 12:3, for that was at the house of Lazarus in Bethany, near Jerusalem, and this is at a Pharisee’s house in Galilee. We do know the “woman” was known to be “a sinner” and that her sins were many (see verse 47), but Christ forgave her all of them.

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**Luke 7:36-50**

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

## Step 067

**Heading:** After healing many that were sick, and casting out devils and evils spirits, Christ again goes throughout every city and village in Galilee preaching the gospel of the kingdom of God.

**Scriptures:** Luke 8:1-3

**Note:** This is the second mention of Christ going throughout all of Galilee preaching the gospel of the kingdom of God. This is the first mention of Mary Magdalene who later became acquainted with Mary the mother of James the less, as evidenced by the fact they visited the empty tomb together. Joanna is the Jewish name for a woman which is the same as John for a man. It appears that Mary Magdalene, Joanna and Susanna were women of wealth, as they ministered unto Christ “of their substance”.

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### Luke 8:1-3

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

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

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

## Step 068

**Heading:** Christ is accused of casting out devils by the power of Beelzebub. He reproves the Pharisees, teaches against a divided kingdom, and warns against blasphemy of the Holy Ghost.

**Scriptures:** Matthew 12:22-37, Mark 3:22-30 - compare Luke 11:14-20

**Note:** Much debate has been had over WHO can commit the unforgivable sin of Blasphemy against the Holy Spirit – we would do well to refrain from committing the sin and not worry about whoever else can commit it. Paul tells us, “But foolish and unlearned questions avoid, knowing that they do gender strifes” (2 Tim 2:23). I don’t find any debate in the Scriptures about WHO can commit such a sin – but I do find that when Jesus said he was to be betrayed by one of the twelve, ALL asked, “Is it I”?

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**Matthew 12:22-37**

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

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

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Mark 3:22-30

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

## Step 069

Heading: Pharisees ask for a sign. Jesus rebukes them for being an evil and adulterous generation, and tells them only the sign of Jonah will be given.

Scriptures: Matthew 12:38-45, Luke 11:27-36

Note: This is one of the critical passages of Scripture that helps prove Christ was crucified on a Wednesday, and not on "Good Friday" as it is called. We know he was taken down from the cross and buried just before the end of the Passover day (6 PM Jewish time). Jesus said several times he would rise the "third day". In the sign of Jonah, he specifies he would be in the heart of the earth (buried) "three days and three nights" or a total of 72 hours. There must be a lapse in time of "three days and three nights" during the burial of Christ in order for the Gospel to be true.

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Matthew 12:38-45

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

Luke 11:27-36

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

## Step 070

Heading: Christ declares his real kindred are those who do the will of His Father.

Scriptures: Matthew 12:46-50, Mark 3:31-35, Luke 8:19-21

Note: Christ, as the Word of God who was in the beginning with God and was God, and being God manifest in the flesh, a High Priest after the order of Melchisedec, is without father, without mother, without descent, having neither beginning of days, nor end of life. While Mary was the natural vessel that carried the conceived Christ to birth, she was by no means the “Mother of God”. For this reason, Jesus said to her “Woman what have I to do with thee”? It is not that Mary did not give birth to Jesus, nor that she did not nurse him and care for him “as his mother” (Matt 1:18), but that his spiritual family are all of those whom the Father has given him. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren” (Hebrews 2:11).

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Matt 12:46-50

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

#### Mark 3:31-35

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

#### Luke 8:19-21

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

## Step 071

Heading: The Parable of the Sower

Scriptures: Matthew 13:1-9, Mark 4:1-9, Luke 8:4-8

Note: We now find Jesus going again to the Seaside (Sea of Galilee) and teaching the multitude many things in parables. The parable of the sower is one the Holy Spirit chose to have three gospel writers record. Jesus will later explain this parable to his disciples.

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#### Matthew 13:1-9

1 ¶ The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:  
6 And when the sun was up, they were scorched; and because they had no root, they withered away.  
7 And some fell among thorns; and the thorns sprung up, and choked them:  
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.  
9 Who hath ears to hear, let him hear.

#### Mark 4:1-9

1 ¶ And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.  
2 And he taught them many things by parables, and said unto them in his doctrine,  
3 Hearken; Behold, there went out a sower to sow:  
4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.  
5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:  
6 But when the sun was up, it was scorched; and because it had no root, it withered away.  
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.  
8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.  
9 And he said unto them, He that hath ears to hear, let him hear.

#### Luke 8:4-8

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:  
5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.  
6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.  
7 And some fell among thorns; and the thorns sprang up with it, and choked it.  
8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

## Step 072

Heading: Christ tells the reason for speaking in parables

Scriptures: Matthew 13:10-17, Mark 4:10-12, Luke 8:9-10

Note: The question, “Why speakest thou unto them in parables?” was asked not only by the twelve disciples but also others who had believed on him that were with the twelve (Mark 4:10). The lack of Spiritual understanding of the word of God is not a sign that one does not possess “eternal life”, for here even the twelve apostles did not understand the parable of the sower, and asked “What might this parable be?” Jesus had already spoken in parable earlier, so parables were not something

new, but they were “hard sayings” not easily understood. Jesus teaches that those whose hearts are waxed gross, having rejected the truth time and again, are often denied the blessing of being converted to understanding the mysteries of the Kingdom of God. Most of God’s people today live in darkness concerning the true doctrine of Grace and the Kingdom of Christ.

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#### Matthew 13:10-17

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people’s heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

#### Mark 4:10-12

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these things* are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

#### Luke 8:9-10

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

## Step 073

Heading: Parable of the sower explained

Scriptures: Matthew 13:18-23, Mark 4:13-23, Luke 8:11-17

**Note: Here our Lord EXPLAINS the parable of the sower, for some did not understand it, as Jesus asked, “Know ye not this parable?” And if one knows not the interpretation of this parable “how then will ye know all parables?” Yet there seems to be many among us today (including myself) who lack full understanding of this parable and we debate what it really means and to whom it applies. I believe this parable is not given to designate the eternal destiny of anyone, but rather to explain the “heart problem” most have who hear and receive the word of God.**

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**Matthew 13:18-23,**

**18 Hear ye therefore the parable of the sower.**

**19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.**

**20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;**

**21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.**

**22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.**

**23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.**

**Mark 4:13-23**

**13 And he said unto them, Know ye not this parable? and how then will ye know all parables?**

**14 The sower soweth the word.**

**15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.**

**16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;**

**17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended.**

**18 And these are they which are sown among thorns; such as hear the word,**

**19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.**

**20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.**

**21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?**

**22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.**

**23 If any man have ears to hear, let him hear.**

**Luke 8:11-17**



- 11 Now the parable is this: The seed is the word of God.
- 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
- 13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.
- 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.
- 17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

## Step 074

Heading: Jesus teaches to “Take heed WHAT and HOW ye hear”

Scriptures: Mark 4:24-25, Luke 8:18

Note: How many problems would be avoided, how many heresies would never get started, how many divisions would be healed, how many brethren would not be offended IF we would simply take heed as to WHAT and HOW we hear? Too often we start the tongue which “defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” before we open the ears and engage the brain. Too often we hear only what we want to hear and respond to that without considering WHAT and HOW it was said. Too often we “make a man an offender for a word” Isa. 29:21), without considering “A word fitly spoken is like apples of gold in pictures of silver” (Prov 25:11).

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Mark 4:24-25

- 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Luke 8:18

- 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

## Step 075

Heading: Jesus teaches other parables about the kingdom

Scriptures: Matthew 13:24-52, Mark 4:26-34

Note: IMO, the parable of “the wheat and the tares” shows the likelihood of “professing believers” being in the visible church among true believers. Based on

their profession and even “good works” (see Matthew 7:21-23) it is impossible for man to separate the “tares” from the “wheat”. Only the Lord knows them that are his, and only He can say unto the false brethren “depart from me, ye that work iniquity”. Our duty is not to “pull up the tares”, less we also “root up some wheat”, but we must exercise Biblical Discipline in the visible church and “Let both grow together until the harvest”.

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#### Matthew 13:24-52

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

#### Mark 4:26-34

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

## Step 076

Heading: Jesus commands his disciples to cross the Sea of Galilee

Scriptures: Matthew 8:18, Mark 4:35-36, Luke 8:22

**Note: The reason for sending the multitude away or departing from them to the other side is not given. But there comes a time when everyone needs some private time. Jesus, as man, and his disciples needed such rest from time to time. There is an old saying about ministers, "If they do not come apart from time to time, they will come apart".**

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**Matthew 8:18**

**18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.**

**Mark 4:35-36**

**35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.**

**36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.**

**Luke 8:22**

**22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.**

## **Step 077**

**Heading: Jesus calms tempestuous sea**

**Scriptures: Matthew 8:23-27, Mark 4:37-41, Luke 8:23-25**

**Note: In departing to the other side of the Sea of Galilee, Jesus went to sleep in the hinder part of the ship on a pillow according to Mark. When the "great tempest" arose the disciples awoke him. It took only three words from Christ, "peace, be still" to calm the storm. Those three words can calm the storm in every sinner's heart, IF they have been given faith to believe. No wonder the disciples asked, "What manner of man is this?"**

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**Matthew 8:23-27**

**23 ¶ And when he was entered into a ship, his disciples followed him.**

**24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.**

**25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.**

**26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.**

**27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!**

**Mark 4:37-41**

**37** And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

**38** And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

**39** And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

**40** And he said unto them, Why are ye so fearful? how is it that ye have no faith?

**41** And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

**Luke 8:23-25**

**23** But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

**24** And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

**25** And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

## **Step 078**

**Heading:** A legion of demons cast out of the demoniac of the country of the Gergesenes, (as Matthew calls it) or the country of the Gadarenes (as Mark and Luke call it), being two cities of the same country.

**Scriptures:** Matthew 8:28-34, Mark 5:1-20, Luke 8:36-39

**Note:** Mark and Luke call it the country of the Gadarenes, while Matthew calls it the country of the Gergesenes. This is not two separate miracles, but the same one that took place in “the country” of the two cities of Gadara and Gergesa, which were near each other, on the east side of the sea of Galilee. Matthew says there were **TWO** men that came out of the tombs, while Mark and Luke concentrate only on **ONE** man. If one will notice the **ONE** demonic man that was healed in Capernaum (step 37) spoke in a plurality and singular language “Saying, Let **US** alone; what have **WE** to do with thee, thou Jesus of Nazareth? art thou come to destroy **US**?” and then, “I know thee who thou art, the Holy **One** of God.” There are no contradictions in God’s word, only man’s failures to rightly divide the word of truth.

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**Matthew 8:28-34**

**28 ¶** And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

**29** And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

**30** And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

#### Mark 5:1-20

1 ¶ And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

**Luke 8:36-39**

**26** And they arrived at the country of the Gadarenes, which is over against Galilee.  
**27** And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.  
**28** When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.  
**29** (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)  
**30** And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.  
**31** And they besought him that he would not command them to go out into the deep.  
**32** And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.  
**33** Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.  
**34** When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.  
**35** Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.  
**36** They also which saw *it* told them by what means he that was possessed of the devils was healed.  
**37** Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.  
**38** Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,  
**39** Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

**Step 079**

**Heading:** Jesus sails back across the Sea of Galilee to Capernaum  
**Scriptures:** Matthew 9:1, Mark 5:21, Luke 8:40

**Note:** When the people of the country of the Gergesenes, (as Matthew calls it) or the country of the Gadarenes (as Mark and Luke call it), “besought him (Jesus) to depart from them; for they were taken with great fear” – “he went up into the ship, and returned back again.” It is amazing how some people do not want the presence of the Son of God, while others, such as those of Capernaum eagerly desire it. Notice that Matthew refers to Capernaum as “his own city” – meaning the place where he dwelt most of the time during his earthly ministry.

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**Matthew 9:1**

**1 ¶ And he entered into a ship, and passed over, and came into his own city.**

**Mark 5:21**

**21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.**

**Luke 8:40**

**40 ¶ And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.**

## **Step 080**

**Heading: Jairus begs Jesus to heal his daughter**

**Scriptures: Matthew 9:18-19, Mark 5:22-23, Luke 8:41-42**

**Note: Back in “his own city” of Capernaum, Jesus begins to teach the people who “gladly received him” (see Luke 8:40). This reminds me of what John said, “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”**

**While teaching, a certain ruler of the synagogue, a man named Jairus, humbly begs Christ to come to his house to heal his daughter. Matthew has him saying, “My daughter is even now dead” – Mark has him saying “My little daughter lieth at the point of death” – Luke says “she lay a dying”. There is no contradiction in these statements if one understands the daughter was “at the point of death” when the father left home and said “My daughter is even now dead” believing she was dead.**

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**Matthew 9:18-19**

**18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.**

**19 And Jesus arose, and followed him, and *so did* his disciples.**

**Mark 5:22-23**

**22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,**

**23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.**

**Luke 8:41-42**



41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

## Step 081

Heading: Woman with an issue of blood is healed as Jesus goes to heal Jairus' daughter.

Scriptures: Matthew 9:20-22, Mark 5:24-34, Luke 8:43-48

Note: This is a miracle happening while Jesus is on his way to perform another miracle. The woman with the issue of blood had suffered for twelve years. She had spent all she had on doctors, and still no cure, but she grew worse. Sort of reminds me of the "health care" we have today. All she desired to do was "to touch", not Him, but his clothes. How great was her gift of faith!

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Matthew 9:20-22

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Mark 5:24-34

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Luke 8:43-48

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,  
44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.  
45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?  
46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.  
47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.  
48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

## Step 082

Heading: Jesus raises Jairus' daughter from the dead

Scriptures: Matthew 9:23-26, Mark 5:35-43, Luke 8:49-56

Note: When Jesus got to the house of Jairus he told the crowd that his daughter "sleepeth" meaning that she, as a child of God was dead. This is the same language Jesus used when talking to his disciples about Lazarus, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." By no means does the word "sleepeth" mean "soul sleep", but it is a way of expressing the truth of "eternal life", as Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

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Matthew 9:23-26

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,  
24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.  
25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.  
26 And the fame hereof went abroad into all that land.

Mark 5:35-43

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?  
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.  
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Luke 8:49-56

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

## Step 083

Heading: Jesus restores sight to two blind men

Scriptures: Matthew 9:27-31

Note: These are not the same two blind men to whom Jesus restores their sight near Jericho (Matt 20:29-30). Nor is one of these blind Bartimaeus, the son of Timaeus, who sat by the side of the highway begging near Jericho, who also received his sight (Mark 10:46). In this step, Jesus has left the house of Jairus and entered another house, probably Peter's house in the city of Capernaum.

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Matthew 9:27-31

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

**30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.**

**31 But they, when they were departed, spread abroad his fame in all that country.**

## **Step 084**

**Heading: Jesus heals a dumb man possessed with a devil.**

**Scriptures: Matthew 9:32-34**

**Note: Right after restoring sight to the two blind men, they (the disciples or the people), bring to Jesus a dumb man possessed with a devil, and Jesus healed him. This appears to be a different “dumb possessed man” other than the one Matthew tells about in 12:22, for that one was both “dumb and blind”. However it is obvious the Pharisees continued to accuse Jesus of casting our devils by the power of Beelzebub the prince of the devils. Those who “cannot hear God’s word” “because they are not his sheep” never change in their opposition to Christ.**

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**Matthew 9:32-34**

**32 As they went out, behold, they brought to him a dumb man possessed with a devil.**

**33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.**

**34 But the Pharisees said, He casteth out devils through the prince of the devils.**

## **Step 085**

**Heading: Christ goes about teaching and preaching and healing - has compassion on the multitudes**

**Scriptures: Matthew 9:35-38**

**Note: Jesus did not confine himself to the comfort of his own house in his own city of Capernaum. He “went about all the cities and villages” teaching and preaching and healing. His compassion was for his Sheep who were scattered abroad from OT pastors who had “become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered” (Isa. 10:21). Christ is always the Chief Shepherd of His sheep. The Laborers to whom Christ refers as being few were, at that time, the “pastors according to mine heart, which shall feed you with knowledge and understanding” (Isa. 3:15). Gifts to men to be “pastors and teachers” who would feed the sheep, were given to the church “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine ---“ ( Eph 4:8-16). Jesus said to Peter, “Feed my sheep”. Pastors ought to "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."**

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## Matthew 9:35-38

35 ¶ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## Step 086

Heading: Christ goes again to Nazareth and again is not received in his own country.

Scriptures: Matthew 13:54-58, Mark 6:1-6

Note: “He came unto his own and his own received him not”. Not only did those in the city of Nazareth not believe that he was The Christ, but we will find that his own brethren, the natural children of Joseph and Mary, (with the exception of James) did not believe in him. See John 7:3-7.

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### Matthew 13:54-58

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

### Mark 6:1-6

1 ¶ And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

## Step 087

**Heading:** The twelve apostles sent out to preach to the Jews only

**Scriptures:** Matthew 10:1-11:1, Mark 6:7-13, Luke 9:1-6

**Note:** Matthew, being one of the twelve, gives by far the greater amount of details to this commission given to the twelve. Mark and Luke (the Greek) give only a brief summary, and John makes no mention of it. Even though Jesus had healed Gentiles and had talked with Gentiles who were children of God, it is important to note that He told the apostles “Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel”. The Gospel went first to the Jews during our Lord’s earthly ministry, and for the first few years after He ascended back to heaven. Then in Acts 10, God showed Peter that he was to go to the Gentiles and preach the gospel to them. Many believe, as I do, that event completed the 70 Weeks (490 years) determined upon the Jewish people according to Daniel 9:24-27. As Paul said to the Jews, “IT WAS NECESSARY that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46).

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### Matthew 10:1-11:1

- 1 ¶ And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;
- 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
- 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
- 6 But go rather to the lost sheep of the house of Israel.
- 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
- 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- 9 Provide neither gold, nor silver, nor brass in your purses,
- 10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
- 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
- 12 And when ye come into an house, salute it.
- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

#### Chapter 11

1 ¶ And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

#### Mark 6:7-13

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

#### Luke 9:1-6

1 ¶ Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

## Step 088

**Heading:** The record of John the Baptist being beheaded by Herod. When Herod hears of the fame of Jesus, he fears it is John raised from the dead.

**Scriptures:** Matthew 14:1-12, Mark 6:14-29, Luke 9:7-9

**Note:** This Herod is not Herod the Great who reigned over Judea when Christ was born and who slew all the male children in Bethlehem two years old and younger. This is Herod Antipas, called "the tetrarch" (Governor of Galilee) who was the son of Herod the First, and brother of Archelaus, and the third king of the family of Herodians. He who slew John the Baptist desired to see The Christ, but we have no record that Jesus accommodated him. There are only two birthday celebrations mentioned in Scripture, that of Pharaoh's in Gen. 40:20 and Herod Antipas' who slew John the Baptist. Where did this "Birthday" custom begin?

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**Matthew 14:1-12**

1 ¶ At that time Herod the tetrarch heard of the fame of Jesus,  
2 And said unto his servants, This is John the Baptist; he is risen from the dead;  
and therefore mighty works do shew forth themselves in him.  
3 For Herod had laid hold on John, and bound him, and put *him* in prison for  
Herodias' sake, his brother Philip's wife.  
4 For John said unto him, It is not lawful for thee to have her.  
5 And when he would have put him to death, he feared the multitude, because they  
counted him as a prophet.  
6 But when Herod's birthday was kept, the daughter of Herodias danced before  
them, and pleased Herod.  
7 Whereupon he promised with an oath to give her whatsoever she would ask.  
8 And she, being before instructed of her mother, said, Give me here John Baptist's  
head in a charger.  
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with  
him at meat, he commanded *it* to be given *her*.  
10 And he sent, and beheaded John in the prison.  
11 And his head was brought in a charger, and given to the damsel: and she  
brought *it* to her mother.  
12 And his disciples came, and took up the body, and buried it, and went and told  
Jesus.

**Mark 6:14-29**

14 ¶ And king Herod heard *of him*; (for his name was spread abroad:) and he said,  
That John the Baptist was risen from the dead, and therefore mighty works do shew  
forth themselves in him.  
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of  
the prophets.  
16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen  
from the dead.  
17 For Herod himself had sent forth and laid hold upon John, and bound him in  
prison for Herodias' sake, his brother Philip's wife: for he had married her.  
18 For John had said unto Herod, It is not lawful for thee to have thy brother's  
wife.  
19 Therefore Herodias had a quarrel against him, and would have killed him; but  
she could not:  
20 For Herod feared John, knowing that he was a just man and an holy, and  
observed him; and when he heard him, he did many things, and heard him gladly.  
21 And when a convenient day was come, that Herod on his birthday made a  
supper to his lords, high captains, and chief *estates* of Galilee;  
22 And when the daughter of the said Herodias came in, and danced, and pleased  
Herod and them that sat with him, the king said unto the damsel, Ask of me  
whatsoever thou wilt, and I will give *it* thee.  
23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto  
the half of my kingdom.  
24 And she went forth, and said unto her mother, What shall I ask? And she said,  
The head of John the Baptist.  
25 And she came in straightway with haste unto the king, and asked, saying, I will  
that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.  
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,  
28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.  
29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

Luke 9:7-9

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

## Step 089

**Heading:** The twelve apostles return to Jesus from their mission, give a report, and then they all depart by ship across the Sea of Galilee into a desert place near the city of Bethsaida.

**Scriptures:** Matthew 14:13, Mark 6:30-32, Luke 9:10, John 6:1

**Note:** All four gospel writers record some portion of this step. Bethsaida is located about four miles north of the sea of Galilee, just east of the Jordan River. The name means “house of fish”. John tells us, “Philip was of Bethsaida, the city of Andrew and Peter.” Jesus has already pronounced “woes” upon this city for its unbelief – see step 64, Matthew 11:16-24. There obviously was a “desert place” there, which means not a vast, dry, burning area of sand, but a place where no people lived and no food was to be found. It was in this place that Jesus had the multitude sit down on the GRASS and he fed 5,000 plus women and children.

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**Matthew 14:13**

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

**Mark 6:30-32**

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

**Luke 9:10**

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

**John 6:1**

**1 ¶** After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

## **Step 090**

**Heading:** Jesus has compassion and teaches and heals a great multitude

**Scriptures:** Matthew 14:14, Mark 6:33-34, Luke 9:11, John 6:2

**Note:** Again all four gospel writer record some portion of this step. Jesus and his disciples had gone to Bethsaida, the place where Andrew, Philip and Peter were born. Bethsaida is located about four miles north of the Sea of Galilee, just east of the Jordan River. It appears from this passage that Jesus is leaving the city to go into a “desert place” nearby, and the multitude follows him. It is this multitude, upon whom Jesus had compassion, that will be fed with “five loaves and two fishes”.

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**Matthew 14:14**

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

**Mark 6:33-34**

**33** And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

**34** And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

**Luke 9:11**

**11** And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

**John 6:2**

**2** And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

## **Step 090 A**

**Heading:** Jesus goes up into a mountain with his disciples – the Passover is nigh.

**Scriptures:** John 6:3-4

**Note:** After teaching the multitude and healing those who needed healing, Jesus went up into a mountain near Bethsaida. John is the only writer who tells that the Passover is nigh. This would have been the third Passover during our Lord’s earthly ministry – in the year 28 AD. We do not know if Jesus observed the Passover in Jerusalem or not, but it appears he did not. We are certain that he observed the Passover, but as far as I know there was no law requiring one to attend the Passover Feast IN Jerusalem. From what Jesus said in John 7:1-6, right after the “Bread of Life” discourse, it appears that Jesus was going to remain in Galilee until “his time had come”. While John does not record as many of the events and miracles that

took place during the earthly ministry of Christ as do the other writers, it is only from the gospel of John we are able to count the number of Passover Feasts that occurred.

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**John 6:3-4**

**3 And Jesus went up into a mountain, and there he sat with his disciples.**

**4 And the passover, a feast of the Jews, was nigh.**

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 4 Steps: 091 through 119

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

From the Passover in 29 AD to the Feast of the Tabernacles in September, 29 AD						
Step	Date	Description – Details	Matt	Mark	Luke	John
091		Jesus feeds 5,000 men plus women and children	14:15-21	6:35-44	9:12-17	6:5-14
092		Jesus send everyone away – goes to pray	14:22-23	6:45-47		6:15
093		Jesus walks on the water	14:24-27	6:48-52		6:16-21
094		Peter walks on water – but needs saving	14:28-33			
095		Healings in Gennesaret	14:34-36	6:53-56		
096		Bread of Life discourse				6:22-71
096A		Jesus continues to minister in Galilee				7:1
097		Jesus rebukes traditions of men	15:1-11	7:1-16		
098		Parable explained to disciples	15:12-20	7:17-23		
099		Woman of Canaan has faith	15:21-28	7:24-30		
100		Jesus heals a deaf man		7:31-37		
101		Jesus heals multitude on a mountain	15:29-31			
102		Jesus feeds 4,000 men plus women and children	15:32-39	8:1-10		
103		Pharisees still seeking a sign	16:1-4	8:11-13		
104		Jesus warns about the Leaven of the Pharisees	16:5-12	8:14-21		
105		Blind man cured in Bethsaida		8:22-26		
106		Peter's great confession that Jesus is the Christ	16:13-20	8:27-30		
107		Jesus rebukes Peter for opposing the gospel truth	16:21-28	8:31-9:1	9:18-27	
108		The Transfiguration of Christ	17:1-8	9:2-8	9:28-36	
109		Jesus and disciples discuss Elijah while descending	17:9-13	9:9-13		
110		Demon is cast out of boy	17:14-18	9:14-27	9:37-42	
111		Disciples ask why they could not cast out the spirit	17:19-21	9:28-29		
112	29 AD	Jesus discusses his death, burial and resurrection	17:22-23	9:30-32	9:43-45	
113		Jesus pays temple tribute with a miracle	17:24-27			
114		Disciples discuss their greatness	18:1-6	9:33-37	9:46-48	
115		John exercises zeal without understanding		9:38-42	9:49-50	
116		Warnings about stumbling blocks	18:7-11	9:43-50		
117		Parable of the lost sheep	18:12-14			
118		Instructions on local church discipline	18:15-20			
119		Peter's question about forgiveness of others	18:21-35			

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 091 – 119**

# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

An Effort to Harmonize the Gospels  
By Elder Bob Allgood

## Step 091

Heading: Jesus feeds 5,000 men, beside women and children

Scriptures: Matthew 14:51-21, Mark 6:35-44, Luke 9:12-17, John 6:5-14

Note: It is believed that this miracle took place in a desert place (grassy pasture land) near Bethsaida which is north of the Sea of Galilee near the Jordan River. All four Gospel writers record this miracle. Each writer records the fact that there were only five loaves and two fishes to begin with, and that twelve baskets of the leftover fragments were collected after the miracle. All four writers tell us there were about five thousand men, and Matthew adds “beside women and children.” All the writers state or imply that everyone there did eat and were filled. No one went away hungry.

Isaiah wrote, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness”. And Jesus said, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

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### Matthew 14:51-21

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

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

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

18 He said, Bring them hither to me.

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

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

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

### Mark 6:35-44

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

#### Luke 9:12-17

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

#### John 6:5-14

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

## Step 092



**Heading: Jesus sends his disciples and the multitude away, goes up a mountain to pray alone.**

**Scriptures: Matthew 14:22-23, Mark 6:45-47, John 6:15**

**Note: Public prayer is for the edification of those who hear the prayer. Too often we will utter words pleasing to the ear of the hearers. Solitude prayer is for the benefit of the one praying. Jesus taught his disciples “when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly”.**

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**Matthew 14:22-23**

**22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.**

**23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.**

**Mark 6:45-47**

**45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.**

**46 And when he had sent them away, he departed into a mountain to pray.**

**John 6:15**

**15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.**

## **Step 093**

**Heading: Jesus walks on the water to catch up with his disciples**

**Scriptures: Matthew 14:24-27, Mark 6:48-52, John 6:16-21**

**Note: The disciples had seen many miracles by now, but none had seen such as this. He who turned the water into wine, who restored sight to the blind, who healed the sick and made the lame to walk again, He who had cleansed the leper, cast out devils and raised the dead, who had silenced the storm and fed the multitudes, now walks on the water – defying all the laws of nature which He created in the beginning.**

\*\*\*\*\*

**Matthew 14:24-27**

**24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.**

**25 And in the fourth watch of the night Jesus went unto them, walking on the sea.**

**26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.**

**27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.**

**Mark 6:48-52**

**47 And when even was come, the ship was in the midst of the sea, and he alone on the land.**

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

#### John 6:16-21

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

### Step 094

Heading: Peter walks on water – but needs saving

Scriptures: Matthew 14:28-33

Note: Only Matthew, who was there, records Peter's experience. John was there, but is silent about it. Many jokes have been made up from this experience. Some have used Peter's doubting and "little faith" to teach how we ought to have more faith. But how many of us have thought what faith it took for Peter to get out of the ship and take the first step?

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#### Matthew 14:28-33

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

### Step 095

Heading: Miracles of healings in the land of Gennesaret – in the region of Galilee.

Scriptures: Matthew 14:34-36, Mark 6:53-56

**Note: After feeding the 5,000 and the experience of walking on the water, Jesus and his disciples return to the west side of the Sea of Galilee. The “land of the Gennesaret” is on the west side of the Sea of Galilee – not the east side. It should not be confused with the country of the Gadarenes or the country of the Gergesenes, which is on the east side of the Sea where the Legion of demons was cast out.**

\*\*\*\*\*

**Matthew 14:34-36**

**34 ¶ And when they were gone over, they came into the land of Gennesaret.  
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;  
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.**

**Mark 6:53-56**

**53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.  
54 And when they were come out of the ship, straightway they knew him,  
55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.  
56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.**

## **Step 096**

**Heading: Jesus teaches about The Bread of Life.**

**Scriptures: John 6:22-71**

**Note: When the people of Bethsaida, who had been fed the loaves and the fishes, realized Christ had left, but did not leave on a ship, they take shipping and come to Capernaum. Jesus said to them, “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.” He then gives what we call the “Bread of Life” discourse during which the multitude dwindles because of the “hard sayings” – and the crowd decreases down to the twelve apostles, with one of them being a devil.**

\*\*\*\*\*

**John 6:22-71**

**22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;  
23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)  
24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.**

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

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

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

28 ¶ Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

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

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

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

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

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

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

## Step 096A

Heading: Jesus continues to minister in Galilee

Scriptures: John 7:1

Note: “After these things” that is after the Passover was nigh, and after the feeding of the 5,000, and after the Bread of Life discourse, Jesus continued to walk in Galilee. But his brethren (by flesh) will urge him to go to Judea.

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John 7:1

1 ¶ After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

## Step 097

Heading: Jesus rebukes the Pharisees for their traditions and vain worship.

Scriptures: Matthew 15:1-11, Mark 7:1-16

**Note: Here Jesus teaches clearly that man's problems are "heart problems" and his heart problems result in vain rituals and traditions. Those man-made traditions, which contradict the commandments of God's Word, result in vain worship.**

\*\*\*\*\*

**Matthew 15:1-11**

**1 ¶ Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,**  
**2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.**  
**3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?**  
**4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.**  
**5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;**  
**6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.**  
**7 Ye hypocrites, well did Esaias prophesy of you, saying,**  
**8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.**  
**9 But in vain they do worship me, teaching *for* doctrines the commandments of men.**  
**10 ¶ And he called the multitude, and said unto them, Hear, and understand:**  
**11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.**

**Mark 7:1-16**

**1 ¶ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.**  
**2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.**  
**3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.**  
**4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.**  
**5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?**  
**6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.**  
**7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.**  
**8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.**  
**9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**  
**10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:**  
**11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.**  
**12 And ye suffer him no more to do ought for his father or his mother;**

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

## Step 098

Heading: Parable explained in private

Scriptures: Matthew 15:12-20, Mark 7:17-23

Note: The legalistic Pharisees, who loved to perform man-made traditions as symbols of worship, were offended by Christ's teachings. Jesus explained his teachings to his disciples.

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Matthew 15:12-20

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Mark 7:17-23

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

## Step 099

Heading: Woman of Canaan asked Christ to heal her daughter.

Scriptures: Matthew 15:21-28, Mark 7:24-30

Note: After refuting the traditions of the Pharisees and their vain worship, Jesus left the land of Gennesaret, “and departed into the coasts of Tyre and Sidon” – which were two main cities in Phoenicia, a land of the Gentiles. Phoenicia (called Phenicia in Acts 21:22 and Phenice in Acts 11:19, 15:3) is a strip of land about 20 miles wide and 120 miles long, along the shores of the Mediterranean. Stephen went through this area preaching to the Jews only, but Paul went through this area declaring the conversion of the Gentiles. Jesus did not go INTO the two cities of Tyre and Sidon, but as Mark says he went “into the borders of” the cities. A woman of Canaan (a Gentile being a Greek and Syrophenician by nation) asked Jesus for mercy and to heal her daughter. Even though Jesus said, “I am not sent but unto the lost sheep of the house of Israel” – nevertheless He saw the faith of the woman of Canaan and healed her daughter.

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### Matthew 15:21-28

- 21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
- 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.
- 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
- 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
- 25 Then came she and worshipped him, saying, Lord, help me.
- 26 But he answered and said, It is not meet to take the children’s bread, and to cast *it* to dogs.
- 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.
- 28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

### Mark 7:24-30

- 24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.
- 25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
- 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
- 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast *it* unto the dogs.
- 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs.
- 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
- 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.



## Step 100

Heading: Jesus heals a deaf man

Scriptures: Mark 7:31-37

**Note:** When Jesus departed from “the coasts of Tyre and Sidon” he went along the “coast” or borders of Decapolis on his way back to the region of Galilee, where he healed a deaf man. Decapolis was an area made up of “ten cities” located southeast of the Sea of Galilee. When Jesus first began his earthly ministry people from Decapolis followed him to hear his preaching – see Matthew 4:25. It may have been from this passage in Mark that Elder J. A. Monsees got his thoughts for the song “Jesus Has Done All Things Well”.

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Mark 7:31-37

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## Step 101

Heading: Many healed on a mountain near the Sea of Galilee

Scriptures: Matthew 15:29-31

**Note:** After healing the deaf man of Decapolis, Jesus came “nigh unto the Sea of Galilee” – exactly where we are not told, but probably near areas where he had ministered before. There he went up into a mountain and great multitudes came unto him and he healed them.

\*\*\*\*\*

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

## Step 102

Heading: Jesus feeds 4,000 men besides women and children

Scriptures: Matthew 15:32-39, Mark 8:1-10

**Note:** This is the second miracle of feeding a multitude. The first one was recorded by all four Gospel writers in Matthew 14:51-21, Mark 6:35-44, Luke 9:12-17 and John 6:3-14, and took place near Bethsaida which is north of the Sea of Galilee near the Jordan River. This feeding takes place probably on the southwest side of the Sea of Galilee. It is different in several ways: (1) With the first there were only five loaves and two fishes. In this second feeding we are told the disciples had “seven loaves and a few little fishes”, (2) In the first there were 5,000 men plus women and children. In this second there were 4,000 men plus women and children, (3) In the first there were twelve baskets left over. In this second we are told there were seven baskets left over – see Matthew 15:37 and Mark 8:8 – compare Matthew 16:8-11.

After feeding the multitude, we are told by Matthew Jesus took ship and “came into the coast of Magdala”. Mark tells us he came into “parts of Dalmanutha” which was near Magdala. Dalmanutha has been identified in the ruins of a village about a mile from Magdala. According to one Bible Dictionary, Magdala is “A tower, a town in Galilee, mentioned only in Matt. 19:39. In the parallel passage in Mark 8:10 this place is called Dalmanutha. It was the birthplace of Mary called the Magdalen, or Mary Magdalene. It was on the west shore of the Lake of Tiberias, and is now probably the small obscure village called el-Mejdel, about 3 miles north-west of Tiberias.

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### Matthew 15:32-39

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

### Mark 8:1-10

1 ¶ In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

## Step 103

Heading: Pharisees still seeking a sign

Scriptures: Matthew 16:1-4, Mark 8:11-13

Note: The Pharisees again, due to their unbelief, seek for a sign, and again Jesus refuses to give them any sign but the sign of Jonah. After which he left them and took ship and went to the other side of the Sea of Galilee near Bethsaida.

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Matthew 16:1-4

1 ¶ The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Mark 8:11-13

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

## Step 104

Heading: Jesus warns about the “Leaven” (Doctrine) of the Pharisees.

Scriptures: Matthew 16:5-12, Mark 8:14-21

**Note: Jesus and his disciples are now on the north side of the Sea of Galilee. The disciples had forgotten to bring bread. Jesus uses this opportunity to teach them about the “Bread (doctrine) of the Pharisees”.**

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#### **Matthew 16:5-12**

**5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.**

**6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.**

**7 And they reasoned among themselves, saying, *It is* because we have taken no bread.**

**8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?**

**9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?**

**10 Neither the seven loaves of the four thousand, and how many baskets ye took up?**

**11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?**

**12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

#### **Mark 8:13-21**

**14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.**

**15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.**

**16 And they reasoned among themselves, saying, *It is* because we have no bread.**

**17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?**

**18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?**

**19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.**

**20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.**

**21 And he said unto them, How is it that ye do not understand?**

## **Step 105**

**Heading: Blind man cured in Bethsaida**

**Scriptures: Mark 8:22-26**

**Note: Jesus comes again into Bethsaida where he had fed the 5,000. However this time only this miracle is recorded.**

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#### **Mark 8:22-26**

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

## Step 106

Heading: Peter's great confession that Jesus is the Christ

Scriptures: Matthew 16:13-20, Mark 8:27-30

Note: Leaving Bethsaida Jesus and his disciples come into the “coasts of Caesarea Philippi” – There is more than one town called Caesarea. This one was built when “Philip the tetrarch, the son of Herod, succeeded to the government of the northern portion of his kingdom and he enlarged the city of Paneas, calling it Caesarea in honour of the emperor. But in order to distinguish it from the Caesarea on the sea coast, he subsequently added to it his own name, and called it Caesarea-Philippi”.

In 1976, the Spirit of God used this passage to convert me from the false belief in a future 1,000-year kingdom of Christ to the belief that Jesus is now THE Christ. It takes a spiritual revelation from God to understand that Jesus IS the Christ, the Son of the living God – and that man's rejection of the truth does not change God's eternal purpose IN Christ. Man's unbelief did not cause our Sovereign God to postpone the reign of His dear Son over the sovereign Kingdom of Christ.

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Matthew 16:13-20

13 ¶ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Mark 8:27-30

27 ¶ And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

## Step 107

Heading: Jesus rebukes Peter for opposing the gospel truth.

Scriptures: Matthew 16:21-28, Mark 8:31- 9:1, Luke 9:18-27

Note: If there is any passage that teaches the weakness of man even though he may possess great God given understanding, this one does. Here is Peter who just made his great confession that Jesus was the Christ – and then he opposes the gospel of Christ and the eternal purpose of God IN Christ. Peter was not Satan, but rather in his weakness and ignorance was speaking as Satan, for he savoured “not the things that be of God, but those that be of men”.

This passage also teaches clearly that Christ would COME IN HIS KINGDOM while some of the disciples were still alive, for all three writers record it. I will use the words of Mark, Jesus said, “Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power”. IMO, this was talking about the day of Pentecost and not 70 AD. For if it were talking about 70 AD then we would have to go outside the Scriptures for proof, and the Scriptures would cease to be our sole rule for faith and practice – see II Tim. 3:16-17.

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Matthew 16:21-28

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

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mark 8:31- 9:1

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

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

#### Chapter 9

1 ¶ And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

#### Luke 9:18-27

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

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

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

## Step 108

Heading: The Transfiguration of Christ

Scriptures: Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36

**Note:** At least six days had passed since Christ rebuked Peter near Caesarea Philippi. Luke says, about eight days, the other say, “after six”. Since eight follows after six, we should find no fault with this. We now find Jesus taking Peter, James and John up into a high mountain. We commonly call this “The Mount of Transfiguration”. Some have an unfounded theory that this was Mount Tabor near Caesarea Philippi which is 11 miles west of the Sea of Galilee. It is about 1,843 feet high. The view from the summit of it is said to be singularly extensive and grand. This is alluded to in the Psalms 89:12 and Jeremiah 46:18.

Many questions arise from this miracle. (1) How did the disciples recognize Moses and Elijah having never seen them in person? (2) Were Moses and Elijah already resurrected in glorified bodies? (3) What did Jesus, Moses and Elijah discuss as “they were talking with Jesus”? Most think, as I do, that they talked about the Exodus of Christ from this earth after his work was finished. (4) Did they discuss the resurrection? Did Moses represent the “dead in Christ” who are to be raised first, and Elijah represent those “which are alive and remain” who shall be changed? (5) Did Moses represent the Law and Elijah the Prophets and Christ the Gospel of the Kingdom?

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#### **Matthew 17:1-8**

**1 ¶ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,**  
**2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.**  
**3 And, behold, there appeared unto them Moses and Elias talking with him.**  
**4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.**  
**5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.**  
**6 And when the disciples heard *it*, they fell on their face, and were sore afraid.**  
**7 And Jesus came and touched them, and said, Arise, and be not afraid.**  
**8 And when they had lifted up their eyes, they saw no man, save Jesus only.**

#### **Mark 9:2-8**

**2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.**  
**3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.**  
**4 And there appeared unto them Elias with Moses: and they were talking with Jesus.**  
**5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.**  
**6 For he wist not what to say; for they were sore afraid.**  
**7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.**  
**8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.**



**Luke 9:28-36**

**28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.**

**29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.**

**30 And, behold, there talked with him two men, which were Moses and Elias:**

**31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.**

**32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.**

**33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.**

**34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.**

**35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.**

**36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.**

## **Step 109**

**Heading: Jesus and disciples discuss John the Baptist as the Elijah that is come already, while they descended from the Mount.**

**Scriptures: Matthew 17:9-13, Mark 9:9-13**

**Note: This discussion took place while they “came down from the mountain”. Jesus charged them not to tell any man about the “vision” until after he had risen from the grave. Obviously His death, burial and resurrection were no surprise to him. Elias is another way of spelling Elijah. John the Baptist went before Christ in the power of Elias (Elijah) – see Luke 1:17 – to make ready a people whom God had prepared to receive the truth.**

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**Matthew 17:9-13**

**9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.**

**10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?**

**11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.**

**12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.**

**13 Then the disciples understood that he spake unto them of John the Baptist.**

**Mark 9:9-13**

**9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.**

**10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.**

- 11 And they asked him, saying, Why say the scribes that Elias must first come?  
12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.  
13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

## Step 110

Heading: A lunatic son is healed by Christ.

Scriptures: Matthew 17:14-18, Mark 9:14-27, Luke 9:37-43

Note: Luke tells us that Jesus, Peter, James and John were on the mountain overnight, and descended “the next day” and found a multitude waiting on them with the other disciples, who were unable to cast out a “dumb spirit” from a young boy.

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Matthew 17:14-18

- 14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,  
15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.  
16 And I brought him to thy disciples, and they could not cure him.  
17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.  
18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Mark 9:14-27

- 14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.  
15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.  
16 And he asked the scribes, What question ye with them?  
17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;  
18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.  
19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.  
20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.  
21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.  
22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.  
23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.  
24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

Luke 9:37-43

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

## Step 111

Heading: Disciples ask why they could not cast out the spirit

Scriptures: Matthew 17:19-21, Mark 9:28-29

Note: If there is ever a scripture that teaches there are different aspects of faith, this surely does. The inability of the disciples to cast out the dumb spirit from the boy was not a matter of unbelief IN God or Christ, but a matter of not having faith in what God could do through them. "Howbeit this kind goeth not out but by prayer and fasting."

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Matthew 17:19-21

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

Mark 9:28-29

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

## Step 112

Heading: Jesus discusses his death, burial and resurrection

**Date: 29 AD**

**Scriptures: Matthew 17:22-23, Mark 9:30-32, Luke 9:43-45**

**Note: We can again with confidence begin to date these events, at least as to the year in which they took place. Soon Jesus will attend the Feast of the Tabernacles (see Lev. 23:34-44), which began on the fifteenth day of the seventh month (or Tisri), which corresponds to our September, and after that the Feast of Dedication, which begins on December 25<sup>th</sup>, (a feast not found in the Law, but is known today as the Jewish Hanukkah). As Jesus begins to discuss his death, burial and resurrection we are certain that the year is 29 AD and we know that he will be crucified on the Passover, the 14<sup>th</sup> day of Nisan in April, 30 AD. Most of the STEPS in his earthly ministry are recorded in the final half-year from approximately September, 29 AD to April, 30 AD. We still have many steps to follow as we Follow His Steps.**

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**Matthew 17:22-23**

**22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:**

**23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.**

**Mark 9:30-32**

**30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.**

**31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**

**32 But they understood not that saying, and were afraid to ask him.**

**Luke 9:43-45**

**43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,**

**44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.**

**45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.**

## **Step 113**

**Heading: Jesus pays temple tribute with a miracle**

**Date: 29 AD**

**Scriptures: Matthew 17:24-27**

**Note: Again Jesus comes back to Capernaum, the city where he has spent considerable time during his earthly ministry. Those who “received tribute money” in this text are not the Roman Tax Collectors who collected the Tribute paid to Caesar, nor were they the Publicans who worked for them (Luke 3:12-13, 5:27). That Tribute to Caesar was paid with Roman coins, which bore the image of Caesar and is spoken of elsewhere in Scripture. The Tribute under consideration in our text appears to be the “half shekel” (or the “didrachma” as the translators render it in the center margin) under the Law as given to Moses in Exodus 30:12-16. This**

tribute was to be a one-time offering unto the Lord paid by the rich and poor alike. It was to be paid by all the Jews who were twenty years and older (when Moses numbered them) and it represented a “ransom for their soul” to be paid unto the Lord. The money was to be used “for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls”.

Jesus Christ, who was in the beginning with God, who was God, who was made flesh and dwelt now among men, would not be obligated to pay tribute to Himself. Nor would he be obligated as “the Son of God” to pay tribute to his Father. For Jesus asked, “of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?” Surely if the kings of the earth require no tribute from their own children then the God of Glory would require no tribute from his only begotten Son. So Jesus says, “Then are the children free”.

Nevertheless – “Notwithstanding, lest we should offend them” – them who have not this understanding – Peter (who answered Yes) was to go to the sea and catch a fish (not with a net, but with a hook) and there in its mouth he would find “a piece of money” equal to an half ounce of silver in value, and Peter (who answered Yes) was to take the money and give it unto them for Jesus and Peter.

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Matthew 17:24-27

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

## Step 114

Heading: The disciples discuss their greatness

Date: 29 AD

Scriptures: Matthew 18:1-6, Mark 9:33-37, Luke 9:46-48

Note: Greatness in the kingdom of God is first measured by one’s humility. “Blessed are the poor in spirit, for theirs is the kingdom of heaven”. Jesus is not saying that all little children are fit subjects for heaven. Nor is he saying that little children with no understanding of the truth are qualified to be received as church members. But he is saying that born again believers with understanding should be as a little child in conversion, humility and meekness before they enter the kingdom of Christ.

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Matthew 18:1-6

1 ¶ At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

#### Mark 9:33-37

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

#### Luke 9:46-48

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

## Step 115

Heading: Disciples exercise zeal without understanding

Date: 29 AD

Scriptures: Mark 9:38-42, Luke 9:49-50

Note: It was not just John who exercised a zeal without understanding, but all of the disciples, for John said, “we saw” and “we forbid”. Jesus then teaches against being “intolerant” of those who do things in the name of Christ. Even though some may not be numbered among us, if they do things in the name of Christ they cannot lightly speak evil of Christ. This seems to be the same principle Paul taught in Phil. 1:12-18. This is not the same principle that Jesus taught when the Pharisees accused him of casting out devils by the power of Beelzebub and he said, “He that is not with me is against me; and he that gathereth not with me scattereth abroad” (see Matt. 11:30 and Luke 11:23). There is a difference in the words, “He that is not with me is against me” and “he that is not against us is for us”. God’s people should love one another even as Christ loved us, even IF we cannot walk together in Association or Affiliation. Just because we must “mark” a brother for disorder does not mean we

should not treat him as a “brother” in Christ – although that sometimes is difficult to do.

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**Mark 9:38-42**

**38** And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

**39** But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

**40** For he that is not against us is on our part.

**41** ¶ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

**42** And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

**Luke 9:49-50**

**49** And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

**50** And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

## **Step 116**

**Heading:** Warnings about weakness of the flesh

**Date:** 29 AD

**Scriptures:** Matthew 18:7-11, Mark 9:43-50

**Note:** One must understand these words in a spiritual sense rather than a literal sense. Becoming eternally lost and being cast into everlasting hell fire because we sin in the flesh is not what our Lord is teaching. If eternally saved sinners dismembered every part of their body that has caused them to sin they would first be without a brain or mind, then without eyes, ears, hands, feet and a tongue. Our Lord is teaching repentance and the need to bring the body under control – to mortify the members of our body that we might not sin. In an allegorical way we would be better off without those body parts that cause us to sin rather than to continue in sin. The Bible says, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”.

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**Matthew 18:7-11**

**7** ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

**8** Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

**9** And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

**10** Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

**11 For the Son of man is come to save that which was lost.**

**Mark 9:43-50**

**43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:**

**44 Where their worm dieth not, and the fire is not quenched.**

**45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:**

**46 Where their worm dieth not, and the fire is not quenched.**

**47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:**

**48 Where their worm dieth not, and the fire is not quenched.**

**49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.**

**50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.**

## **Step 117**

**Heading: Jesus teaches the parable of the lost sheep**

**Date: 29 AD**

**Scriptures: Matthew 18:12-14**

**Note: Right after warning about the weakness of the flesh and the need to control our bodily members, Jesus teaches about the security of His Sheep.**

\*\*\*\*\*

**Matthew 18:12-14**

**12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?**

**13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.**

**14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

## **Step 118**

**Heading: Instructions on how to handle local church discipline**

**Date: 29 AD**

**Scriptures: Matthew 18:15-20**

**Note: Here is the basis for church discipline concerning personal offenses within a local church. Some have erred and tried to make this a process for handling public offenses and heresy, but a careful consideration of the steps to be taken will show that it cannot be applied that way. There is no such thing as a Universal or National Church Headquarters taught in the Scriptures. So if members of “like faith and order” from another church (some distance away) offend or walk disorderly ALL the steps in Matthew 18:15-20 cannot be applied as Jesus gave them. Furthermore, if professing “Christians” of another order offend or walk disorderly ALL these**



steps can certainly not be applied. What “Church” is going to judge the matter? There are many other scriptures that teach how to discipline those who walk disorderly in other churches.

\*\*\*\*\*

**Matthew 18:15-20**

**15 ¶** Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

**16** But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

**17** And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

**18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

**19** Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

**20** For where two or three are gathered together in my name, there am I in the midst of them.

## **Step 119**

**Heading:** Peter's question about forgiveness of others

**Date:** 29 AD

**Scriptures:** Matthew 18:21-35

**Note:** Jesus teaches us there is no limit on how many times we are to forgive a repentant brother (compare Luke 17:1-3). Jesus uses a parable of a wicked unforgiving servant to illustrate his teaching. The servant had obtained mercy but was not merciful in return.

\*\*\*\*\*

**Matthew 18:21-35**

**21 ¶** Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

**22** Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

**23** Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

**24** And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

**25** But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

**26** The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

**27** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

**28** But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

**29** And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

**30** And he would not: but went and cast him into prison, till he should pay the debt.

**31** So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

**32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

**33** Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

**34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

**35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 5 Steps: 120 through 168

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

From the Feast of the Tabernacles, 29 AD to the Feast of Dedication, December 25, 29 AD						
Step	Date	Description - Details	Matt	Mark	Luke	John
120	29 AD	Feast of the Tabernacles is at hand - September				7:2
121		Brethren of Jesus advise him to go to Judea				7:3-8
122		Jesus stays in Galilee for awhile				7:9
123		Jesus determines to go to Jerusalem			9:51	7:10
124		Jesus sends Messengers to Samaria			9:52-53	
125		James and John rebuked for their attitudes			9:54-56	
126		Jesus identifies some unfit disciples	8:19-22		9:57-62	
127		People afraid to speak openly of Jesus				7:11-13
128		Jesus goes to the temple and teaches				7:14-31
129		Pharisees attempt to take Jesus				7:32-36
130		Jesus speaks of the rivers of living water				7:37-39
131		A division among the Jews over Christ				7:40-44
132		Pharisees question the officers and Nicodemus				7:45-53
133		Jesus goes to Mount of Olives				8:1
134		Jesus enters the Temple early the next morning				8:2
135		A woman taken in adultery brought to Jesus				8:3-11
136		Jesus is the Light of the World				8:12-20
137		Jesus declares He was sent by the Father				8:21-30
138		Jesus debates with Jews about Abraham				8:31-37
138A		Jesus teaches all Jews are not children of God				8:38-50
138B		Jesus was before Abraham				8:51-59
139		Jesus heals the man born blind				9:1-7
139A		Neighbors question the man about his healing				9:8-12
139B		Pharisees question the man and his parents				9:13-34
140		Jesus finds the man and ask of his faith				9:35-38
141		Pharisees hear Jesus and ask if they are blind				9:39-41
142		Jesus speaks a parable to the blind Pharisees				10:1-6
143		Jesus declares Himself as the Good Shepherd				10:7-18
144		There is a division among the Jews				10:19-21
145		Jesus appoints and sends out seventy two by two			10:1-16	
146		The seventy return			10:17-20	
147		Jesus rejoices in spirit			10:21-22	
148		Jesus privately blesses his disciples			10:23-24	
149		Lawyer tests Jesus			10:25-28	
150		Jesus teaches parable of the Good Samaritan			10:29-37	
151		Jesus enters the home of Martha and Mary			10:38-42	
152		Jesus teaches his disciples to pray			11:1-4	
153		Jesus teaches about Asking and Receiving			11:5-13	

154		<b>Jesus cast out a devil – see step 68</b>			11:14-27	
155		<b>A woman tries to Bless Mary</b>			11:27-28	
156		<b>Jesus warns against seeking a sign</b>			11:29-36	
157		<b>Jesus pronounces woes on Pharisees and Lawyers</b>			11:37-54	
158		<b>Jesus teaches his disciples and a multitude</b>			12:1-12	
159		<b>Jesus warns against greed</b>			12:13-21	
160		<b>Disciples to Trust God and Persevere</b>			12:2-40	
161		<b>Jesus answers Peter's question with a parable</b>			12:41-53	
162		<b>Jesus warns people about discernment</b>			12:54-59	
163		<b>Death of Galileans told to Jesus</b>			13:1-5	
164		<b>Parable of the barren fig tree</b>			13:6-9	
165		<b>A woman is healed on the Sabbath</b>			13:10-17	
166		<b>Parables of the mustard seed and leaven</b>			13:18-21	
167		<b>Jesus teaches in cities and villages</b>			13:22	
168		<b>Jesus is asked, How many will be save?</b>			13:23-30	

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 120 – 144**

# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

An Effort to Harmonize the Gospels  
By Elder Bob Allgood

## Step 120

**Heading:** The Feast of the Tabernacles is at hand

**Date:** 29 AD

**Scriptures:** John 7:2

**Note:** John is the only gospel writer that records this fact, just as he is the only one to record all the Passovers that occurred during the earthly ministry of Christ. The instructions for this Feast are first set down in Leviticus 23:33-43, “And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.” The seventh Jewish month is called Tisri, equal to our September. **NOTICE** that the first day of this feast was a High Sabbath or holy convocation, and so was the eight day of the feast. This same principle of High Sabbaths is true with the Feast of Unleavened Bread, which follows the Passover. There were many more Sabbaths in the Levitical form of worship than just the regular seventh day Sabbath. Many overlook this fact when accounting for the day Christ was crucified.

\*\*\*\*\*

**John 7:2**

2. Now the Jews' feast of tabernacles was at hand.

## Step 121

**Heading:** “Brethren” of Jesus advise him to go to Judea

**Date:** 29 AD

**Scriptures:** John 7:3-8

**Note:** What is meant by “His brethren” we do not exactly know. We do know that these called “his brethren” did not believe in him. Whether or not it included James, Joses, Simon, and Judas (see Matthew 13:55) I know not. Some believe James, the son of Mary, called the half brother of Jesus, was one of the Apostles. There were two apostles named James. Paul refers to James as “the brother of our Lord” in Gal. 1:18-19. Some believe the term “brethren” refers to some distant relatives of Joseph and Mary. It does not appear that these “brethren” included any of the “twelve apostles”. Jesus rejects their advice and refuses to go to Judea at this time because as he says, “My time is not yet come” and again “I go not up yet unto this feast; for my time is not yet full come.”

\*\*\*\*\*

### John 7:3-8

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

## Step 122

Heading: Jesus abides in Galilee for a while

Date: 29 AD

Scriptures: John 7:9

Note: How long Jesus stayed in Galilee before going to the Feast we do not know, but we know he did go to the Feast of the Tabernacles after “his brethren” mentioned in John 7:3-8 had gone up to Jerusalem.

\*\*\*\*\*

John 7:9

9 When he had said these words unto them, he abode *still* in Galilee.

## Step 123

Heading: Jesus goes to Jerusalem for the Feast of Tabernacles and begins His Judean ministry.

Date: 29 AD

Scriptures: Luke 9:51, John 7:10

Note: Luke joins John in recording this event, and from Luke’s record we can tell that this feast in September was near the time for Him to be “received up” which would take place in the month of Nisan (April) at the Passover, just about six months later. In reality Jesus now begins his Judean ministry. It appears that Jesus went alone to Jerusalem, for he went “as it were in secret”.

\*\*\*\*\*

Luke 9:51

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

John 7:10

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

## Step 124

**Heading:** Jesus sends messengers ahead to Samaria to prepare for his coming, but He is not received.

**Date:** 29 AD

**Scriptures:** Luke 9:52-53

**Note:** We remember that when Jesus traveled from Galilee to Jerusalem, or visa versa, he had to go through Samaria. Before, the Samaritans in the city of Sychar, near Jacob's well, had believed on him because of the sayings of the woman at the well. But now we are told they do not receive Him, "because his face was as though he would go to Jerusalem". This was probably because the Samaritans and the Jews had no dealings with one another.

\*\*\*\*\*

**Luke 9:52=53**

**52** And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

**53** And they did not receive him, because his face was as though he would go to Jerusalem.

## **Step 125**

**Heading:** James and John rebuked for their attitudes

**Date:** 29 AD

**Scriptures:** Luke 9:54-56

**Note:** James and John, the sons of thunder, were angered over the rejection by the Samaritans in this village, and wanted to call down "fire from heaven" like Elijah and Elisha did in the Old Testament. But Jesus rebukes them for this attitude.

\*\*\*\*\*

**Luke 9:54-56**

**54** And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

**55** But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

**56** For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

## **Step 126**

**Heading:** Jesus identifies some as unfit disciples

**Date:** 29 AD

**Scriptures:** Matthew 8:19-22, Luke 9:57-62

**Note:** Some make what seem to be valid excuses for not immediately following Christ. But Jesus teaches that the burial of one's relative or saying farewell to one's family is less important than following him. How sad it is today that men feel that blood relationship and harmony in the family is far more important than true discipleship.

\*\*\*\*\*



### **Matthew 8:19-22**

**19** And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

**20** And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

**21** And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

**22** But Jesus said unto him, Follow me; and let the dead bury their dead.

### **Luke 9:57-62**

**57 ¶** And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

**58** And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

**59** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

**60** Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

**61** And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

**62** And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

## **Step 127**

**Heading:** Jesus arrives in Jerusalem. Jews are afraid to speak openly against him.

**Date:** 29 AD

**Scriptures:** John 7:11-13

**Note:** It appears from this passage that Jesus had arrived in Jerusalem for the Feast of the Tabernacles (Feast of the Booths). The Jews sought him. Some spake good of him and some called him a deceiver, but none spake openly of him.

\*\*\*\*\*

### **John 7:11-13**

**11** Then the Jews sought him at the feast, and said, Where is he?

**12** And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

**13** Howbeit no man spake openly of him for fear of the Jews.

## **Step 128**

**Heading:** Jesus goes to the temple midway in the feast and begins to teach

**Date:** 29 AD

**Scriptures:** John 7:14-31

**Note:** About the “midst of the feast” would have been about the fourth day – as the feast lasted eight days. When the Jews marveled that Jesus knew “letters” it was not that he knew how to read, etc., but that he knew the Holy Scriptures without having ever sat under the teaching of the learned. Little did they know that His Father was the very author of the Scriptures and that Jesus, the Word of God, knew all things.

\*\*\*\*\*

### John 7:14-31

- 14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.
- 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?
- 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.
- 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
- 19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?
- 20 The people answered and said, Thou hast a devil: who goeth about to kill thee?
- 21 Jesus answered and said unto them, I have done one work, and ye all marvel.
- 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
- 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?
- 24 Judge not according to the appearance, but judge righteous judgment.
- 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
- 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
- 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
- 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
- 29 But I know him: for I am from him, and he hath sent me.
- 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
- 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

## Step 129

Heading: Pharisees send officers to take Jesus

Date: 29 AD

Scriptures: John 7:32-36

Note: When the Pharisee heard that the people believed on Jesus and spoke about him being the Christ (see John 7:31) they sent officers to arrest him.

\*\*\*\*\*

### John 7:32-36

- 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
- 33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.
- 34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of saying* is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

## Step 130

Heading: Jesus speaks of the rivers of living water

Date: 29 AD

Scriptures: John 7:37-39

Note: Jesus had entered the Temple in “the midst of the feast” (John 7:14), which was an eight day feast, and now he enters the Temple again on the “last day”. He “cried” or spoke loudly for all to hear about the “rivers of living water” which refer to the gift of the Holy Spirit that he would give after his resurrection – see John 14:15-18, 20:22 and Acts 2:38, 5:32. There is a difference between being “born of God’s spirit” and receiving the gift of the Holy Ghost and/or being filled with the Holy Ghost after one has been quickened. In Acts 2:38 Peter told those who had been pricked in their hearts, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”. Obviously they had already been quickened by God’s Spirit, yet upon their obedience to “repent”, Peter promised the “gift of the Holy Ghost”. In Acts 5:30-32 Peter said, “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.” In Acts 10:45 we find the Jews “were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost”. Obviously these Gentiles were born of God before they received the gift of the Holy Ghost and spake in tongues. There are numerous references to the apostles being “filled with” the Holy Ghost. See Acts 2:4, 4:8, 4:31 and 13:9 as examples. We are told, “And be not drunk with wine, wherein is excess; but be filled with the Spirit”.

\*\*\*\*\*

John 7:37-39

37 ¶ In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

## Step 131

Heading: A division among the Jews over Jesus being the Christ

Date: 29 AD

Scriptures: John 7:40-44

Note: There is a division among professing “Christians” today over whether or not Jesus IS the Christ.

\*\*\*\*\*

**John 7:40-44**

**40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.**

**41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?**

**42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**

**43 So there was a division among the people because of him.**

**44 And some of them would have taken him; but no man laid hands on him.**

## **Step 132**

**Heading: Pharisees question the officers and Nicodemus**

**Date: 29 AD**

**Scriptures: John 7:45-53**

**Note: The officers who had been sent to take Jesus returned empty handed, and were questioned by the Pharisees. It appears they too were impressed by the words of Christ. Nicodemus was there and he questioned whether the Pharisees were abiding by Jewish law. The feast of the tabernacles was over and everyone went home.**

\*\*\*\*\*

**John 7:45-53**

**45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?**

**46 The officers answered, Never man spake like this man.**

**47 Then answered them the Pharisees, Are ye also deceived?**

**48 Have any of the rulers or of the Pharisees believed on him?**

**49 But this people who knoweth not the law are cursed.**

**50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)**

**51 Doth our law judge *any* man, before it hear him, and know what he doeth?**

**52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.**

**53 And every man went unto his own house.**

## **Step 133**

**Heading: Jesus went unto the Mount of Olives**

**Date: 29 AD**

**Scriptures: John 8:1**

**Note: After the “last day” of the great feast of the tabernacles, and after “every man went unto his own house” – “Jesus went unto the mount of Olives”. Much can be said in a few words. We do not know if he spent the night there or not. The Mount of Olives is about 1 mile east of Jerusalem and not far from Bethany where Lazarus, Martha and Mary lived.**

\*\*\*\*\*

**John 8:1**

**1 ¶ Jesus went unto the mount of Olives.**

## Step 134

**Heading:** Jesus enters the Temple early the next morning and teaches the people

**Date:** 29 AD

**Scriptures:** John 8:2

**Note:** The hour of morning prayer was “the third hour” or 9 o’clock. It is most likely that Jesus begin teaching the people after they had their prayer. He sat down and taught them which seems to be his manner for teaching.

\*\*\*\*\*

**John 8:2**

**2** And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

## Step 135

**Heading:** A woman taken in adultery brought to Jesus

**Date:** 29 AD

**Scriptures:** John 8:3-11

**Note:** The Pharisees demonstrate their lack of respect for The Law. Trying to tempt Christ they misstate what The Law said in Leviticus 20:10 “And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death.” IF this woman was taken in the very act of adultery, where was the man? Why did they not bring him also? Perhaps this is what Jesus wrote in the sand.

If there is ever a scripture that proves the sin of adultery can be forgiven, this one does. Jesus in his mercy said “Neither do I condemn thee: go, and sin no more”. Christ died for all the sins of all his elect. If there is any sin that an elect child of God can commit that will never be forgiven then, IMO, there is no assurance or hope for anyone concerning eternal life. There are sins that can keep an elect child of God out of the fellowship of the church, but none can separate him from the love of God IN Christ Jesus. “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation).”

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**John 8:3-11**

**3** And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

**4** They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

## Step 136

Heading: Jesus declares himself to be The Light of the World and condemns the Pharisees for not knowing His Father or Him.

Date: 29 AD

Scriptures: John 8:12-20

Note: This takes place in the Treasury as Jesus taught in the Temple. John the Baptist came for a witness, “to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.” John the Beloved Apostle wrote, “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (John 3:20-21). According to Jesus the work of these Pharisees was not wrought of God for they knew not God.

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12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

## Step 137

**Heading:** Jesus declares that He was sent by the Father and that these unbelieving Pharisees are “from beneath” and “of this world”.

**Date:** 29 AD

**Scriptures:** John 8:21-30

**Note:** Jesus had told his disciples that he was to be crucified and raised again. The unbelieving Pharisees had no concept of this truth. Jesus said to them, “ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.” Such words should not be taken to mean they would ALL die and go to hell – “For what if some did not believe? shall their unbelief make the faith of God without effect?” (Romans 3:3). Some die in unbelief which is sin, for “Whatsoever is not of faith it is sin”, having a zeal of God but not according to knowledge. Some die in unbelief because they cannot believe for they are not of God and hear not God’s word. The Lord knows them that are his.

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**John 8:21-30**

21 ¶ Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

## Step 138

**Heading:** Jesus begins to debate with Jews about their father Abraham.

**Date:** 29 AD

**Scriptures:** John 8:31-37

**Note:** Although this entire debate is one discourse as recorded in John 8:31-59, because of it’s length I have broken it down into three steps. The crowd is made up of believing and unbelieving Jews. Jesus directs his comments to “those Jews which believed on Him” about the truth making them free – but it appears that the unbelieving Jews begin to claim their natural “genealogy” through Abraham as a basis for their relationship to God – and they claimed they were never in bondage.

Jesus condemns them and declares they are “not of God” but they are of their father the devil. The words of Jesus prove beyond a doubt that NOT all natural Jews are the elect children of God.

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**John 8:31-59**

**31 ¶** Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

**32** And ye shall know the truth, and the truth shall make you free.

**33** They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

**34** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

**35** And the servant abideth not in the house for ever: *but* the Son abideth ever.

**36** If the Son therefore shall make you free, ye shall be free indeed.

**37** I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you.

## **Step 138A**

**Heading:** Jesus continues the discussion with the Jews about Abraham teaching that not all Jews are children of God.

**Date:** 29 AD

**Scriptures:** John 8:38-50

**Note:** Abraham is the natural father of all Israelites (Jews) – but God is the Father of all spiritual Israel. All of Israel (the natural seed of Jacob) are not all part of the Spiritual Israel. “That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed” (Romans 9:6-13). “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Romans 2:28-29).

Those who are OF God hear God’s word (John 10:27), but those who are NOT of God cannot hear the word of God, for “the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:14). Jesus, knowing the condition of these unbelieving Jews said to them, “Ye are of *your* father the devil”. This is a statement humans cannot make because we cannot know the hearts of men. We can only judge by their fruits.

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**John 8:38-50**

**38 ¶** I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

**39** They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.

**40** But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.



- 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.
- 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- 43 Why do ye not understand my speech? *even* because ye cannot hear my word.
- 44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
- 45 And because I tell *you* the truth, ye believe me not.
- 46 ¶ Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
- 47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.
- 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
- 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
- 50 And I seek not mine own glory: there is one that seeketh and judgeth.

## Step 138B

**Heading:** Jesus concludes the discussion with the unbelieving Jews about Abraham by saying, "Before Abraham was, I Am" and then leaves the Temple.

**Date:** 29 AD

**Scriptures:** John 8:51-59

**Note:** Jesus is not only greater than Abraham, he was before Abraham, as he said, "Before Abraham was, I am". "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. --And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth".

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

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**John 8:51-59**

- 51 ¶ Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
- 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## Step 139

Heading: Jesus heals the man born blind

Date: 29 AD

Scriptures: John 9:1-7

**Note:** Jesus is still ministering in Jerusalem. Whether this miracle and event took place immediately upon Jesus leaving the Temple (John 8:59) or at some time later on, since the Feast of Dedication in December is recorded in John 10, we know not. It probably took place sometime between the feast of the Tabernacles in September and the Dedication in December. This miracle shows the providence of God in as much as the man born blind was born blind “that the works of God should be made manifest in him”. The Translators properly added the word Jesus to the text since it was not in the original Mss of the TR.

I also notice that this man’s sight was not immediately restored but obedience was required of him. Obedience requires faith, and faith indicates spiritual life is already present. I am reminded of the words of Paul to the elect, “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14). It is unknown if the man was to “wash” all over in the Pool or just to wash his face. But “the washing” was not a New Testament “baptizing”.

The Pool of Siloam is outside the city of Jerusalem, “to the south-east of the hill of Zion. The water, which flows into this pool intermittingly by a subterranean channel, springs from the "Fountain of the Virgin". The length of this channel, which has several windings, is 1,750 feet, though the direct distance is only 1,100 feet. The pool is 53 feet in length from north to south, 18 feet wide, and 19 deep. The water passes from it by a channel cut in the rock into the gardens below”

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John 9:1-7

1 ¶ And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

- 5 As long as I am in the world, I am the light of the world.  
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,  
7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

## Step 139A

Heading: Neighbors question the man about his healing

Date: 29 AD

Scriptures: John 9:8-12

Note: Jesus is not present when this questioning takes place, but because it is part of the same miracle I have numbered it as step 139A. The neighbors and those who knew the man born blind could not believe it was the same man, and they asked, “How were thine eyes opened?” The answer the man gave in verse 11 is a glorious answer – and it starts with “A man that is called Jesus”.

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John 9:8-12

- 8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?  
9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.  
10 Therefore said they unto him, How were thine eyes opened?  
11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.  
12 Then said they unto him, Where is he? He said, I know not.

## Step 139B

Heading: Pharisees question the man and his parents and then excommunicate him from the Temple.

Date: 29 AD

Scriptures: John 9:13-34

Note: The miracle of sight was not cause for joy among the Pharisees – but the fact that Jesus had performed the miracle on the Sabbath was cause for anger and denial that Jesus was of God. Such is the mindset of “legalist” who might have a zeal of God but not according to spiritual understanding. The dialogue between the Pharisees and the man, and his parents, proves the unbelief and spiritual blindness of the Pharisees concerning Christ.

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John 9:13-34

- 13 ¶ They brought to the Pharisees him that aforetime was blind.  
14 And it was the sabbath day when Jesus made the clay, and opened his eyes.  
15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

## Step 140

Heading: Jesus finds the man and asked him of his faith

Date: 29 AD

Scriptures: John 9:35-38

Note: Notice that Jesus did not ask, “Are you saved”? or “Have you been born again”? – but he asked, “Dost thou believe on the Son of God”? The man in whom this miracle of Grace had been performed did not even know WHO the Son of God was until Jesus told him “it is he that talketh with thee”. If there is any scripture that proves “spiritual life” must precede spiritual knowledge, this one does.

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## John 9:35-39

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

## Step 141

Heading: The Pharisees hear Jesus speaking and ask if they are blind.

Date: 29 AD

Scriptures: John 9:39-41

Note: The “seeing” and “blindness” under consideration is not natural seeing or blindness, but spiritual. This kind of blindness is caused not by bad eyes but by a bad heart. The purer the heart the more one sees God as He is and himself as he is. Compare Matthew 13:13-17. Thus Paul prayed for the spiritual understanding of the saints at Ephesus (1:16-20).

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John 9:39 – 10:6

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## Step 142

Heading: Jesus speaks a parable about the Sheepfold to the blind Pharisees

Date: 29 AD

Scriptures: John 10:1-6

Note: A “sheepfold” to the Jews was “A strong fenced enclosure for the protection of the sheep gathered within it”. It was made of stone, and sometimes had a fence of reeds around it. It had one large door through which the shepherd went in and out as he led sheep in and out. Jesus said, anyone trying to enter the “sheepfold” by any means other than Christ, the Door, is a thief and a robber. Christ is the “door” of the sheepfold and he calls his sheep by name and they hear his voice and follow Him. The church of God is a type of the sheepfold in that it is not part of the world. Jesus said his sheep will not follow a stranger, but will flee from him. What does that tell us of those men who arise from among ourselves, “speaking perverse things, to draw away disciples after them.”

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John 10:1-6

1 ¶ Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

- 2 But he that entereth in by the door is the shepherd of the sheep.
- 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

## Step 143

Heading: Jesus speaks of Himself as the “Good Shepherd”.

Date: 29 AD

Scriptures: John 10:7-18

Note: Things taught by Christ about Himself being the Good Shepherd have several applications, both eternally and timely. Eternally the Good Shepherd laid down his life for his sheep – see verse 17-18. In the gospel sense, seeing the visible church as the sheepfold, he that enters in shall be saved. Likewise in the gospel sense there are “hirelings” who pretend to be shepherds, but flee when the “wolf” – the false prophet - comes for the sheep.

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John 10:7-18

- 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
- 8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
- 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.
- 11 I am the good shepherd: the good shepherd giveth his life for the sheep.
- 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
- 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.
- 14 I am the good shepherd, and know my *sheep*, and am known of mine.
- 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
- 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.
- 17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
- 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

## Step 144

**Heading: There is a division among the Jews**

**Date: 29 AD**

**Scriptures: John 10:19-21**

**Note: John, as his manner is, tells us of this division among the Jews and then skips three months of the Life of Christ in his writings by going from the Feast of the Tabernacles in September to the Feast of Dedication in late December (see John 10:22). It is important to remember that John writes in such a manner and does not follow an exact chronology of events.**

**During this interval of three months it is unclear exactly where the events during that time take place, whether in Jerusalem, the region of Judea or back in Galilee.**

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**John 10:19-21**

**19 ¶ There was a division therefore again among the Jews for these sayings.**

**20 And many of them said, He hath a devil, and is mad; why hear ye him?**

**21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 145 – 168**



# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

An Effort to Harmonize the Gospels  
By Elder Bob Allgood

## Step 145

Heading: Jesus appoints and sends out seventy (70) apostles two by two

Date: 29 AD

Scriptures: Luke 10:1-16

Note: Luke says “After these things”, meaning, IMO, after the things previously recorded by him. Some have said it means after the ordaining of the twelve. But that took place almost two years before (Luke 6:13-16) in Galilee. During the interval of three months between the Feast of the Tabernacles and the Feast of Dedication it is unclear exactly where the events during that time, as recorded by Luke, take place, whether in Jerusalem, the region of Judea or back in Galilee. Therefore we cannot be dogmatic about stating a “location”.

Here is an event that is too seldom spoken about and often not recognized. Jesus appointed from among all his disciples seventy (70) other apostles and sent them out two by two. These seventy (70) are other than the twelve apostles for it says, “the Lord appointed other seventy also”. While they are not here called “apostles” they were “appointed” (ordained) and “sent” which is the very definition of an apostle. We should note well the authority given to these seventy and the words that Jesus spoke to them before they went forth.

When Jesus sent the “Twelve” out in the region of Galilee he told them “Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel” (Matt 10:5-6). It seems that these seventy (70) were likewise sent to the “lost sheep of the house of Israel”. This may have been done to remind the Jews of the seventy elders the Lord told Moses to appoint to stand around the Tabernacle with him to help bear the burden of the people – see Numbers 11:16-17, 24-25.

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### Luke 10:1-16

1 ¶ After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

**8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:**

**9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**

**10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,**

**11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**

**12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.**

**13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.**

**14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.**

**15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.**

**16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.**

## **Step 146**

**Heading: The seventy return**

**Date: 29 AD**

**Scriptures: Luke 10:17-20**

**Note: We are not told how much time lapsed between the seventy being sent and their return. Nor are we told exactly where they went. But it does not appear that Jesus removed their appointed authority when they returned for he said, “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you”. They had been given “power” over devils through the name of Christ - but their greatest joy was to be that their names were written in heaven.**

\*\*\*\*\*

**Luke 10:17-20**

**17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.**

**18 And he said unto them, I beheld Satan as lightning fall from heaven.**

**19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

**20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.**

## **Step 147**

**Heading: Jesus rejoices in spirit**

**Date: 29 AD**

**Scriptures: Luke 10:21-22**

**Note: In that hour – or at the time of hearing the report from the seventy, “Jesus rejoiced in spirit”. What Jesus said is in both verses 21 and 22 – not just 21 as it is often quoted. His joy was over the fact that the Father had revealed the Truth about**

the Son unto babes in Christ, as in young converts or new born babes, (compare verse 23), and had delivered unto the Son “all things”.

\*\*\*\*\*

**Luke 10:21-22**

**21** In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

**22** All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

## **Step 148**

**Heading:** Jesus privately blesses his disciples

**Date:** 29 AD

**Scriptures:** Luke 10:23-24

**Note:** Jesus is saying, “Blessed are your eyes” for they see the truth about the Son of God being the Messiah, and about the mysteries of the kingdom, such as He had expressed in verses 21-22. Some have claimed this blessing was spoken only to the twelve, but the word “disciples” would include the “other seventy” which were present, who had been given power over devils and had just returned from their mission (see step 146). This is a similar if not identical blessing spoken to the twelve in Matthew 13:16-17 in step 72 when Jesus explained why he spoke in parables. The fact that such words are repeated is common in the Scriptures, wherein statements of doctrinal truth are often repeated.

\*\*\*\*\*

**Luke 10:23-24**

**23** And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

**24** For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

## **Step 149**

**Heading:** A lawyer tempts Jesus

**Date:** 29 AD

**Scriptures:** Luke 10:25-37

**Note:** The question itself is erroneously based on a legal concept of obedience to the Law in order to obtain or earn “eternal life”. “Master, what shall I do to inherit eternal life?” One would be just as justified in asking what must I do in order to be born of my parents? The answer is nothing – and likewise eternal life is the gift of God and not by works or doing. But Jesus knew that the lawyer trusted in “the law” so he asked him, “What is written in the law? How readest thou?” The lawyer’s answer is found in Deut. 6:5 and Lev. 19:18. The truth is no man can love God unless God has first loved him. Thus Jesus answers, “Thou hast answered right: this do, and thou shalt live.”

\*\*\*\*\*

**Luke 10:25-37**

**25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?**

**26 He said unto him, What is written in the law? how readest thou?**

**27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

**28 And he said unto him, Thou hast answered right: this do, and thou shalt live.**

## **Step 150**

**Heading: Jesus teaches the parable of the Good Samaritan**

**Date: 29 AD**

**Scriptures: Luke 10:29-37**

**Note: The lawyer, who was tempting Christ and wanting to justify himself, asked Jesus “Who is thy neighbor”? Jesus replies with the parable of the Good Samaritan. Our neighbor is not just the one living next door or those professing to be religious, but often passing by on the other side. Our neighbor is the Good Samaritan who shows mercy, even Jesus Christ himself. Our neighbors are the children of God for Jesus said, “Blessed are the merciful, for they shall obtain mercy”.**

\*\*\*\*\*

**Luke 10:29-37**

**29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

**30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.**

**31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.**

**32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.**

**33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,**

**34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

**35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.**

**36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

**37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.**

## **Step 151**

**Heading: Jesus received into the home of Martha and Mary**

**Date: 29 AD**

Scriptures: Luke 10:38-42

**Note:** The certain village is Bethany, a village on the southeastern slope of the Mount of Olives (Mark 11:1), less than two (2) miles east of Jerusalem, on the road to Jericho. Bethany means “house of dates”. It derived its name from the number of palm or date trees, which grew there. Bethany was the residence of Lazarus and his sisters Martha and Mary. Bethany is often mentioned in the scriptures in connection with memorable events in the life of Christ (see Matt 21:17, 26:6, Mark 11:11, 12 14:3, Luke 24:50, and John 11:1, 12:1). It is now known by the name of el-Azariyeh, meaning the "place of Lazarus," or simply Lazariyeh.

Jesus was received into the home of Lazarus where we find Martha the busy one who served, and Mary the one who sat at Jesus’ feet and listened. Jesus teaches Martha it is better to first know the truth before trying to serve.

\*\*\*\*\*

Luke 10:38-42

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

## Step 152

Heading: Jesus teaches his disciples how to pray

Date: 29 AD

Scriptures: Luke 11:1-4

**Note:** Jesus was praying in a “certain place” – but we are not told exactly where. We do know he has just arrived in Bethany near Jerusalem. It was after he had finished praying his disciples came to him and said, “Lord, teach us to pray, as John also taught his disciples.” Jesus had taught his disciples how to pray in the Sermon on the Mount in Galilee near Capernaum, (Matthew 6:9-15 – see step 59A), but now it appears in Bethany he teaches them again how to pray. Jesus used repetition in his teachings just as the apostles did and we do today.

\*\*\*\*\*

Luke 11:1-4

1 ¶ And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

## Step 153

Heading: Jesus teaches his disciples about Asking and Receiving

Date: 29 AD

Scriptures: Luke 11:5-13

Note: "And he said unto them" – indicates Jesus continued with these words after teaching them how to pray in step 152. This teaching was included in the Sermon on the Mount near Capernaum and we notice that verse 10 is identical to Matthew 7:8 (see step 59C). It is shown here as a separate step that probably took place near Bethany. Again, Jesus used repetition in his teachings.

\*\*\*\*\*

Luke 11:5-13

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

## Step 154

Heading: Jesus cast out a dumb devil – see and compare step 68

Scriptures: Luke 11:14-26

Note: his event is similar to the one recorded in step 68. But most "Harmonies of the Gospel" show this record by Luke as a separate event in Judea, even though the teachings are the same teachings of those in Galilee. After considering at least six other works, and for the sake of continuity and in an effort to minimize any confusion, I decided to show it as a separate step here. To do otherwise, would be like doing a hatchet job to Luke's gospel record. Therefore, I refer you to step 68 so that you can decide on your own.

\*\*\*\*\*

Luke 11:14-26

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

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

## Step 155

Heading: Woman tries to Bless (praise) Mary.

Date: 29 AD

Scriptures: Luke 11:27-28

Note: If there is ever any scripture that teaches we should not Bless or Praise Mary, this one teaches that truth. The angel Gabriel, who was sent from God to Mary, said to her, “blessed *art* thou among women” not “above women”. Elizabeth said to Mary, “Blessed *art* thou among women, and blessed *is* the fruit of thy womb”. But Jesus said to this woman “Yea rather, blessed *are* they that hear the word of God, and keep it”.

\*\*\*\*\*

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

## Step 156

Heading: Jesus warns against seeking a sign

Date: 29 AD

Scriptures: Luke 11:29-36

**Note: Note: his event is similar to the one recorded in step 69. But most "Harmonies of the Gospel" show this record by Luke as a separate event in Judea, even though the teachings are the same teachings of those in Galilee. After considering at least six other works, and for the sake of continuity and in an effort to minimize any confusion, I decided to show it as a separate step here. To do otherwise, would be like doing a hatchet job to Luke's gospel record. Therefore, I refer you to step 69 so that you can decide on your own.**

\*\*\*\*\*

**Luke 11:29-36**

**29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.**

**30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.**

**31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.**

**32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.**

**33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.**

**34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.**

**35 Take heed therefore that the light which is in thee be not darkness.**

**36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.**

## **Step 157**

**Heading: Jesus pronounces woes on the Pharisees and Lawyers**

**Date: 29 AD**

**Scriptures: Luke 11:37-54**

**Note: Jesus is probably in Judea. He had been received into the home of Lazarus, Martha and Mary in the town of Bethany near Jerusalem. Now a Pharisee asked Jesus to "dine with him" just as Simon the Pharisee had asked him to do so in Luke 7:36 (see step 66). But that was in Galilee and this time it is most likely in Judea near Jerusalem. As before, Jesus accommodates the Pharisee and disregards their "traditions" of washings. Based on this Jesus pronounces woes on the Pharisees and lawyers (legalists), which are similar to those "eight woes" pronounced on the Scribes and Pharisee as hypocrites in Matthew 23 which will be considered later.**

\*\*\*\*\*

**Luke 11:37-54**

**37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.**

**38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.**



39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.  
40 Ye fools, did not he that made that which is without make that which is within also?  
41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.  
42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.  
43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.  
44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.  
45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.  
46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.  
47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.  
48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.  
49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:  
50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;  
51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.  
52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.  
53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:  
54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## Step 158

Heading: Jesus teaches his disciples in the presence of a multitude of people.

Date: 29 AD

Scriptures: Luke 12:1-12

Note: There was “an innumerable multitude of people”, but Jesus spoke first unto his disciples, warning them of the “leaven” or doctrine of the Pharisees, which is “hypocrisy”. Some of these teachings are similar to those taught in the Sermon on the Mount, which was taught in Galilee. But it is most likely this is a separate event in Judea where these things were taught again by Christ. I find that Jesus often uses repetition in his teachings.

\*\*\*\*\*

Luke 12:1-12

1 ¶ In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

## Step 159

Heading: Jesus teaches against greed by teaching the parable of the rich man.

Date: 29 AD

Scriptures: Luke 12:13-21

Note: One out of the multitude wanted Jesus to command that his brother, probably his older brother, to share his inheritance with him. According to the Law (Deut. 21:17) the firstborn was to receive a double portion. But it appears this brother or firstborn was keeping it all. This request prompted Jesus to teach about greed and covetousness, which is idolatry.

\*\*\*\*\*

Luke 12:13-21

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

- 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.
- 20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
- 21 So *is* he that layeth up treasure for himself, and is not rich toward God.

## Step 160

Heading: Jesus admonishes his disciples to trust in God and to preserve.

Date: 29 AD

Scriptures: Luke 12:22-40

**Note:** This admonition is directed to the true disciple of Christ. Only they can trust God and persevere in good works as they obey the teachings of Christ. Only they can “seek first the kingdom of God and his righteousness”. Again we find these teachings similar to those taught in the Sermon on the Mount.

\*\*\*\*\*

Luke 12:22-40

- 22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.
- 23 The life is more than meat, and the body *is more* than raiment.
- 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
- 25 And which of you with taking thought can add to his stature one cubit?
- 26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
- 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?
- 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
- 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
- 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
- 32 Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.
- 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
- 34 For where your treasure is, there will your heart be also.
- 35 Let your loins be girded about, and *your* lights burning;
- 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
- 37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

## Step 161

Heading: Jesus answers Peter's question with parables.

Date: 29 AD

Scriptures: Luke 12:41-53

Note: Peter wanted to know if the previous admonition (step 160) was for US, (i.e. the twelve disciples), or for all disciples then and in the future. Jesus answers with a parable about a faithful and wise steward.

\*\*\*\*\*

Luke 12:41-53

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

## Step 162

**Heading: Jesus warns the people about not discerning spiritual matters**

**Date: 29 AD**

**Scriptures: Luke 12:54-59**

**Note: This teaching illustrates the ability of natural man to rationalize the things of this world but the need for the Spirit of God in order to discern spiritual matters and to judge righteously.**

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**Luke 12:54-59**

**54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.**

**55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.**

**56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?**

**57 Yea, and why even of yourselves judge ye not what is right?**

**58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.**

**59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.**

## **Step 163**

**Heading: The death of Galilaeans told to Jesus**

**Date: 29 AD**

**Scriptures: Luke 13:1-5**

**Note: These “Galilaeans” were most likely the disciples of Judas Galikeus of Galilee, the leader of a popular revolt "in the days of the taxing" spoken of by Gamaliel to the Sanhedrin Council in Acts 5:37, where he said, “After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.” The days of taxing began before Jesus was born in Bethlehem so their death probably took place while Jesus was just a child.**

\*\*\*\*\*

**1 ¶ There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.**

**2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?**

**3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

**4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?**

**5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

## **Step 164**

**Heading: Parable of the barren fig tree**

**Date: 29 AD**

**Scriptures: Luke 13:6-9**

**Note: This parable deals with “A certain man” and probably a certain fig tree. It is not about the fig tree that Jesus will curse in Matthew 21:19 or the parable of “The fig tree” in Matthew 24:32. IMO, this parable concerns unfruitfulness in the life of disciples.**

\*\*\*\*\*

**Luke 13:6-9**

**6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**

**7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?**

**8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:**

**9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.**

## **Step 165**

**Heading: A woman is healed on the Sabbath**

**Date: 29 AD**

**Scriptures: Luke 13:10-17**

**Note: Again the “legalists” put more emphasis on “keeping the Sabbath” than doing good on the Sabbath. Jesus was teaching in “one of the synagogues” – which tells us he was in a city which had more than one synagogue. Historians tell us Jerusalem had over 390 synagogues. Some think Jesus was in “one of the synagogues” in Jerusalem, after which he traveled to other cities and villages (see step 167 – Luke 13:22).**

\*\*\*\*\*

**Luke 13:10-17**

**10 ¶ And he was teaching in one of the synagogues on the sabbath.**

**11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.**

**12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.**

**13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.**

**14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.**

**15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?**

**16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**

**17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.**

## **Step 166**

**Heading:** Jesus teaches parables of the mustard seed and of leaven

**Date:** 29 AD

**Scriptures:** Luke 13:18-21

**Note:** According to the Easton Bible Dictionary the Mustard is “A plant of the genus *sinapis*, a pod-bearing, shrub-like plant, growing wild, and also cultivated in gardens. The little round seeds were an emblem of any small insignificant object. It is not mentioned in the Old Testament; and in each of the three instances of its occurrence in the New Testament Matt 13:31,32 Mark 4:31,32 (see step 75) and Luke 13:18,19 it is spoken of only with reference to the smallness of its seed. The common mustard of Palestine is the *Sinapis nigra*. This garden herb sometimes grows to a considerable height, so as to be spoken of as "a tree" as compared with garden herbs.”

\*\*\*\*\*

**Luke 13:18-21**

**18 ¶** Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

**19** It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

**20** And again he said, Whereunto shall I liken the kingdom of God?

**21** It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

## **Step 167**

**Heading:** Jesus goes about teaching – journeying toward Jerusalem.

**Date:** 29 AD

**Scriptures:** Luke 13:22

**Note:** This one little verse helps us, I think, to understand what took place between the Feast of the Tabernacles in September (John 7:2) and the Feast of Lights (Dedication) in December (John 10:22). Jesus had already been received into the home of Lazarus in Bethany (Luke 10:38-42). Jesus had already been to Jerusalem. It now appears he is moving about Judea or perhaps back into Galilee before returning to Jerusalem.

\*\*\*\*\*

**Luke 13:22**

**22** And he went through the cities and villages, teaching, and journeying toward Jerusalem.

## **Step 168**

**Heading:** One asked “are there few that be saved”?

**Date:** 29 AD

**Scriptures:** Luke 13:23-30

**Note: This question was no doubt asked of Jesus while he was teaching in the cities and villages (step 167). According to his answer, “the saving” under consideration must be a timely or gospel saving, since the one who asked the question was told to “strive to enter in at the strait gate”. One does not have to “strive” to enter into eternal life – for eternal life is given or bestowed upon one by the will and purpose of God. See and compare Matthew 7:13-14.**

\*\*\*\*\*

**23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,**

**24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.**

**25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:**

**26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.**

**27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.**

**28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.**

**29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.**

**30 And, behold, there are last which shall be first, and there are first which shall be last.**



# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 6 Steps: 169 through 213

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence

From Feast of Lights, Dec 25, 30 AD to Jesus entering Bethany six days before Passover, April, 30 AD						
Step	Date	Description – Details	Matt	Mark	Luke	John
169	29AD	Feast of Dedication in Jerusalem – December				10:22-23
170	“	The Jews confront Jesus in the Temple				10:24-39
171	“	Jesus goes to Aenon near Salim				10:40-42
172	“	A Pharisee warns Jesus about Herod			13:31-35	
173	30AD	In a Pharisee's home on the Sabbath			14:1	
174	“	A man with dropsy healed on the Sabbath			14:2-6	
175	“	Parables teaching humility and behavior			14:7-14	
176	“	Parable of the great supper in the Kingdom			14:15-24	
177	“	Jesus teaches the cost of discipleship			14:25-35	
178	“	Publicans and sinners draw nigh unto Jesus			15:1-2	
179	“	Parables of the lost sheep and lost coin			15:3-10	
180	“	Parable of the prodigal son			15:11-32	
181	“	Parable of an unfaithful steward			16:1-13	
182	“	Jesus rebukes the Pharisees			16:14-17	
182A	“	Jesus teaches about divorce and remarriage			16:18	
183	“	Parable of the rich man and Lazarus			16:19-31	
184	“	Jesus gives various instructions to his disciples			17:1-10	
185	“	Lazarus is reported as being sick				11:1-5
186	“	Jesus waits two (2) days before leaving				11:6-16
187	“	Jesus arrives near Bethany				11:17
188	“	Jews come to comfort Martha and Mary				11:18-19
189		Martha goes to meet Jesus				11:20-27
190		Martha calls Mary to come to Jesus				11:28-32
191		Jesus goes to the grave of Lazarus				11:33-38
192		Jesus raises Lazarus from the dead				11:39-44
193		Pharisees conspire to kill Jesus				11:45-53
194		Jesus goes to Ephraim				11:54
195		Jesus begins last journey to Jerusalem			17:11	
196		Jesus heals ten (10) lepers			17:12-19	
197		Pharisees ask about the Kingdom			17:20-21	
198		Jesus warns his disciples of the future			17:22-37	
199		Parable of the unjust judge teaching perseverance			18:1-8	
200		Parable of the Pharisee and the publican			18:9-14	
201		Jesus returns to Judea beyond Jordan	19:1-2	10:1		
202		Pharisees ask about divorce for any cause	19:3-9	10:2-9		
203		The disciples ask about marriage	19:10-12	10:10-12		
204		Little children brought to Jesus	19:13-15	10:13-16	18:15-17	
205		The rich young ruler questions Jesus	19:16-26	10:17-27	18:18-27	
206		Peter wants to know of their rewards	19:27-30	10:28-31	18:28-30	
207		Discourse on the first shall be last	20:1-16			

<b>208</b>		<b>Death foretold as they travel to Jerusalem</b>	<b>20:17-19</b>	<b>10:32-34</b>	<b>18:31-34</b>	
<b>209</b>		<b>Ministering is the measure of greatness</b>	<b>20:20-28</b>	<b>10:35-45</b>		
<b>210</b>		<b>Blind Bartimaeus healed near Jericho</b>	<b>20:29-34</b>	<b>10:46-52</b>	<b>18:35-43</b>	
<b>211</b>		<b>Zacchaeus is converted near Jericho</b>			<b>19:1-10</b>	
<b>212</b>		<b>Jesus nears Jerusalem – speaks a parable</b>			<b>19:11-27</b>	
<b>213</b>		<b>The Passover is nigh – Jews look for Jesus</b>				<b>11:55-57</b>

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 169 – 213**

# **FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels  
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## **Step 169**

**Heading: Jesus attends the Feast of Dedication in Jerusalem**

**Date: December - 29 AD**

**Scriptures: John 10:22-23**

**Note: In step 167 – Jesus was going through the cities and villages, and was traveling towards Jerusalem. John tells us he arrived in Jerusalem for the “feast of the dedication”. We will not find this “Feast” commanded in the Law, nor do we find that Jesus celebrated the feast, only that he was there and “walked in the temple in Solomon’s porch”.**

**This feast is also called “the feast of lights” and is known today as Hanukkah. The feast was a full eight-day feast starting on the 25<sup>th</sup> of Kislev, which corresponds to our December and the start of the “winter solstice” observed by “sun worshippers”. For this and other reasons the feast got its name “feast of lights” during which time the Jews would illuminate the Temple with ceremonial candles.**

**Historians agree that “the feast of dedication” was started by Judas Maccabaeus in 164 BC commemorating the rededication of the second Temple of Jerusalem after the desecration of its Altar three years earlier by order of the Syrian king Antiochus IV Epiphanes in his attempt to root out and destroy the Maccabees and the Jewish faith. His action brought on the “Wars of the Maccabees”. This feast is sometimes called “the feast of the Maccabees”. Today, Hanukkah is celebrated for eight days and during this time, in addition to the lighting of the ceremonial candles, gifts are exchanged and children play holiday games.**

\*\*\*\*\*

**John 10:22-23**

**22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.**

**23 And Jesus walked in the temple in Solomon’s porch.**

## **Step 170**

**Heading: The Jews confront Jesus about being “The Christ”.**

**Date: 29 AD**

**Scriptures: John 10:24-38**

**Note: IMO every professing “Christian” ought to be required to read this passage slowly and then analyze what is said. The Jews said, “If thou be the Christ, tell us plainly”. Jesus said, “I told you, and ye believed not”. If men do not believe the very words of the Son of God, by what means do mere men think they can convince men to believe their words? But Jesus went on to say, “But ye believe not, because ye are**

not of my sheep, as I said unto you.” These Jews did not hear the word of God or believe Christ BECAUSE they were not of God (see John 8:47), and BECAUSE they were not Sheep belonging to Jesus Christ.

Jesus then declares that HIS SHEEP hear his word and come to him and he gives unto them eternal life. He declares the eternal security of His Sheep, and the fact that He and His Father are ONE. For this the Jews took up stones to kill him.

\*\*\*\*\*

**John 10:24-38**

**24** Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

**25** Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me.

**26** But ye believe not, because ye are not of my sheep, as I said unto you.

**27** My sheep hear my voice, and I know them, and they follow me:

**28** And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

**29** My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father’s hand.

**30** I and *my* Father are one.

**31** Then the Jews took up stones again to stone him.

**32** Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

**33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

**34** Jesus answered them, Is it not written in your law, I said, Ye are gods?

**35** If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

**36** Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

**37** If I do not the works of my Father, believe me not.

**38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

## Step 171

Heading: Jesus departs the Temple and leaves Jerusalem

Date: 29 AD

Scriptures: John 10:39-42

Note: From this record we can conclude that Jesus “The Light of the World” did not participate in the Jewish “Feast of Lights”. He escaped out of the hands of the Jews for his hour was not yet come. He left Jerusalem and went to Aenon near Salim (see John 3:23) where John Baptist first baptized.

\*\*\*\*\*

**John 10:39-42**

**39 ¶** Therefore they sought again to take him: but he escaped out of their hand,

**40** And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

## Step 172

Heading: A Pharisee warns Jesus about Herod

Date: 29 AD

Scriptures: Luke 13:31-35

Note: From this record by Luke we assume that “the same day” Jesus was leaving the Temple to go “beyond Jordan” (step 171) a “certain Pharisee” warned Jesus to “get out” of Jerusalem because Herod would kill him. Some have supposed this took place in Galilee because Herod had jurisdiction in Galilee. But as we read ahead in the scriptures we find that Herod was in Jerusalem and Pilate would deliver Jesus unto him to be questioned – see Luke 23:6-12.

\*\*\*\*\*

Luke 13:31-35

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

## Step 173

Heading: In a Pharisee's home on the Sabbath

Date: 30 AD

Scriptures: Luke 14:1-

Note: The date now changes to 30 AD and the location changes to the region known as Perea or Peraea, which is just East of the Jordan River. Jesus was in Jerusalem for the Feast of Dedication or Lights that began on December 25<sup>th</sup>. He left Jerusalem to go “beyond Jordan into the place where John at first baptized” which would have been Aenon near Salim (see John 3:23), “and there he abode”. Afterwards, he enters this Pharisees house to eat bread on the Sabbath day.

\*\*\*\*\*

1 ¶ And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

## Step 174

**Heading: A man with dropsy healed on the Sabbath**

**Date: 30 AD**

**Scriptures: Luke 14:2-6**

**Note: This miracle took place in the house of the Pharisee who had bid Jesus to eat with him (see step 173) in the region known as Perea, just East of the Jordan River. It is obvious that other lawyers and Pharisees were also present. Dropsy is a disease that causes fluid or water to build up in different parts of the body. This is the only time this word is used in the scriptures. Another name for this disease is “Oedema”, which is “a condition characterized by an excess of watery fluid collecting in the cavities or tissues of the body. Also called dropsy. (Oxford English Dictionary). Sadly too many people use the “ox in a ditch” story to stay out of church on Sunday, when the facts usually are that they pushed the ox into the ditch to begin with.**

\*\*\*\*\*

**Luke 14:2-6**

- 2 And, behold, there was a certain man before him which had the dropsy.**
- 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?**
- 4 And they held their peace. And he took *him*, and healed him, and let him go;**
- 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?**
- 6 And they could not answer him again to these things.**

## **Step 175**

**Heading: Parables teaching humility and proper behavior of guest and host.**

**Date: 30 AD**

**Scriptures: Luke 14:7-14**

**Note: Jesus is still in Perea when he teaches this parable concerning guests sitting down in the “highest rooms”. It is spoken to “those which were bidden” to eat with the Pharisee (see step 173). Jesus uses a wedding as an illustration – but it does not appear that the gathering in step 173 was a wedding, for that was on the Sabbath day. I have often wondered if this teaching is related to the tradition of Ministers, Elders and Deacons sitting up front in church meetings.**

\*\*\*\*\*

**Luke 14:7-14**

- 7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,**
- 8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;**
- 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.**
- 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**
- 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

## Step 176

Heading: Parable of the “Marriage Supper” in the Kingdom of God

Date: 30 AD

Scriptures: Luke 14:15-24

Note: Jesus was probably still in Perea when he spoke this parable, which was prompted by the words of “one of them that sat at meat with him” after he had heard the things previously spoken by Christ. This one said, “Blessed *is* he that shall eat bread in the kingdom of God”. Based upon this Jesus taught the parable of the “great supper” which is also called the “marriage supper of the Lamb” in Revelation 19:9.

\*\*\*\*\*

Luke 14:15-24

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

## Step 177

Heading: Jesus teaches the cost of Discipleship

Date: 30 AD

Scriptures: Luke 14:25-35

Note: The key words that follow these prerequisites are “cannot be my disciple”. Except one love Christ more than his natural father, mother, brothers and sisters



and even his wife and children he cannot be a disciple of Christ. Except one take up his cross and follow after Christ he cannot be His disciple. If such be so in order to lay claim to being a disciple of Christ how is it that so many easily call themselves and one another “Christian” – since the Disciples were first called Christian at Antioch.

\*\*\*\*\*

**Luke 14:25-35**

25 ¶ And there went great multitudes with him: and he turned, and said unto them,  
26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.  
27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.  
28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?  
29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,  
30 Saying, This man began to build, and was not able to finish.  
31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?  
32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.  
33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.  
34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?  
35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

## Step 178

Heading: Publicans and sinners draw nigh unto Jesus

Date: 30 AD

Scriptures: Luke 15:1-2

Note: “Then” appears to be after the Sabbath day when Jesus had been invited into the house of a Pharisee to eat bread (Luke 14:1 – step 173) or at least after he had left the house of the Pharisee. The words “All the publicans and sinners” would be “all” that were in that area. They drew nigh unto Jesus to hear him speak and the Pharisees in their self-righteous manner murmured. The Pharisees in Galilee had also murmured when Jesus called Matthew the publican to be a disciple and sat with him and other sinners to eat – see Matthew 9:9-13.

\*\*\*\*\*

1 ¶ Then drew near unto him all the publicans and sinners for to hear him.  
2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

## Step 179

**Heading: Parables of the lost sheep and the lost coin**

**Date: 30 AD**

**Scriptures: Luke 15:3-10**

**Note: Jesus had spoken previously a parable about a sheep going astray, but that was in Capernaum of Galilee (see Matthew 18:12-14 – step 117). This time He speaks of the lost sheep and the lost coin. It appears Jesus is still in the region of Peraea, which is East of the Jordan River.**

\*\*\*\*\*

**Luke 15:3-32**

**3 And he spake this parable unto them, saying,**

**4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?**

**5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.**

**6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.**

**7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.**

**8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?**

**9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.**

**10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.**

## **Step 180**

**Heading: Parable of the prodigal son**

**Date: 30 AD**

**Scriptures: Luke 15:11-32**

**Note: “And he said” – after speaking in a parable about a lost sheep and a lost coin, Jesus now ADDS another parable about a “lost son” – which has become known as the parable of “the prodigal son”. Luke is the only gospel writer to record this parable. Parables can have several applications as long as such do not violate sound doctrine. One must be careful not to make an application to the gift of eternal life where the benefactor has done works to receive it. Many of the learned see the “certain man” in this parable as representing God as the common Father of all mankind. Some see the “lost son” as the lost sinner, but I think the prodigal best represents the elect Gentiles who believe the gospel and the son who stayed home and became upset over the receiving of his brother best represents the elect Jews who have not the knowledge of salvation by Grace. In the parables of the lost sheep, the lost coin and the lost son – gospel salvation though obedience is being taught.**

\*\*\*\*\*

**11 ¶ And he said, A certain man had two sons:**

**12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.**

**13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.**

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## Step 181

Heading: Parable of an unfaithful steward

Date: 30 AD

Scriptures: Luke 16:1-13

Note: "And he said also unto his disciples" implies that after speaking the parable of the "lost or prodigal son" he immediately spake this parable about the unfaithful steward. It appears that Jesus is still in the region of Peraea.

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Luke 16:1-13

1 ¶ And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

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

## Step 182

Heading: Jesus rebukes the Pharisees for having bad hearts

Date: 30 AD

Scriptures: Luke 16:14-17

Note: Even though Jesus spake the previous parables unto his disciples, the Pharisees “heard all these things” and derided him. Jesus rebukes the Pharisees as those “which justify yourselves before men”. No matter how much we try to justify ourselves before men – God knows our heart. Jeremiah wrote, “The heart *is* deceitful above all *things*, and desperately wicked: who can know it? I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings” (17:9-10). Jesus said, “But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man” (Matthew 15:18-20).

\*\*\*\*\*

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

## Step 182A

Heading: Jesus teaches on Divorce and remarriage

Date: 30 AD

Scriptures: Luke 16:18

Note: It appears this statement was spoken to the Pharisees whom Jesus rebuked in step 182, but it could have been spoken just to his disciples. It is shown as a separate step because it does not appear to be the same event that takes place as recorded in Matt 19:3-12 and Mark 10:2-12 when the Pharisees ask about the subject probably in Galilee. Jesus taught on this subject in the Sermon on the Mount – see step 59, Matt. 5:31-32 – and He will teach on this subject again – see Matt 19:3-12 and Mark 10:2-12. Jesus is still in the region known as Peraea.

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Luke 16:18

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

## Step 183

Heading: Parable of the rich man and Lazarus

Date: 30 AD

Scriptures: Luke 16:19-31

Note: I have called this a Parable – even though some of the learned (and not so learned) will say it is not one because Jesus uses the specific names, Abraham and Lazarus, as two of the characters in the story. It is listed as a Parable in most Bible Dictionaries. Benjamin Keech, a Baptist and recognized scholar on the Parables, considered it a parable. Some seem to teach this as a parable (not an historical event) contrasting the Jews who rejected Christ and trusted the Law (i.e. the rich man – compare Rom. 10:1-4) and those who received “not the grace of God in vain.” Some say it teaches the Jews passing from the Law to Grace, and some treat the Rich Man as the Jew and Lazarus as a Gentile. I will leave the “interpretation” thereof up to the readers, but I seriously doubt Jesus is teaching a literal conversation between the damned in eternal hell and God in eternal glory.

\*\*\*\*\*

Luke 16:19-31

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

- 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.
- 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
- 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
- 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## Step 184

Heading: Jesus instructs disciples about offences, forgiveness and faith

Date: 30 AD

Scriptures: Luke 17:1-10

Note: After teaching the parable of the Rich Man and Lazarus – “Then said he unto the (his) disciples” – and Jesus proceeds to repeat some teachings he had spoken before (see step 116 – Matthew 18:7 and Mark 9:42). But here he adds some other teachings and instructions about trespasses and forgiveness.

\*\*\*\*\*

Luke 17:1-10

- 1 ¶ Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!
- 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
- 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
- 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
- 5 And the apostles said unto the Lord, Increase our faith.
- 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

## Step 185

Heading: Lazarus is reported as being sick – a marvelous thing recorded in Scripture by John.

Date: 30 AD

Scriptures: John 11:1-5

Note: We now move back to John's gospel record in order to continue the sequence of events. From John's record (see John 11:7) it appears that Jesus had traveled out of Judea and was in the region known as Perea by the time this report reaches him. It was Luke who recorded Christ coming to Bethany and being received into the house of Lazarus, Martha and Mary – see step 151. John now records the reporting to Jesus that Lazarus is sick. Notice that John records this fact in verses 1-2 as though some may not read or have never read the words in Luke 10:38-42. Furthermore, John records here in verse 2, it was "that Mary which anointed the Lord with ointment, and wiped his feet with her hair" – an event that takes place several weeks if not months after this and is recorded in John 12:3 just six days before Christ was crucified.

\*\*\*\*\*

1 ¶ Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

## Step 186

Heading: Jesus waits two (2) days before telling his disciples Lazarus is dead.

Date: 30 AD

Scriptures: John 11:6-7

Note: After Jesus heard that Lazarus was sick he waited two days "still in Perea" before telling his disciples plainly that "Lazarus is dead". After this he departed from Perea to go to Bethany in Judea, near Jerusalem.

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## John 11:6

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judaea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

## Step 187

Heading: Jesus arrives near Bethany near the house of Lazarus.

Date: 30 AD

Scriptures: John 11:17

Note: Depending upon when Lazarus died and by using this passage along with step 186 we can determine that Jesus was a two to four days journey from the house of Lazarus when he heard that Lazarus was sick. Upon hearing that Lazarus was sick he waited in Perea two days and then told his disciples “Lazarus is dead” and then departed to come to Bethany. When he arrived in Bethany he found Lazarus had been in the grave for four days. Assuming the body was buried the same day Lazarus died, which was the Jewish custom, Jesus would have been two to four days away.

\*\*\*\*\*

17 ¶ Then when Jesus came, he found that he had *lain* in the grave four days already.

## Step 188

Heading: Jews come to comfort Martha and Mary

Date: 30 AD

Scriptures: John 11:18-19

Note: John tells us that Bethany was “about fifteen furlongs” or less than two miles from Jerusalem. One furlong (by most authorities) is 220 yards or 660 feet. It takes 8 furlongs to measure one mile (1,760 yards or 5,280 feet). The two miles between Jerusalem and Bethany would have been an easy journey for most Jews. It was not uncommon for those traveling by foot to walk up to 20 miles in a “days journey”.



The disciples who went from Jerusalem to Emmaus (Luke 24:13) walked 7.5 miles each way – and it appears they made the round trip in one day – see Luke 24:29-33.

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**John 11:18-19**

**18** Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

**19** And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

## Step 189

Heading: Martha goes to meet Jesus

Date: 30 AD

Scriptures: John 11:20-27

Note: Jesus had not yet come all the way into Bethany when Martha goes to meet him (see John 11:30) and expresses her faith in Him to raise Lazarus from the dead. Jesus assures Martha that Lazarus will live again, and declares Himself to be The Resurrection and The Life.

\*\*\*\*\*

**John 11:20-27**

**20** Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

**21** Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

**22** But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

**23** Jesus saith unto her, Thy brother shall rise again.

**24** Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

**25** Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

**26** And whosoever liveth and believeth in me shall never die. Believest thou this?

**27** She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

## Step 190

Heading: Martha calls Mary to come to Christ

Date: 30 AD

Scriptures: John 11:28-32

Note: Jesus is still a short distance from Bethany – Martha goes back home and tells Mary that Jesus calls for her and Mary leaves the house and goes to him. She too expresses her faith in Christ that he could have prevented Lazarus from dying.

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**28** And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

**29** As soon as she heard *that*, she arose quickly, and came unto him.

**30** Now Jesus was not yet come into the town, but was in that place where Martha met him.

**31** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

**32** Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

## **Step 191**

**Heading:** Jesus comes to the grave of Lazarus and weeps

**Date:** 30 AD

**Scriptures:** John 11:33-38

**Note:** Jesus wept – the shortest verse of Scripture in the Bible. The scripture is clear that when Jesus saw Mary weeping – and also the Jews weeping, which came with her – that Jesus wept. He then went to the gravesite, which was a cave with a stone laid over the opening.

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**John 11:33-38**

**33 ¶** When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

**34** And said, Where have ye laid him? They said unto him, Lord, come and see.

**35** Jesus wept.

**36** Then said the Jews, Behold how he loved him!

**37** And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

**38** Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

## **Step 192**

**Heading:** Jesus raises Lazarus from the dead

**Date:** 30 AD

**Scriptures:** John 11:39-44

**Note:** There are some great lessons to be learned here. (1) The Jews buried their bodies without embalming fluids and AFTER three days the body began to putrefy. So Martha said “Lord, by this time he stinketh: for he hath been dead four days”. As Jonah was three days and three nights in the belly of the whale – so was the Son of Man (Christ) buried for three days and three nights – “Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption”. (2) Christ raises the dead – the work of his disciples is to “loose them and let them go”.

\*\*\*\*\*

**John 11:39-44**

**39** Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

**40** Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.  
42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.  
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.  
44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

## Step 193

Heading: Pharisees conspire to kill Jesus

Date: 30 AD

Scriptures: John 11:45-53

Note: Even through many Jews believed on Jesus when they saw Lazarus raised from the dead – some did not. In the parable of the “Rich man and Lazarus” it is said “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” The unbelievers reported to the “Chief Priests” and the “Pharisees” – religious leaders among the Jews. Caiaphas was the son-in-law of Annas the previous high priest (Luke 3:2 with John 18:13). He was of the sect of the Sadducees (Acts 4:6, 5:17) and not believing in the resurrection “gave counsel to the Jews, that it was expedient that one man should die for the people” (John 18:14 with verses 49-52).

\*\*\*\*\*

John 11:45-53

45 ¶ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.  
46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.  
47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.  
48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.  
49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,  
50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.  
51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;  
52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.  
53 Then from that day forth they took counsel together for to put him to death.

## Step 194

Heading: Jesus goes to Ephraim

Date: 30 AD

Scriptures: John 11:54

**Note:** Jesus left the Jerusalem -Bethany area and went “into a city called Ephraim” which was “near to the wilderness” or uncultivated hill-country. Looking ahead (see Luke 17:11) we can determine that this city was probably east of the Jordan River and of Samaria, in the region known as Perea. It is unclear if the city called “Ephraim” was a city that belonged to the tribe of Ephraim, the second son born of Joseph (Gen. 41:51-52) or if it is a city just bearing that name, as there seems to be more than one city by this name.

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**John 11:54**

**54** Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

## **Step 195**

**Heading:** Jesus begins his last journey through Samaria and Galilee and then back to Jerusalem.

**Date:** 30 AD

**Scriptures:** Luke 17:11

**Note:** “It came to pass” after spending some time in the city of Ephraim (probably in the region of Perea) with his disciples, Jesus began his last journey through Samaria and Galilee and he will then go back to Jerusalem. Notice how Luke states it, “as he went to Jerusalem, that he passed through the midst of Samaria and Galilee”. The region of Perea is just northeast of Jerusalem. Anyone with a map can tell that Jesus was taking “the long way around”. Samaria is to the west and Galilee to the northwest of Jerusalem. John told us that he would walk “no more openly among the Jews” (step 194) and by looking ahead we know the Passover of 30 AD is nigh (John 11:55). Also by looking ahead we know that Jesus will return to Bethany six days before the Passover (John 12:1) – so we can conclude this will be his last trip into Samaria and Galilee before returning to Jerusalem where he will be crucified.

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

## Step 196

Heading: Jesus heals ten (10) lepers in Samaria or Galilee

Date: 30 AD

Scriptures: Luke 17:12-19

**Note:** We are not told which village he entered into and neither are we told if it was in Samaria or Galilee – but we know he passed through these regions on his way to Jerusalem (step 195). We know there were Jews and Samaritans in both regions. It is probable that he was in Samaria on his way to Galilee since one of the lepers was a Samaritan. This miracle also shows how few of those who are blessed of God show their appreciation and praise. He makes his rain to fall on the just and the unjust, but only the just have a desire to praise him.

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Luke 17:12-19

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## Step 197

Heading: Pharisee ask about the Kingdom of God

Date: 30 AD

Scriptures: Luke 17:20-21

**Note:** By being able to look ahead in the scriptures (Matthew 19:1 and Mark 10:1) we can guess Jesus was probably in Galilee when the Pharisees began asking about the Kingdom of God. It is unlikely Pharisees were dwelling in Samaria. The Pharisees were looking for a physical political kingdom – but Jesus told them the kingdom is spiritual and “within you”. Many today look for a future physical, political kingdom. But “the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men.”

\*\*\*\*\*

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

## Step 198

Heading: Jesus warns his disciples of the future

Date: 30 AD

Scriptures: Luke 17:22-37

**Note:** After telling the Pharisees that the Kingdom of God is “within you” or that the kingdom is spiritual and not political, Jesus now warns his disciples, who also expected a political kingdom to be set up (Acts 1:6), of a future calamity that is to come. This teaching is very similar to things taught in Matthew 24 on the Mount of Olives, but I believe this to be a separate event from that. Some look at this as referring to 70 AD and some look at it as referring to the end time and the final coming of Christ. I am of the opinion this warning can have a dual application to both events just as some of the teachings in Matthew 24 can have a dual application.

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Luke 17:22-37

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

## Step 199

Heading: Parable of the widow and the unjust judge - teaching perseverance

Date: 30 AD

Scriptures: Luke 18:1-8

**Note: By looking ahead to step 201 (Matthew 19:1-2) we can assume Jesus was in Galilee when he spoke this parable. This parable is spoken to his disciples following his warning concerning the last days in step 198 and teaches perseverance – “that men ought always to pray, and not to faint”. The widow woman in this parable persevered until she got relief from the unjust judge. Then the question is asked by Jesus “Nevertheless when the Son of man cometh, shall he find faith on the earth? One must by sound doctrine and rightly dividing the word of truth determine what “faith” is under consideration.**

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**Luke 18:1-8**

- 1 ¶ And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;**
- 2 Saying, There was in a city a judge, which feared not God, neither regarded man:**
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.**
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;**
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**
- 6 And the Lord said, Hear what the unjust judge saith.**
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**
- 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?**

## **Step 200**

**Heading: Parable of the Pharisee and the publican**

**Date: 30 AD**

**Scriptures: Luke 18:9-14**

**Note: Jesus is still in Galilee. This parable seems to be obviously directed to the Pharisees “who trusted in themselves” as if they were righteous by their own merits or their ability to keep the Law for righteousness.**

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**Luke 18:9-14**

- 9 ¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:**
- 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.**
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.**
- 12 I fast twice in the week, I give tithes of all that I possess.**
- 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.**
- 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

## Step 201

**Heading:** Jesus returns to “the coasts of Judea” beyond Jordan

**Date:** 30 AD

**Scriptures:** Matthew 19:1-2, Mark 10:1

**Note:** Luke had told us “as he went to Jerusalem, that he passed through the midst of Samaria and Galilee” (17:11). Now Matthew and Mark tell us that he left Galilee to come again “into the coasts of Judea” – which could mean nearby to Judea. The words “beyond Jordan” and “by the farther side of Jordan” seem to indicate he returned again to the place called Bethabara where John first preached and baptized, see John 1:28 and 10:40. And again multitudes followed him and he taught them and healed them.

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**Matthew 19:1**

1 ¶ And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

**Mark 10:1**

1 ¶ And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

## Step 202

**Heading:** Pharisees ask about divorce for any cause – Jesus teaches about Marriage as it was in the beginning.

**Date:** 30 AD

**Scriptures:** Matthew 19:3-9, Mark 10:2-9

**Note:** While the Pharisees are asking about a Bill of Divorcement which Moses allowed due the hardness of their hearts (Deut. 24:1-4), Jesus places the emphasis on Marriage as it was instituted by God in the beginning, where God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" or as we understand it, "one flesh until death" (Gen. 2:24). If one does not perceive this truth he will miss the teaching here. Also if one does not know the Biblical difference between "adultery" and "fornication" one will miss the teaching here. The two are not the same and are spoken of as separate deeds of the flesh by Jesus (Matt 5:32, 15:19, 19:9, Mark 7:21) and the apostles (Gal 5:19, I Cor 6:9). Lastly one must take ALL the scriptures spoken about this subject and harmonize them, and "rightly dividing the word", and not create contradictions by allowing one verse supercede another in authority over all the rest in order to justify a preconceived idea or a tradition of man. By mishandling the subject of Marriage and Divorce, ministers and churches have helped our society come to the place where more than 50% of all marriages in this country end up in divorce "for every cause".

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**Matthew 19:3-9**



3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

### Mark 10:2-9

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

## Step 203

Heading: Disciples ask Jesus about Marriage

Date: 30 AD

Scriptures: Matthew 19:10-12, Mark 10:10-12

Note: It seems that those who try to teach Matthew 19:3-9 (step 202) seldom if ever consider the whole context of this subject. After Jesus had spoken to the Pharisees about Marriage versus their question about divorce, the disciples ask him about Marriage. Jesus then taught them the importance of being a eunuch “for the kingdom of heaven’s sake”. But he pointed out that “All *men* cannot receive this saying, save *they* to whom it is given”. IMO, Jesus is teaching, certain ones (Elders) should remain unmarried for the kingdom of heaven’s sake in case one must put away his wife. Notice that Mark records no “exception clause” as did Matthew in the response to the Pharisees and likewise there is no “exception” recorded in Luke 16:18 or Romans 7:1-3. One must wonder if it is not modern day “Pharisees” who are abusing and miss-teaching the truth about Marriage as Jesus taught it.

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### Matthew 19:10-12

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Mark 10:10-12

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

## Step 204

Heading: Little children brought to Jesus

Date: 30 AD

Scriptures: Matthew 19:13-15, Mark 10:13-16, Luke 18:15-17

Note: Some wrongly use this passage to suggest that all little children are eternally saved until they reach a certain age or commit certain sins for which they are accountable. Such teaching is completely contradictory to the doctrines of total depravity, unconditional election and predestination. In fact such a teaching embraces "universal redemption" for all infants and little children, but then throws it away when at a mystical age of accountability. We are not told the age of the "little children" that were brought to Jesus. They could have been upward to twelve years old. Up to this age boys and girls were referred to as little children or even infants. They probably were old enough to walk and come in their own strength. Jesus said, "Suffer (allow) little children to come –". They brought them "that he would touch them" and pray for them - not that they would be eternally saved, but that they would be blessed. It is not likely they were brought to Jesus to be "baptized" – for such a practice is reserved in scripture for those who express faith and repentance. John refers to adult believers as "little children". No one should prohibit any believer regardless of his or her age from "coming to Jesus". The laying on of hands and blessing children was the Jewish custom in the Old Testament – compare Isaac and Jacob, etc.

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Matthew 19:13-15

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

Mark 10:13-16

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

Luke 18:15-17

15 ¶ And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

## Step 205

Heading: The rich young ruler and lessons about wealth

Date: 30 AD

Scriptures: Matthew 19:16-26, Mark 10:17-227, Luke 18:18-27

Note: Three gospel writers record this event which took place “beyond Jordan” probably in the region of Perea. This rich young ruler was not called a religious leader so he was probably a magistrate of one of the cities. It appears he sincerely desired to know what he must do to “inherit eternal life”. He thought, as many do, that the gift of “eternal life” is the result of man’s works. Anytime one must DO something in order to be saved or enter into the kingdom of God, such as obey, keep the law, come to Jesus (see step 204), then eternal salvation is not the salvation under consideration. We notice that Jesus loved him (Mark 10:21) which tells us that he was already assured of “eternal life” and explains why Jesus told him to keep the commandments of Moses in order to enter “into life” or the joy of the kingdom. While the young ruler claimed to have kept most of the moral laws of Moses, there was one thing he lacked - he loved his riches more than the kingdom of God. The love of money is the root of all evil, – and demonstrates a lack of faith (see Matthew 6:30-34).

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Matthew 19:16-22

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

#### Mark 10:17-27

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

#### Luke 18:18-30

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is, God.*

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

## Step 206

Heading: Peter wants to know of their rewards

Date: 30 AD

Scriptures: Matthew 19:27-30, Mark 10:28-31, Luke 18:28-30

Note: Before I thought ill of Peter, I asked myself, "How often do I lose sight of ALL the spiritual blessings I have IN Christ Jesus and ask "What am I doing all of this for"? Have you ever asked this question? God's people are the most blessed (rewarded) people on this planet. They rule and reign with Christ here in time while he sits on his throne of Glory. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Some wrongly take this passage to teach that there will be additional rewards in eternal glory and some will be of a higher esteem than others throughout eternity. Such is a false teaching, as all that God foreknew and chose in Christ will be children of God, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

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Matthew 19:27-30

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

Mark 10:28-31

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

Luke 18:28-30

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

## Step 207

Heading: Discourse on the first shall be last

Date: 30 AD

Scriptures: Matthew 20:1-16

Note: This parable was spoken as Jesus and his disciples were traveling toward Jerusalem for the Passover, which was nigh (John 12:1). It teaches us that all the laborers in the services (vineyard) of Christ are rewarded equally according to their labor regardless of when they enter into his service. An “old timer” who has been laboring in the ministry for 40 years does not necessarily have greater importance than a younger diligent laborer who has been in the ministry for only 4 years. An “older” minister can be guilty of neglect just as easy as a “younger” one. An “older” elder can lead God’s people astray just as easy as a “younger” one. While we should respect those who have labored in the vineyard longer than others, – we are taught “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine”. Paul was the “least of all the apostles” (the younger of all the apostles) yet he labored more than them all.

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Matthew 20:1-16

1 ¶ For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

## Step 208

**Heading:** Betrayal and Death of Christ foretold as they traveled to Jerusalem

**Date:** 30 AD

**Scriptures:** Matthew 20:17-19, Mark 10:32-34, Luke 18:31-34

**Note:** Jesus and his disciples draw ever closer to Jerusalem and to the Passover on the 14<sup>th</sup> day of the month of Nisan (April), 30 AD – when the Son of man shall be crucified. Thanks be unto God that when Jesus foretold of his betrayal and death, he also added these words, “and the third day he shall rise again”. Without the resurrection of Christ, the gospel is not good news.

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**Matthew 20:17-19**

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

**Mark 10:32-34**

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

**Luke 18:31-34**

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

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

## Step 209

**Heading:** Ministering is the measure of greatness

**Date:** 30 AD

**Scriptures:** Matthew 20:20-28, Mark 10:35-41

**Note:** Matthew tells us the mother of James and John came with her sons to make the request that they sit on the right and left hand of Jesus in His kingdom. Mark

tells us that James and John came alone. Nevertheless they came and the request for prominence and greatness was made. Such a request reflects the pride of man and his thinking more highly of himself than he ought to think. This seems somewhat out of place for both James and John who seem to avoid personal publicity and popularity. One might expect this of Peter, but not James and John. I sort of suspect their Mother was behind this. Jesus tells them that ministering to others is the measure of one's greatness. Many today seem to think that the seat of popularity and recognition is the sign of greatness.

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#### Matthew 20:20-28

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

#### Mark 10:35-45

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.



- 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:  
44 And whosoever of you will be the chiefest, shall be servant of all.  
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## Step 210

Heading: Blind Bartimaeus healed near Jericho

Date: Month of Nisan - 30 AD

Scriptures: Matthew 20:29-34, Mark 10:46-52, Luke 18:35-43

Note: Jesus and his disciples departed from Jericho, which is about five miles west of the Jordan River and less than 20 miles from Jerusalem. Matthew tells us there were two blind men by the roadside. Luke tells us there was a “certain blind man”. Mark tells us that certain blind man was “blind Bartimaeus, the son of Timaeus”. I suspect it was blind Bartimaeus who was crying out the loudest “Jesus, *thou* Son of David, have mercy on me”. Some of the followers seem to be suffering from the “Us four and no more” disease, as they rebuked the blind men for crying out, “Have mercy on us, O Lord, thou Son of David”. But, according to Matthew, Jesus heard their cry and “stood still” and called them. According to Mark and Luke Jesus rebuked those who had told them to hold their peace and commanded that they should be called. He had compassion on the blind and healed them.

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Matthew 20:29-34

- 29 ¶ And as they departed from Jericho, a great multitude followed him.  
30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.  
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.  
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?  
33 They say unto him, Lord, that our eyes may be opened.  
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Mark 10:46-52

- 46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.  
47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.  
48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.  
49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.  
50 And he, casting away his garment, rose, and came to Jesus.  
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Luke 18:35-43

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

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

## Step 211

Heading: Zacchaeus is converted near Jericho

Date: Month of Nisan - 30 AD

Scriptures: Luke 19:1-10

Note: There is a blessing for everyone in God's word – even Short People. (My wife will like my saying that). On the other side of Jericho, on the way to Jerusalem, lived a short man named Zacchaeus. He was so short he had to climb up a sycamore tree in order to see Jesus as he passed by. But as David said in the Psalms, “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Zacchaeus could not escape from the providence and will of God in the top of a tree anymore than Jonah could in the bottom of a ship. For when “Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.”

\*\*\*\*\*

Luke 19:1-10

1 ¶ And *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

## Step 212

Heading: Jesus speaks a parable as he nears Jerusalem

Date: Month of Nisan - 30 AD

Scriptures: Luke 19:11-27

Note: This parable is spoken for a specific purpose – “because they thought that the kingdom of God should immediately appear” – that is they thought a Political kingdom was about to take place. This parable deals with Christ who is the “certain nobleman” that will go “into a far country to receive for himself a kingdom, and to return”. He leaves his servants with gifts (talents) and tells them to “Occupy till I come”. There are always some in the kingdom of God who will not use their God given gifts for the cause of Christ. Many who have voices will not sing praise unto him. Those who have tongues to speak often do not sanctify God in their hearts and never give an answer for the reason they have hope in Christ. From those who have been given much, much is expected. As the old saying goes, either use it or lose it.

\*\*\*\*\*

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

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

**23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?**

**24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.**

**25 (And they said unto him, Lord, he hath ten pounds.)**

**26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.**

**27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.**

## **Step 213**

**Heading: The Passover is nigh – Jews look for Jesus**

**Date: Month of Nisan - 30 AD**

**Scriptures: John 11:55-57**

**Note: The month is Nisan, which usually corresponds to our April or the beginning of Spring. The year is 30 AD. Our Lord's earthly ministry has been (within about one week) three and one half years. The "midst of the week" of Daniel's 70th week is nigh. In our next step (214) we will enter the final week of our Lord's earthly ministry – six days before the Passover.**

\*\*\*\*\*

**55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.**

**56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?**

**57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.**

**CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS**  
**An Effort to Harmonize the Gospels**

Compiled by Elder Bob Allgood

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**Chronology Table 7 Steps: 214 through 234**  
**Dates: 8<sup>th</sup> of Nisan through 11<sup>th</sup> of Nisan, 30 AD**

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

From six days before the Passover (See Timetable 1 & 2) through the 11 <sup>th</sup> of Nisan						
Step	Date	Description - Details	Matt	Mark	Luke	John
214	30 AD	Jewish Months, Days, Hours and Holy Convocations or High Sabbaths				12:1
214A		See Reference Terms and Timetables 1 and 2				12:1
215	8th	*** Six days before the Passover Jesus comes to Bethany – see Reference Terms and Timetables				12:1
216	“	Super prepared for Jesus – Probably in the house of Simon the Leper	26:6-13	14:3-9		12:2
216A		Mary anoints Jesus’ feet	26:7-13	14:3-9		12:3-8
217	“	Much people come to see Jesus and Lazarus				12:9
218	“	Chief priests conspire to kill Jesus and Lazarus				12:10-11
219	9th	*** The “Next Day” Jesus goes from Bethany to Mount of Olives – see Timetables	21:1	11:1	19:28-29	
220	“	Two disciples sent to get an ass and a colt	21:1-7	11:1-7	19:29-35	
221	“	Jesus rides into Jerusalem	21:8-11	11:8-10	19:36-38	12:12-18
222	“	The Pharisees react to the multitude			19:39-40	12:19
223	“	Jesus weeps over the city of Jerusalem			19:41-44	
224	“	Jesus arrives in Jerusalem – Before entering the Temple some Greeks desire to talk with him				12:20-22
225	“	Jesus announces His hour (time) is come				12:23-26
226	“	Jesus prays for the Father to glorify His Name				12:27-36
227	“	John comments about prophecy fulfilled – Chief rulers that had believed				12:37-43
228	“	Jesus cries out unto the people				12:44-50
229	“	Jesus enters Temple – then returns to Bethany		11:11		
230	10 <sup>th</sup>	*** The next morning Jesus goes from Bethany to Jerusalem - curses a fig tree - see Timetables		11:12-14		
231	“	Jesus cleanses the Temple a second time	21:12-13	11:15-17	19:45-46	
232	“	Jesus heals many in the temple	21:14			
233	“	Chief priest and scribes seek to destroy Jesus	21:15-16	11:18	19:47-48	
234	“	Jesus leaves Jerusalem – goes back to Bethany	21:17	11:19		

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 214 – 234**

# **FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels  
By Elder Bob Allgood**

## **Step 214**

**Heading: Jewish Months, Days, Hours and Holy Convocations or High Sabbaths  
Scriptures: John 12:1 and various others**

**Note:** In order to follow the remaining part of this chronology of the Life of Christ it is extremely important to understand Jewish months, days, hours and their special “holy convocations” or “high Sabbaths” that were part of their Feasts. Most people in the Western world use what is known as the Gregorian calendar and a time keeping system to account for years, months, weeks, days and hours which is similar but different from the Jewish calendar and time keeping system. I will briefly compare the two Calendars and time keeping systems.

**YEARS:** The Gregorian calendar uses the BC/AD method of dividing YEARS. The letters BC indicate years “before Christ” and AD (Anno Domini) are letters used to indicate the specified number of years after the traditional date of Christ's birth. Since the Orthodox Jews do not recognize the birth of Christ as a dividing point they do not officially use the BC/AD method. The Hebrew calendar begins with an estimated moment of the world's creation. Hebrew tradition has placed this moment at 3,760 years and 3 months before the birth of Jesus Christ. To find a year in the Hebrew calendar, we must add 3,760 to the date in the Gregorian calendar. By the Jewish calendar we are not living in the year 2003 AD – we are living in the year 5,763 since creation. MOST modern day Jews use both the Gregorian and the Jewish calendar and a dual system for accounting for time.

**MONTHS:** The Gregorian calendar has 12 months, January through December, ranging in length from 28 days to 31 days. The lengths of our calendar months have no relation to astronomy. The Hebrew calendar year is based on the moon and normally consists of 12 months. The modern, Hebrew names of the months are: Tishri, Heshvan, Kislev, Tebet, Shebat, Adar, Nisan, Iyar, Sivan, Tammuz, Ab, and Elul. They are alternately 30 and 29 days long. Seven times during every 19-year period, an embolismic or extra 29-day month, called Veadar, is inserted between Adar and Nisan. At the same time, Adar is given 30 days instead of 29. These additions keep the Hebrew calendar and holidays in agreement with the seasons of the solar year.

According to Scripture the first month of the Jewish year, in which the Passover was to be observed, was Abib – see Exodus 13:3-4, 23:15, 34:18, Deut 16:1, (Abib was changed to Nisan after the captivity) and the twelfth month was Adar – see Ester 3:7, 3:13, 8:12. The third month of the year was Sivan – see Esther 8:9. The modern day Jewish calendar has departed from this Biblical order. There are only five of the 12 names for Jewish months found in the KJV of the Old Testament and they are Abib (which was changed to Nisan), Adar, Sivan, Elul and Tammuz. Tammuz is another name for the Accadian sun god (the Adonis of the Greeks), the husband of the goddess Ishtar. In the Chaldean calendar there was a month set apart in honor

of this god at the beginning of the summer solstice. At this festival, which lasted six days, the worshippers, with loud lamentations, bewailed the funeral of the god, and sat "weeping for Tammuz" – see Ezekiel 8:14. This name was borrowed from the Chaldeans for one of the months of the Hebrew calendar. In my chronology on the Life of Christ I have used the "after captivity" name of Nisan for the month in which the Passover was observed and Christ was crucified.

**WEEKS:** The Gregorian calendar months and the Jewish calendar months are divided into weeks of seven days from Sunday through Saturday, with Sunday being the first day of the week. Some weeks carry over into the next month, etc. This is based on the Biblical principle of "seven days in a week" – i.e. "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it" (Exodus 20:11).

**DAYS:** Each day of both the Gregorian and the Jewish month is assigned a number starting with 1 (first) and ending as high as 30 for the Jewish month and 31 (thirty first) for the Gregorian month. The names of the days of the week are not found in Scripture. Many of the names of our Months and Days of the weeks came from Roman Caesars, mythological or astrological gods. The days were first known as Sun's-day, Moon's-day, Mars'-day, and so on. The English names for the days Tuesday, Wednesday, Thursday, and Friday were derived from the names of Norse gods. Most names used in both systems were taken from Babylonian paganism.

**HOURS:** Each day of the week has 24 hours. The difference between the Gentile and the Jewish method of accounting for these hours is the starting and ending time. Both systems work on the Biblical principle of an evening (night) and a morning (day) making a 24 hour day – i.e. see Genesis 1:5, 1:8, 1:13 etc. "The evening and the morning were the first day". Western days start at 12:00:01 AM, right after midnight, and end at 12:00:00 PM at midnight. 12 O'clock noon divides the hours from AM and PM. Each Jewish day starts at 6:00:01 PM (Gentile time) in the evening and end at 6 PM (Gentile time) 24 hours later. It is said the Jewish day is from Sunset to Sunset.

#### **COUNTING JEWISH HOURS:**

The word HOUR in the scriptures often means just a period of time. The word "hour" appears in the O.T. only in the book of Daniel. It seems that counting hours was a modern N.T. custom. The Jewish Day is divided into two twelve hour segments – (1) twelve hours of night – from 6 PM (Gentile time) to 6 AM (Gentile time) and – (2) twelve hours of day - from 6 AM to 6 PM (Gentile time).

The following illustrates Jewish terms as found in the scriptures and how they compare to our terms:

1. Night Hours - Even = 6 p.m.; 3rd hour = 9 p.m.; 6th hour = 12 a.m. / midnight
2. Day Hours: 3rd hour = 9 a.m.; 6th hour = 12 noon; 9th hour = 3 p.m.;
3. Other terms: Midnight = 12 PM; Cock-crowing = 6 a.m.; Morning = 9 a.m.  
See Mark 13:35
4. Watches: Second watch of the night (9 PM to 12), Third watch of the night (12 AM to 3 AM) – see Luke 12:38.

**Specific hours:** Occasionally we find a specific hours or time spoken of.

1. The "eleventh hour" of the day would have been 5 PM – see Matt 20:6, 9.



2. The tenth hour of the day would have been 4 PM – John 1:39
3. “Evening” was the period of time right after Sunset when the new Jewish day had begun. See Exodus 16:20, 12:6, Lev 23:5, Mark 13:35
4. “Eventide” could be the time between 3 and 6 PM of a day or after 6 PM until dark of a new day. See Mark 11:11, Acts 4:3

## CONSIDERING THE HOLY CONVOCATIONS or HIGH SABBATHS

The DAY called PASSOVER was followed by the Seven Day Feast of Unleavened Bread - Please read Exodus 12:1-6. There was a preparation - v.3 -6. The lamb was to be selected on the tenth day - v. 3 and kept until the fourteenth day - v.6 – at which time it was to be killed in the evening (that night) or at the beginning of the fourteenth day. They were to “let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire” (Exodus 12:10). It was “the LORD’S Passover.” The LORD said, “I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” (Exodus 12:12-13).

It seems obvious from the scriptures in the N.T. that "customs and traditions" had narrowed this time to the one day called the "preparation of the Passover" and that this day was the 14th or the Passover day. See Mark 14:12, Luke 22:7-8.

There was to be a “Seven Day Feast of Unleavened Bread” AFTER the Passover Lamb was killed (Exodus 12:15-17). Notice - The first and seventh days of the feast were to be "Holy Convocations" -- HIGH or HOLY DAYS, just like Sabbath Days. See Exodus 12:16, Lev 23:4-8 - Read carefully Leviticus 23:23 - 39

Note: There can be more Sabbath Days than just the regular Seventh Day Sabbath in a Seven day Feast with the First and Seventh Day as Sabbaths IF the Regular Seventh Day Sabbath falls somewhere in between the First and Seventh Day. (This is not double talk to confuse anyone).

Illustration: The regular Sabbath comes every SEVENTH DAY but there was also a Sabbath on the 10th day in the Seventh Month. See Lev. 23: 26-32 and 23: 38-39

**\*\* Observation: DURING A SEVEN DAY FEAST WITH TWO SPECIAL SABBATH DAYS, ONE ON THE 15<sup>th</sup> DAY AND THE OTHER ON THE 21<sup>st</sup> DAY (AND THE 14<sup>th</sup> DAY OF THE MONTH IS A DAY OTHER THAN FRIDAY) THE REGULAR SEVENTH DAY SABBATH MUST OCCUR SOMEWHERE IN BETWEEN THE 15<sup>TH</sup> AND THE 21<sup>ST</sup>. THIS HAS HAPPENED 75% OF THE YEARS SINCE 30 AD. IT HAPPENED IN 30 AD AND IT HAPPENED IN 2003 AND 75% OF THE YEARS IN BETWEEN.**

**\*\* According to the Modern Day Jewish Calendars that I examined, which only go back about 400 years to 1583, the 14<sup>th</sup> day of Nisan falls on Friday ONLY about 25 percent of the time. For the past 400 years the Jewish Feast of Unleavened Bread, which they simply call the Passover (which always begins on the 15<sup>th</sup> of Nisan) began on Wednesday about 30 % of the time; Monday about 30 % of the time; Saturday about 15 % of the time; and Friday about 25 % of the time. These percentages have**

been rounded off. However, for the past 100 years, the 14<sup>th</sup> of Nisan fell on a Friday exactly (according to my count) 25 times.

## **Step 214A**

**Heading: Reference Terms and Timetables**

**Scriptures: John 12:1 “Then Jesus six days before the passover came to Bethany”**

### **REFERENCE TERMS:**

1. The term “the passover” appears 37 times in the Old Testament and 23 times in the New Testament. The term refers to the 14<sup>th</sup> day of Abib (or Nisan), the day in which the Passover Lamb was killed in “the evening”, and is often used to refer to and include the seven day “feast of unleavened bread” that followed from the 15<sup>th</sup> day of Abib (or Nisan) through the 21<sup>st</sup> day of Abib. In II Chronicles 35:17 we read, “And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days”. In Luke 22:1 we read, “Now the feast of unleavened bread drew nigh, which is called the Passover”. In effect the Passover day (14<sup>th</sup>) and the seven days that followed (15<sup>th</sup> through the 21<sup>st</sup>) was an eight-day feast of unleavened bread (see Exodus 12:18).

2. “The LORD’S Passover” appears three times in the Old Testament (Exodus 12:11, 27, and Lev. 23:5) and refers specifically to the Lamb that was slain on the 14<sup>th</sup> of Abib (or Nisan) in the evening. Christ is our Passover – I Cor. 5:7.

3. “The feast of the passover” appears once in Exodus 34:25 and four times in the New Testament. This term appears in Luke 2:41 and John 13:1, but in Matthew 26:2 and Mark 14:1 the words “feast of” were added by the translators or else only the words “the passover” would appear.

4. “The feast of unleavened bread” appears ten times in the Old Testament and twice in the New. Along with the Passover Day, it was one of three FEASTS that were to be kept each year by the Jews (see Deut. 16:16). This term seems to always refer to the actual seven day feast of unleavened bread in the Old Testament but to the Passover and the feast in Matthew 26:17 and Luke 22:1.

### **REFERENCE TIMETABLES:**

By the words “six days before the passover” we have the first step of a timetable of the last week of our Lord’s earthly ministry. The Jewish DAY of 24 hours began at about 6:01 PM (Gentile time) and ended at about 6 PM (Gentile time). There were no clocks to keep time. The DAY was broken down into two twelve (12) hour segments. The night segment started at 6:01 PM and lasted to 6 AM. The day segment began at 6:01 AM and lasted to 6 PM.

The Scriptures clearly teach and all agree that Jesus was crucified on the Passover Day (see John 18:28, 18:39, 19:14) – the 14<sup>th</sup> day of the month of Abib (or Nisan), the day the original Passover Lamb was slain (see Exodus 12:1-6). The question is what day of the week did the 14<sup>th</sup> of Nisan fall – Wednesday, Thursday or Friday? The true harmony of the gospels depends upon knowing exactly which day was the 14<sup>th</sup> of Nisan. It seems to me there are only three or four possibilities, and only one or two of them harmonize with the Scriptures. The following Timetables are presented for your consideration.

### **TIMETABLE 1 (The Timetable of my First Choice)**

Assuming the words “before the passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Wednesday.

The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Thursday

The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Friday

The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Saturday

The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Sunday

The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Monday

The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Tuesday

The 14<sup>th</sup> of Nisan - Passover Day = Wednesday

**WEDNESDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a nearby, borrowed, tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = THURSDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = FRIDAY – the second day of the feast of unleavened bread.

The 17<sup>th</sup> of Nisan = SATURDAY – the regular Seventh Day Sabbath

The 18<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: This Timetable allows for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.

### **TIMETABLE 2 (The Timetable of my Second Choice)**

Assuming the words “before the passover” in John 12:1 means “before 6 PM”, the END of the 14<sup>th</sup> of Nisan, and SIX DAYS includes the 14<sup>th</sup> of Nisan, and that the 14<sup>th</sup> of Nisan fell on Wednesday.

The 9<sup>th</sup> of Nisan - SIX days before the end of the 14<sup>th</sup> = Friday

The 10<sup>th</sup> of Nisan - FIVE days before the end of the 14<sup>th</sup> = Saturday

The 11<sup>th</sup> of Nisan - FOUR days before the end of the 14<sup>th</sup> = Sunday

The 12<sup>th</sup> of Nisan - THREE days before the end of the 14<sup>th</sup> = Monday

The 13<sup>th</sup> of Nisan - TWO days before the end of the 14<sup>th</sup> = Tuesday

The 14<sup>th</sup> of Nisan - ONE day before the end of the 14<sup>th</sup> = Wednesday

**WEDNESDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = THURSDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)  
The 16<sup>th</sup> of Nisan = FRIDAY – the second day of the feast of unleavened bread.  
The 17<sup>th</sup> of Nisan = SATURDAY – the regular Seventh Day Sabbath  
The 18<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: This Timetable allows for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.

#### **TIMETABLE 3 (The Timetable of my Third Choice)**

Assuming the word “passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Thursday.

The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Friday  
The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Saturday  
The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Sunday  
The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Monday  
The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Tuesday  
The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Wednesday  
The 14<sup>th</sup> of Nisan - Passover Day = Thursday

THURSDAY - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = FRIDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)  
The 16<sup>th</sup> of Nisan = SATURDAY – the second day of the feast of unleavened bread and the regular Seventh Day Sabbath  
The 17<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: This Timetable does not allow for Christ to be in the grave “three days and three nights” as Jonah was “three days and three nights” in the whale’s belly.

#### **TIMETABLE 4 (The Timetable of the Roman Catholics and Protestants)**

Assuming the word “passover” in John 12:1 means “before 6:01 PM”, the start of the 14<sup>th</sup> of Nisan, and the 14<sup>th</sup> of Nisan fell on Friday. The Roman Catholic and Protestant Timetable for John 12:1 is as follows:

The 8<sup>th</sup> of Nisan - SIX days before the 14<sup>th</sup> = Saturday  
The 9<sup>th</sup> of Nisan - FIVE days before the 14<sup>th</sup> = Sunday  
The 10<sup>th</sup> of Nisan - FOUR days before the 14<sup>th</sup> = Monday  
The 11<sup>th</sup> of Nisan - THREE days before the 14<sup>th</sup> = Tuesday

The 12<sup>th</sup> of Nisan - TWO days before the 14<sup>th</sup> = Wednesday

The 13<sup>th</sup> of Nisan - ONE day before the 14<sup>th</sup> = Thursday

The 14<sup>th</sup> of Nisan - Passover Day = Friday

**FRIDAY** - Christ observed the “legal passover” with his disciples after 6:01 on the 14<sup>th</sup>, instituted the Lord’s Supper, washed the disciples feet, went out into the garden and was arrested, taken before Pilate, etc., mocked, scourged, and nailed to the cross by 9 AM the next morning, hung on the cross six hours until 3 PM at about which time he “gave up the ghost” and died. He was taken down and buried in a near by borrowed tomb just before the end of the day or before 6 PM.

The 15<sup>th</sup> of Nisan = SATURDAY – The first day of the “feast of unleavened bread” was to be a “Holy Convocation” or High Sabbath (Lev. 23:1-8, 15, John 19:31)

The 16<sup>th</sup> of Nisan = SUNDAY – The first day of the week – in which, “very early in the morning” (Mark 16:2, 9, Luke 24:1) “when it was yet dark” (John 20:1), “In the end of the Sabbath, as it began to dawn toward the first *day* of the week” (Matt 28:1) they found the tomb empty – for Jesus Christ had already risen.

\*\*\* Note: It is from this Timetable we get the “Palm Sunday Triumphant Entry” ride into Jerusalem, the “Good Friday” crucifixion, and the “Easter Sunday Sunrise Resurrection”. This Timetable allows for Christ being in the grave less than 36 hours. Christ was buried after 3 PM on the day he was crucified (and more likely just about an hour before 6 PM). Saturday would allow for 24 hours. Christ was raised from the tomb “toward the end of the Sabbath” early in the morning while it was yet dark on the first day of the week, which would allow only a few hours on Sunday. This Timetable is justified by those who believe in it by taking part of Saturday, all of Friday and part of Sunday and calling that “three days and three nights”.

## Step 215

Heading: Jesus comes to Bethany six days before the Passover

Date: 8<sup>th</sup> or 9<sup>th</sup> of the month of Nisan - 30 AD – see Timetables

Scriptures: John 12:1

Note: Heretofore in my effort to follow the steps of Christ, I have examined and used at least seven other “Harmonies of the Gospels” as guides. I have made some insignificant changes in order to present these steps in the way I believe they actually took place. However, from this point forward there will be a considerable difference between my chronology and other works since I strongly believe the Scriptures teach that Christ was crucified on Wednesday and not on Friday as most “Harmonies” present it. Most other “Harmonies” have Jesus arriving in Bethany on Saturday (the Sabbath) six days before Friday. They then have Jesus riding into Jerusalem on Sunday, and ultimately have Jesus crucified on Friday and resurrected early on Sunday morning at or before sunrise. It is from these Roman Catholic and Protestant teachings we get “Palm Sunday”, “Good Friday” and “Easter Sunday”. I believe that such teachings contradict the Scriptures, and especially the words of Christ.

First, John, who did not write in a strict chronological order, tells us specifically that Jesus arrived in Bethany six days before the Passover. We know that the

Passover, according to scripture, was to take place on the 14<sup>th</sup> day of the first month of the Jewish year – see Exodus 12:1-6 with Leviticus 23:4-8. The first month was called Abib (Exodus 13:4, 23:15) but was changed to Nisan after the captivity (Nehemiah 2:1, Esther 3:7). Nisan usually corresponds to our month of April and the beginning of spring. According to scripture the Passover Lamb was to be taken on the 10<sup>th</sup> day of the first month and kept for four days, then killed in the evening, or the start of the 14<sup>th</sup> day. This was to be a perpetual memorial for the Jews of their redemption from bondage in Egypt.

After the 14<sup>th</sup> day of the first month, there was to be the “feast of unleavened bread” which began on the 15<sup>th</sup> day of the first month and lasted for seven days, with the 15<sup>th</sup> and 21<sup>st</sup> day being “holy convocations” or “high Sabbaths” (Exodus 12:15-20 with Leviticus 23:4-8). These “holy convocations or high Sabbaths” were in addition to the regular seventh day Sabbath. By the time Christ came on the scene this entire event had been reduced to the term Passover (John 2:13, 2:23, 6:4, 11:55) and the feast of unleavened bread was often called “the feast of the passover” (Matthew 26:2, Mark 14:1, Luke 2:41, John 13:1). It appears the four days preparation of the Lamb had been reduced to one day called the “day of preparation” (see Matt 27:62, Mark 15:42, Luke 23:54, John 19:14, 31, and 42).

Because the Jews use a lunar calendar, the Passover Day was never fixed with the name of a specific day of the week such as Wednesday or Thursday, but only as the 14<sup>th</sup> day of Nisan. After examining two Jewish calendars for the past 400 years, I concluded that the 14<sup>th</sup> of Nisan has been on a Wednesday more than 25% of the years since 30 AD. Knowing that Christ said he would be in the “heart of the earth” for three days and three nights just as Jonah was three days and three nights in the belly of the whale, I believe that Jesus spent no less than seventy two (72) hours in the tomb. Since the tomb was found empty “in the end of the Sabbath, as it began to dawn toward the first *day* of the week” which was early in the morning while it was yet dark on Sunday, I believe Jesus was crucified on Wednesday (not Friday as most teach it).

Therefore I fix the arrival of Jesus in Bethany as being on Thursday the 8<sup>th</sup> day of Nisan, (my first choice) and certainly no later than Friday the 9<sup>th</sup> day, depending on what is meant by the term “six days before the passover” and if we are to count the passover day as one of the six days. It could be that Jesus came to Bethany on the 8<sup>th</sup> and ate supper on the 9<sup>th</sup> of Nisan – See Timetables.

Second, John does not say Jesus came to the home of Lazarus, Martha and Mary in Bethany, but rather that he came to Bethany where Lazarus was raised from the dead. More will be said about this fact in step 216 and 216A where we find Jesus, Lazarus, Martha and Mary in the same house together for a supper prepared for Christ, and compare that event to the event that took place in the house of Simon the leper.

\*\*\*\*\*

**John 12:1**

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

## Step 216

**Heading:** A supper prepared for Jesus – probably in the house of Simon the leper.

**Date:** 8<sup>th</sup> or 9<sup>th</sup> of the month of Nisan - 30 AD = see Timetables

**Scriptures:** John 12:2-8 with reference to Matthew 26:6-13, Mark 14:3-9

**Note:** John tells us “There they made him a supper”. Supper was the principal meal of the day among the Jews. It was partaken of in the early part of the evening, which would be after the beginning of a new day – see Jewish Days and Hours. If this principle was followed, Jesus could have arrived in Bethany (after 6 PM) on the 8<sup>th</sup> of Nisan, six days before the Passover, and ate supper on the 8<sup>th</sup> – OR - he could have arrived (before 6 PM) on the 8<sup>th</sup> and ate supper (after 6 PM) on the 9<sup>th</sup> of Nisan, five days before the Passover. Jesus had spent the previous day in Jericho at the house of Zacchaeus, for Jesus told him, “make haste, and come down; for to day I must abide at thy house” (Luke 19:5). One must assume that Jesus spent the night with Zacchaeus or in Jericho since Jericho is 18 to 20 miles from Jerusalem, a good day’s journey. In Luke 19:11 we are told that Jesus traveled from Jericho and was “nigh unto Jerusalem” which could have put him in Bethany that evening about 6 PM, the 8<sup>th</sup> of Nisan, or six days before the passover.

It must be noted that the supper prepared in John 12:2 cannot be the same supper under consideration in John 13:2. John 13 begins by telling us that “when Jesus knew that his hour was come that he should depart out of this world unto the Father” – Jesus did not announce that “his hour was come” until after riding into Jerusalem. The supper in John 12:2 was before Jesus rode into Jerusalem. During the supper in John 13 Jesus gives Judas a sop, after which he goes out and brings the soldiers to arrest Jesus in the garden of Gethsemane. It appears that the events of John 13:1 through 18:1 are uninterrupted, and if that is so, at least six days passed after the supper of John 12:2 and before the supper in John 13:2.

Some believe, as I do, the supper prepared in John 12:2 and Mary anointing the feet of Jesus in John 12:3-8 are the same events that took place in the house of Simon the Leper as recorded in Matthew 26:6-13 and Mark 14:3-9. Others believe they are separate events and the record by John took place in the house of Lazarus. For this reason I have provided a comparison with the records in step 216A.

\*\*\*\*\*

### John 12:2-8

**2** There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

**3** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

**4** Then saith one of his disciples, Judas Iscariot, Simon’s *son*, which should betray him,

**5** Why was not this ointment sold for three hundred pence, and given to the poor?

**6** This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

**7** Then said Jesus, Let her alone: against the day of my burying hath she kept this.

**8** For the poor always ye have with you; but me ye have not always.

### Matthew 26:6-13

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,  
7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.  
8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?  
9 For this ointment might have been sold for much, and given to the poor.  
10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.  
11 For ye have the poor always with you; but me ye have not always.  
12 For in that she hath poured this ointment on my body, she did it for my burial.  
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

#### Mark 14:3-9

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.  
4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?  
5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.  
6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.  
7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.  
8 She hath done what she could: she is come aforehand to anoint my body to the burying.  
9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

## Step 216A

Heading: Mary anoints the feet of Jesus – probably in the house of Simon the leper.

Date: 8<sup>th</sup> or 9<sup>th</sup> of the month of Nisan - 30 AD = see Timetables

Scriptures: John 12:2-8 with reference to Matthew 26:6-13, Mark 14:3-9

Note: Some believe, as I do, the supper prepared in John 12:2 and Mary anointing the feet of Jesus in John 12:3-8 are the same events that took place in the house of Simon the Leper as recorded in Matthew 26:6-13 and Mark 14:3-9. Others believe they are separate events and the record by John took place in the house of Lazarus. For this reason I have provided a comparison with the records.

#### THE SIMILARITIES of John 12:2-8 with Matthew 26:6-13, Mark 14:3-9

1. A supper was prepared for Jesus in John 12:2 and Jesus sat at meat (at the table) in Matthew 26:7 and Mark 14:3.
2. The ointment of spikenard was very costly (precious) in all accounts.
3. Parts of Jesus' body were anointed – His feet in John 12:3, His head and body in Matthew 26 and Mark 14.
4. The question of this being a waste and why the ointment could not have been sold and the money given to the poor is in each account.



5. The statement by Jesus to “let her alone” or not to trouble her is in each account.
6. The statement by Jesus “For the poor always ye have with you; but me ye have not always” is in all accounts.
7. Jesus said what was done, was done for his burial in all accounts.

**DIFFERENCES between John 12:2-8 with Matthew 26:6-13, Mark 14:3-9**

1. The woman is named by John but not named by Matthew and Mark.
2. An “alabaster box” is mentioned by Matthew and Mark but not by John.
3. Judas Iscariot had indignation in John – all the disciples in Matthew and Mark.
4. Jesus said what was done was to be a Memorial of the woman in Matthew and Mark – but this is not said in John.

If these two events are the same we would have to place Matthew 26:6-13 and Mark 14:3-9 here before Jesus rides into Jerusalem on the “next day” as indicated by John 12:12. It would not be the first time we have had to rearrange the order of Matthew’s writings – see steps 38-59. But if these events are two separate events we leave those passages where they are. In either case there is no other effect on the chronology of the Life of Christ.

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**John 12:2-8**

- 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
- 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
- 4 Then saith one of his disciples, Judas Iscariot, Simon’s *son*, which should betray him,
- 5 Why was not this ointment sold for three hundred pence, and given to the poor?
- 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
- 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
- 8 For the poor always ye have with you; but me ye have not always.

**Matthew 26:6-13**

- 6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,
- 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
- 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
- 9 For this ointment might have been sold for much, and given to the poor.
- 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
- 11 For ye have the poor always with you; but me ye have not always.
- 12 For in that she hath poured this ointment on my body, she did it for my burial.
- 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

**Mark 14:3-9**

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

## Step 217

Heading: Much people come to see Jesus and Lazarus

Date: 8<sup>th</sup> or 9<sup>th</sup> of the month of Nisan - 30 AD = see Timetables

Scriptures: John 12:9

Note: It is unknown if the “much people” came to see Jesus and Lazarus the same day or evening that “they made him a super” and Mary anointed his feet or if they came the next day. If they came on a Thursday or a Friday their traveling, say from Jerusalem to Bethany, would have posed no problem. But if Jesus arrived on Saturday, as most present it, then the almost 2 mile distance (15 furlongs) from Jerusalem to Bethany was more than a TRADITIONAL “Sabbath day’s journey”. According to Jewish TRADITION a “Sabbath day’s journey” was the distance people were allowed to travel on the Sabbath day without violating the law. This distance was supposed to be no more than 2,000 cubits, or less than half-a-mile. For example the Mount of Olives, a place where Jesus often went, is on the east side of Jerusalem. In Acts 1:12 we are told that the Mount of Olivet is a Sabbath day’s journey from Jerusalem. However Bethany is further from Jerusalem than is the Mount of Olives.

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John 12:9

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead.

## Step 218

Heading: Chief priests conspire to kill Jesus and Lazarus

Date: 8<sup>th</sup> or 9<sup>th</sup> of the month of Nisan - 30 AD = see Timetable

Scriptures: John 12:10-11

Note: When the chief priests saw that “much people” went to see not only Jesus, but also Lazarus, and that they believed on Jesus, they added Lazarus to their “hit list”.

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### **John 12:10-11**

**10 But the chief priests consulted that they might put Lazarus also to death;**

**11 Because that by reason of him many of the Jews went away, and believed on Jesus.**

## **Step 219**

**Heading:** Jesus goes from Bethany toward Jerusalem to the Mount of Olives

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** Matthew 21:1, Mark 11:1, Luke 19:28-29

**Note:** Three writers record the fact that before riding into Jerusalem, Jesus left Bethany and went to Bethphage, a village located on the Mount of Olives. We are not told when he left Bethany, but John implies to us the riding into Jerusalem was the “NEXT DAY” (12:21). If Jesus ate supper on the 8<sup>th</sup> then the “next day” would be the 9<sup>th</sup>. But if Jesus ate supper on the 9<sup>th</sup>, the “next day” would be the 10<sup>th</sup>. It seems obvious to me that this event precedes the events that are recorded in steps 220 and 221 and took place on the same day. I have fixed this event as being on the 9<sup>th</sup> or 10<sup>th</sup> day of the month of Nisan (Friday or Saturday) since Jesus was in Bethany for a supper on the 8<sup>th</sup> or 9<sup>th</sup> day of Nisan (Thursday or Friday), and because it seems obvious that he rode into Jerusalem the same day he sent two disciples to get a colt of an ass – see the Timetables and the next step.

The name Bethphage means “house of the unripe fig”. It is said by Jewish tradition to be the limit of a Sabbath-day’s journey from Jerusalem. Jesus will go back and forth from the Mount of Olives several times in the next several days.

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### **Matthew 21:1**

**1 ¶ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,**

### **Mark 11:1**

**1 ¶ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,**

### **Luke 19:28**

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

**29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,**

## **Step 220**

**Heading:** Two disciples sent to get an ass and a colt

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** Matthew 21:1-7, Mark 11:1-7, Luke 19:29-35

**Note:** The purpose of the disciples being sent to get an ass and the colt of an ass is clearly stated by three gospel writers – i.e. to fulfill that which “was spoken by the

prophet Zechariah (9:9), saying, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Some claim this is yet to be fulfilled in a future kingdom, but that denies the scriptures. Not that Jesus sat on both the ass and the colt, for Mark and Luke tell us he sat on the unbroken colt of an ass. I calculate this event to be the same day Jesus rode into Jerusalem, which would have been (Friday or Saturday) the 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan, 30 AD = see Timetables.

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#### Matthew 21:1-7

1 ¶ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,  
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.  
3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.  
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,  
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.  
6 And the disciples went, and did as Jesus commanded them,  
7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

#### Mark 11:1-7

1 ¶ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,  
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.  
3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.  
4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.  
5 And certain of them that stood there said unto them, What do ye, loosing the colt?  
6 And they said unto them even as Jesus had commanded: and they let them go.  
7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

#### Luke 19:29-35

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,  
30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.  
31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.  
32 And they that were sent went their way, and found even as he had said unto them.  
33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?  
34 And they said, The Lord hath need of him.

**35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.**

## **Step 221**

**Heading: Jesus rides into Jerusalem**

**Date: 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD -- see Timetables**

**Scriptures: Matthew 21:8-11, Mark 11:8-10, Luke 19:36-38, John 12:12-18**

**Note: All gospel writers record this event. John tells us “On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him”. If we have not overlooked a day in these passages before this, and Jesus did not spend another night in Bethany or at the Mount of Olives, the “next day” would have been the day after they made him a supper and Mary anointed his feet. Since the Passover was on the 14<sup>th</sup> day of Nisan, and since Jesus arrived in Bethany six days before, and we have fixed that as being (Thursday) the 8<sup>th</sup> and no later than (Friday) the 9<sup>th</sup> of Nisan. His riding into Jerusalem the “next day” was no later than the 10<sup>th</sup> day of Nisan, which was Saturday – see Timetable 1.**

**Some teach that Jesus rode into Jerusalem on Sunday and say that Sunday was the 10<sup>th</sup> of Nisan. But if Sunday was the 10<sup>th</sup> of Nisan, that would make Wednesday the 13<sup>th</sup>, and Thursday the 14<sup>th</sup> day of Nisan – see Timetable 3. He could have ridden into Jerusalem on Sunday the 11<sup>th</sup> of Nisan – see Timetable 2. I would not be dogmatic about what day it was Jesus rode into Jerusalem, as long as we have him being crucified on Wednesday the 14<sup>th</sup>. According to the scriptures, as we will see, Jesus goes to Jerusalem from Bethany and visa versa almost daily for the next several days, and probably including the Sabbath day.**

**Most “Harmonies of the Gospels” show this event as taking place on Sunday. They have Jesus arriving at Bethany on Saturday, making his “Triumphal Entry” into Jerusalem on “Palm Sunday” and being crucified on “Good Friday”. I don’t believe that this Roman Catholic and Protestant chronology agrees with the Scriptures. Since we are told “Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” it seems to me that we should consider the Scriptures in this matter. Therefore I suggest we follow his steps and see what the scriptures teach us.**

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**Matthew 21:8-11**

**8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.**

**9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**

**10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?**

**11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

**Mark 11:8-10**

**8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.**

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Luke 19:36-38

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

John 12:12-18

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

## Step 222

Heading: The Pharisees react to the multitude

Date: 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

Scriptures: Luke 19:39-40, John 12:19

Note: Those who loved the praise of men more than the praise of God were losing the spotlight and their popularity, and so they wanted Jesus to rebuke those who followed him and praised God for him. Such was the case after Christ arose from the grave and the Sanhedrin Council demanded of the apostles, "that they speak henceforth to no man in this name" and again, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." But this was to no avail for Peter and the other apostles answered and said, "We ought to obey God rather than men."

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Luke 19:39-40

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

**John 12:19**

**19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.**

## **Step 223**

**Heading: Jesus weeps over the city of Jerusalem**

**Date: 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables**

**Scriptures: Luke 19:41-44**

**Note: This is the second time we are told that Jesus wept. Before entering the city, “when he was near”, Jesus wept over Jerusalem, and the Israelites who were the promised seed of Abraham, because of the hardness of their hearts and their unbelief. After his weeping he foretells of the destruction that will take place in 70 AD because of their blindness and unbelief.**

\*\*\*\*\*

**Luke 19:41-44**

**41 ¶ And when he was come near, he beheld the city, and wept over it,**

**42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.**

**43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,**

**44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.**

## **Step 224**

**Heading: Jesus arrives in Jerusalem – Before entering the Temple some Greeks desire to talk with him**

**Date: 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables**

**Scriptures: John 12:20-22**

**Note: According to John 12:12-13, “Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord” – “And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus”. Not that they wanted to see him as with the eyes, but they wanted to talk with him. So Philip told Andrew and they both went and told Jesus. This seems to have been a signal to Jesus that his hour was now come – see next step.**

\*\*\*\*\*

**20 ¶ And there were certain Greeks among them that came up to worship at the feast:**

**21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.**

**22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.**

## Step 225

**Heading:** Jesus announces His hour (time) is come

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** John 12:23-26

**Note:** It appears that the coming of these Greeks to talk with Jesus was notice to him that “the hour is come, that the son of man should be glorified”. The word “hour” is used broadly in the scriptures, and sometimes refers to an appointed moment in time and sometimes to a season in time. So by this we should understand that he meant the time was come, not the exact moment, but the time, for him to be crucified, raised from the dead, ascend into heaven, sit at the right hand of God the Father, and pour out the Spirit of Truth upon his disciples, who would then go and preach the Gospel to the Jews and the Gentiles. The MYSTERY of God’s eternal will and purpose in Christ, i.e. the mystery of Christ, is made known in the letter to the Ephesians by Paul that God purposed to make all of his elect people, both Jews and Gentiles ONE in the same body (Christ) – read Ephesians 3. It appears that the coming of these Greeks served as such a notice, for heretofore, his “hour was not yet come”.

\*\*\*\*\*

**John 12:23-36**

**23** And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

**24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

**25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

**26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

## Step 226

**Heading:** Jesus prays for the Father to glorify His Name – The Father answers

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** John 12:27-36

**Note:** After entering the city of Jerusalem, and after the Greeks “desired to see Jesus”, but before entering the Temple, Jesus announced that “the hour was come”. He then proclaimed that his soul was troubled – but not so much that he should ask his Father to save him from this hour”. He prayed that the Father would glorify his own name – and the Father answered from heaven “I have both glorified it, and will glorify it again”. The people – those who had spread palm branches in the way, and those who “cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord”, and those who wanted to talk with him – “heard it, said that it thundered: others said, An angel spake to him”. But Jesus answered and said, “This voice came not because of me, but for your sakes”. After “these things,” which He spake to “the people” in Jerusalem outside the Temple, Jesus “departed, and did hide himself from them”. By this we should understand that he went into the Temple – see step 228.



\*\*\*\*\*

**John 12:27-36**

**27 ¶** Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

**28** Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

**29** The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

**30** Jesus answered and said, This voice came not because of me, but for your sakes.

**31** Now is the judgment of this world: now shall the prince of this world be cast out.

**32** And I, if I be lifted up from the earth, will draw all *men* unto me.

**33** This he said, signifying what death he should die.

**34** The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

**35** Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

**36** While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

## Step 227

**Heading:** John comments about prophecy fulfilled – Chief rulers that had believed

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** John 12:37-43

**Note:** Here it seems we have parenthetical comments by John, as we often find in his writing. The first is about the prophecy of Isaiah being fulfilled, and the second is about chief rulers believing, but out of fear of the Pharisees they held their peace, “For they loved the praise of men more than the praise of God”. The date of this step is really inapplicable.

\*\*\*\*\*

**John 12:37-43**

**37 ¶** But though he had done so many miracles before them, yet they believed not on him:

**38** That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

**39** Therefore they could not believe, because that Esaias said again,

**40** He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

**41** These things said Esaias, when he saw his glory, and spake of him.

**42 ¶** Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

**43** For they loved the praise of men more than the praise of God.

## Step 228

**Heading:** Jesus cries out unto the people

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** John 12:44-50

**Note:** Jesus cried aloud, (see Isaiah 58:1) and said that believing on him was the same as believing on his Father that sent him. His words seem to carry both an admonition and a warning, both comfort and judgment. Whether he cried aloud these words outside the Temple or just as he was entering, I don't know, but Mark tells us in the next step he entered the Temple and then left. Again we have fixed this event as being on the 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD, which would have been on Friday or Saturday - see Timetables 1 and 2.

\*\*\*\*\*

**John 12:44-50**

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

## **Step 229**

**Heading:** Jesus looks around the Temple – then leaves to return to Bethany

**Date:** 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables

**Scriptures:** Mark 11:11

**Note:** Every little scripture and every little word is important in understanding the truth. Mark tells us that Jesus entered into Jerusalem – went into the Temple and looked around – and because “EVENTIDE was come” he left and returned to Bethany. The word “eventide” is so broad that it could mean that one day ended and a new day began while Jesus was in the Temple – see Terms about Jewish Hours. The word “eventide” can have two meanings. (1) It was late in the Jewish day, after 3 PM, but before 6 PM – and certainly before darkness had settled in. (2) It was after 6 PM, and a new day had begun, but before darkness had settled in. Mark tells us “because eventide was come” Jesus left the Temple and returned to Bethany. He left because he had enough time to return the less than two miles to Bethany before dark. And so ends (Friday or Saturday) the 9<sup>th</sup> or 10<sup>th</sup> day of the month Nisan - 30 AD = see Timetables 1 and 2. In the next step we will find Jesus leaving Bethany the “on the morrow” which would be the next morning to go back to Jerusalem. Therefore we will move our dates to (Saturday or Sunday) the 10<sup>th</sup> or 11th day of the month Nisan - 30 AD.

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## Mark 11:11

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

## Step 230

Heading: Jesus returns from Bethany to Jerusalem - curses a fig tree along the way

Date: 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan - 30 AD = see Timetables

Scriptures: Mark 11:12-14

Note: The Scripture says “And on the morrow” which would have been the day after Jesus rode into Jerusalem and went into the Temple and looked around and then went back to Bethany. Therefore this trip into Jerusalem must be in the morning on (Saturday or Sunday) the 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan, 30 AD - if we have our Timetable correct. Notice here that Jesus curses the fig tree on his way into Jerusalem where he will cleanse the Temple. In step 235 - On the next day, i.e. the next morning, they will see the “withered fig tree” which was cursed on this day when they again start into Jerusalem.

\*\*\*\*\*

## Mark 11:12-14

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

## Step 231

Heading: Jesus cleanses the Temple a second time

Date: 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan - 30 AD = see Timetables

Scriptures: Matthew 21:12-13, Mark 11:15-17, Luke 19:45-46

Note: According to our Timetables 1 and 2, this event took place on a Saturday or Sunday the 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan - 30 AD. Jesus had driven the moneychangers out of the Temple on his trip to Jerusalem during the first year of his earthly ministry – see step 27, John 2:13-25. I know of nothing in the Law that would have prohibited Jesus from casting out them that sold and bought, and the moneychangers from the Temple on the Sabbath day. After all, Israel had polluted the Sabbaths of God as it says in Ezekiel 20:16, “Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols.” It appears the moneychangers and them that sold doves were not deterred from their ungodly activities because of a Sabbath Day. There may be some who object to this even being fixed as being on the Sabbath, but I would ask, as Jesus did, “Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?” When Jesus asked this question, they held their peace.

\*\*\*\*\*

**Matthew 21:12-13**

**12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,**

**13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

**Mark 11:15-17**

**15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;**

**16 And would not suffer that any man should carry *any* vessel through the temple.**

**17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.**

**Luke 19:45-46**

**45 And he went into the temple, and began to cast out them that sold therein, and them that bought;**

**46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.**

**Step 232**

**Heading: Jesus heals many in the temple**

**Date: 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan - 30 AD = see Timetables**

**Scriptures: Matthew 21:14**

**Note: Right after Jesus cleansed the Temple in step 231 – He healed the “blind and the lame” that came to him in the Temple. According to our Timetable 1 and 2, this event took place on a Saturday or Sunday the 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan. Jesus had previously healed the blind and the lame on the Sabbath several times before this – and the self-righteous Pharisees persecuted Jesus, “and sought to slay him, because he had done these things on the Sabbath day.” So it should not be unthinkable that Jesus would heal people on the Sabbath in the Temple in Jerusalem.**

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**Matthew 21:14**

**14 And the blind and the lame came to him in the temple; and he healed them.**

**Step 233**

**Heading: Chief priest and scribes seek to destroy Jesus**

**Date: 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan - 30 AD = see Timetables**

**Scriptures: Matthew 21:15-16, Mark 11:18, Luke 19:47-48**

**Note: As Jesus healed and taught the people in the Temple – the Jewish religious leaders were “sore displeased” and sought how they might destroy him.**

\*\*\*\*\*

**Matthew 21:15-16**

**15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,**

**16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?**

**Mark 11:18**

**18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.**

**Luke 19:47-48**

**47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,**

**48 And could not find what they might do: for all the people were very attentive to hear him.**

## **Step 234**

**Heading: Jesus leaves Jerusalem – goes back to Bethany**

**Date: 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan - 30 AD = see Timetables**

**Scriptures: Matthew 21:17, Mark 11:19**

**Note: Both Matthew and Mark tell us Jesus left the city and Matthew tells us he returned to Bethany. Both Matthew and Mark will tell us “in the morning” of the next day (in step 235) that Jesus returned from Bethany to Jerusalem. Therefore this ends the 10<sup>th</sup> or 11<sup>th</sup> of the month of Nisan , 30 AD - see Timetables 1 and 2.**

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**Matthew 21:17**

**17 And he left them, and went out of the city into Bethany; and he lodged there.**

**Mark 11:19**

**19 And when even was come, he went out of the city.**

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 8 Steps: 235 through 254

Dates: From the 11<sup>th</sup> of Nisan through 13<sup>th</sup> of Nisan, 30 AD

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence

Jesus teaches in the Temple then goes to the Mount of Olives for the Olivet Discourse						
235	11 <sup>th</sup>	*** The next morning Jesus returns to Jerusalem – sees the withered fig tree – see Timetables	21:18-22	11:20-26		
236	11 <sup>th</sup>	Jesus continues teaching daily in the Temple – His authority is challenged	21:23-27	11:27-33	20:1-8 21:37-38	
237	“	Jesus teaches the parable of the two sons	21:28-32			
238	“	The parable of the householders vineyard	21:33-46	12:1-12	20:9-19	
239	“	Parable of the wedding feast	22:1-14			
240	“	Jews question Jesus on paying tribute to Caesar	22:15-22	12:13-17	20:20-26	
241	“	Sadducees question the resurrection	22:23-33	12:18-27	20:27-38	
242	“	Jesus teaches “The greatest commandment”	22:34-40	12:28-34	20:39-40	
243	“	Jesus ask – Whose Son is Christ?	22:41-46	12:35-37	20:38-44	
244	“	Warnings about Scribes and Pharisees	23:1-12	12:38-40	20:45-47	
245	“	Woes pronounced against Scribes and Pharisees	23:13-33			
246	“	Desolation pronounced for Jerusalem	23:34-39			
247	“	The widow puts two mites into Treasury		12:41-44	21:1-4	
248	12 <sup>th</sup>	Jesus leaves the Temple – goes to the Mount of Olives – begins the Olivet Discourse	24:1-3	13:1-4	21:5-7	
248A	“	Jesus warns of tribulations and persecutions	24:4-14	13:5-13	21:8-19	
248B	“	Jesus foretells the fall of Jerusalem	24:15-28	13:14-23	21:20-24	
248C	“	Jesus teaches about 70 AD and the End of Time	24:29-31	13:24-27	21:25-28	
248D	“	Warnings to the present generation to watch	24:32-51	13:28-37	21:29-36	
248E	“	Parable of the 10 virgins	25:1-13			
248F	“	Parable of the talents	25:14-30			
248G	“	King of Glory separating Sheep from Goats	25:31-46			
249	“	These things taught at night on Mount of Olives			21:37-38	
250	13 <sup>th</sup>	*** Two days before Passover Jesus foretells the day of his crucifixion – see Timetables	26:1-2			
251	13 <sup>th</sup>	Jews plot to kill Jesus	26:3-5	14:1-2	22:1-2	
		For Jesus being in Bethany at the house of Simon the leper – see Step 216A	26:6-13	14:3-9		
252	13 <sup>th</sup>	Judas betrays Jesus for 30 pieces of silver	26:14-16	14:10-11	22:3-6	
253	13 <sup>th</sup>	Peter & John prepare for Passover	26:17-19	14:12-16	22:7-13	
254	13 <sup>th</sup>	John makes a summary statement				13:1

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 235 – 254**

# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

An Effort to Harmonize the Gospels  
By Elder Bob Allgood

## Step 235

Heading: Jesus returns to Jerusalem from Bethany – sees the withered fig tree

Date: 11<sup>th</sup> or 12<sup>th</sup> day of the month of Nisan = see Timetables

Scriptures: Matthew 21:18-22, Mark 11:20-26

Note: Both Matthew and Mark say “in the morning” and Matthew adds, “as he returned into the city” which would account for another day, or the 11<sup>th</sup> or 12<sup>th</sup> day of the month of Nisan, according to our Timetables 1 and 2. Again as Jesus traveled from Bethany to Jerusalem he saw “the fig tree” which he had cursed the day before (see Mark 11:12-14) had withered away. Peter then said, “Master, behold, the fig tree which thou cursedst is withered away”. By this we can account for it being a new day. The disciples marveled that that the fig tree had withered away in just one day.

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Matthew 21:18-22

18 ¶ Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mark 11:20-26

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.



## Step 236

**Heading:** Jesus teaches daily in the Temple – His authority is challenged

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Matthew 21:23-27, Mark 11:27-33, Luke 20:1-8 with 21:37-38

**Note:** Notice that we are saying that Jesus teaches daily in the Temple. We know that Jesus returned to Jerusalem from Bethany on the 11<sup>th</sup> or 12<sup>th</sup> day of the month of Nisan, which would have been Sunday or Monday according to our Timetables. My first choice would be Sunday the 11<sup>th</sup>. Looking ahead we can tell that Jesus taught daily in the Temple, just as he had taught in the previous days. Luke told us in step 233 that He taught daily in the Temple (Luke 19:47). When Jesus was arrested on the 14<sup>th</sup> of Nisan, after they went out into the garden, he said, “Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me” (Matthew 26:55). According to Matthew, Mark and Luke when Jesus went into the Temple and began to teach the chief priests challenged his authority to do so. From Luke’s record we glean that this was “on one of those days” – and then Luke adds, “And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him” (Luke 21:37-38).

It appears to me that Jesus came from Bethany into Jerusalem and taught on three occasions, after which he returned to Bethany for the night. Then he went to the Mount of Olives at night and came to the Temple in the day time. Steps 237 through 247 are a record of these “daily” teachings in the Temple for the 11<sup>th</sup> and 12<sup>th</sup>. We are not told which teaching were taught on which day, but we do know that “in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives”.

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**Matthew 21:23-27**

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

**Mark 11:27-33**

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Luke 20:1-8 with 21:37-38

1 ¶ And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

Luke 21:37-38

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

## Step 237

Heading: Jesus teaches daily in the Temple – Parable of the two sons

Date: 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

Scriptures: Matthew 21:28-32

Note: Through this parable Jesus shows the hypocrisy of the Jewish leaders who believed not the preaching of John the Baptist. For John Baptist came “preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” – But the Pharisees, Sadducees and Scribes repented not. So John said to them, “ O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.”

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Matthew 21:28-32

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

## Step 238

Heading: Jesus teaches daily in the Temple – Parable of the householders vineyard

Date: 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

Scriptures: Matthew 21:33-46, Mark 12:1-12, Luke 20:9-19

Note: There is no doubt that this parable is directed toward the Jewish religious leaders, for Matthew tells us “when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.” Luke uses similar language and Mark makes it even clearer, “for they knew that he had spoken the parable against them”. All three writers tell us they “they sought (desired) to lay hands on him” but because they feared the people, “they left him, and went their way”.

.....

Matthew 21:33-46

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

#### Mark 12:1-12

1 ¶ And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

#### Luke 20:9-19

9 ¶ Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

**18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.**

**19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.**

## **Step 239**

**Heading: Jesus teaches daily in the Temple – Parable of the wedding feast**

**Date: 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables**

**Scriptures: Matthew 22:1-14**

**Note: This parable does not teach “eternal salvation” as some teach it to do. But rather it teaches “gospel salvation” with the servants of The King going into the “highways” and byways bidding those whom God has chosen and made new creatures by his quickening power, to come into the “church kingdom” or as I see it, the local church. Most of God’s people have no concept of the distinction between “eternal life (salvation)” and “gospel salvation” as it is taught in the scriptures. The wedding feast in this parable cannot take place in eternal glory or else there would be one there which was cast out of glory into outer darkness. Most of God’s elect people never become part of the true local church, the bride of Christ, in this time world. “For many are called, but few are chosen.” The wedding garment here seems to be scriptural water baptism, which is the first work of righteousness a disciple of Christ should do. The scriptures teach that there is a “sanctification by the Spirit” and a “sanctification by belief and obedience of the truth”. Paul wrote to the church at Thessalonica, “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ”.**

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**Matthew 22:1-14**

**1 ¶ And Jesus answered and spake unto them again by parables, and said,**

**2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,**

**3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.**

**4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.**

**5 But they made light of it, and went their ways, one to his farm, another to his merchandise:**

**6 And the remnant took his servants, and entreated them spitefully, and slew them.**

**7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.**

**8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.**

**9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.**

**10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.**

**11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:**

**12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.**

**13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.**

**14 For many are called, but few are chosen.**

## **Step 240**

**Heading:** Jesus teaches daily in the Temple – Paying tribute to Caesar

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Matthew 22:15-22, Mark 12:13-17, Luke 20:20-26

**Note:** The Pharisees were indeed the Liberals of their day. They continually tried to deceive and to trick Jesus. Here they sent Pharisees, which were Herodians, (or as I understand it, of the family of Herod or workers of Herod) as Luke says, men who “feign themselves (as) just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.” In this time world it is the duty of every child of God to “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” But as Peter says “We ought to obey God rather than men”.

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**Matthew 22:15-22**

**15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.**

**16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.**

**17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?**

**18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?**

**19 Shew me the tribute money. And they brought unto him a penny.**

**20 And he saith unto them, Whose is this image and superscription?**

**21 They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.**

**22 When they had heard these words, they marvelled, and left him, and went their way.**

**Mark 12:13-17**

**13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.**

**14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?**

**15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.**

**16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar’s.**

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Luke 20:20-26

20 ¶ And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

## Step 241

Heading: Jesus teaches daily in the Temple – Sadducees question the resurrection

Date: 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

Scriptures: Matthew 22:23-33, Mark 12:18-27, Luke 20:27-38

Note: There is no doubt that the Sadducees “which say that there is no resurrection” were being deceitful when they asked Jesus this next question. They tell the “story” of seven brothers having the same woman as their wife (which would have been proper under Jewish law and custom) and then ask “Therefore in the resurrection whose wife shall she be of the seven? for they all had her”. This is like a person denying that there is a God but using God's name in vain. If you don't believe there is a resurrection why would you be concerned about events after the resurrection. Jesus told them “Ye do err, not knowing the scriptures, nor the power of God”.

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Matthew 22:23-33

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

**32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

**33 And when the multitude heard this, they were astonished at his doctrine.**

**Mark 12:18-27**

**18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,**

**19 Master, Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.**

**20 Now there were seven brethren: and the first took a wife, and dying left no seed.**

**21 And the second took her, and died, neither left he any seed: and the third likewise.**

**22 And the seven had her, and left no seed: last of all the woman died also.**

**23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.**

**24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?**

**25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.**

**26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?**

**27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.**

**Luke 20:27-38**

**27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,**

**28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.**

**29 There were therefore seven brethren: and the first took a wife, and died without children.**

**30 And the second took her to wife, and he died childless.**

**31 And the third took her; and in like manner the seven also: and they left no children, and died.**

**32 Last of all the woman died also.**

**33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.**

**34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:**

**35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:**

**36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.**

**37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.**

**38 For he is not a God of the dead, but of the living: for all live unto him.**



## Step 242

**Heading:** Jesus teaches daily in the Temple – The greatest commandment

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Matthew 22:34-40, Mark 12:28-34, Luke 20:39-40

**Note:** It appears from Matthew, Mark and Luke that this step and the next one (243) should almost go together. After Jesus taught about “the greatest commandment” Mark tells us “And no man after that durst ask him any question”. In step 243, after Jesus asked, “What think ye of Christ? whose son is he?” Matthew tells us, “And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions”. Luke seems to sandwich his comment “And after that they durst not ask him any question at all” in between the two events. In either case, we know that this must apply only to the Scribes, Pharisees and Sadducees for we find his disciples asking him this question later on the Mount of Olives.

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**Matthew 22:34-40**

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

**Mark 12:28-34**

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

**Luke 20:39-40**

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him *any question at all*.

## Step 243

**Heading:** Jesus teaches daily in the Temple – Whose Son is Christ?

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Matthew 22:41-46, Mark 12:35-37, Luke 20:41-44

**Note:** It appears from Matthew, Mark and Luke that this step and the last one (242) should almost go together. After Jesus taught about “the greatest commandment” Mark told us in step 242, “And no man after that durst ask him any question”. In this step after Jesus asked, “What think ye of Christ? whose son is he?”, Matthew tells us, “And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions”. Luke seems to sandwich his comment “And after that they durst not ask him any question at all” in between the two events. In either case, we know that this must apply only to the Scribes, Pharisees and Sadducees for we find his disciples asking him this question later on the Mount of Olives.

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**Matthew 22:41-46**

41 ¶ While the Pharisees were gathered together, Jesus asked them,  
42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.  
43 He saith unto them, How then doth David in spirit call him Lord, saying,  
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?  
45 If David then call him Lord, how is he his son?  
46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

**Mark 12:35-37**

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?  
36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.  
37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

**Luke 20:41-44**

41 And he said unto them, How say they that Christ is David’s son?  
42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,  
43 Till I make thine enemies thy footstool.  
44 David therefore calleth him Lord, how is he then his son?

## Step 244

**Heading:** Jesus teaches daily in the Temple – Warnings about Scribes and Pharisees

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Matthew 23:1-12, Mark 12:38-40, Luke 20:45-47

**Note: This warning against religious hypocrisy is directed to the multitude and to his disciples. Sadly it is not heeded today by the multitude of professing “Christians” who call robed men “Father, Rabbi, Reverend” and so forth, and kiss their rings and big toes. God forbid! We ought to be careful never to exalt men to such high places where they are worshipped as gods.**

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#### **Matthew 23:1-12**

- 1 ¶ Then spake Jesus to the multitude, and to his disciples,**
- 2 Saying, The scribes and the Pharisees sit in Moses’ seat:**
- 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**
- 4 For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.**
- 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**
- 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9 And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10 Neither be ye called masters: for one is your Master, even Christ.**
- 11 But he that is greatest among you shall be your servant.**
- 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

#### **Mark 12:38-40**

- 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,**
- 39 And the chief seats in the synagogues, and the uppermost rooms at feasts:**
- 40 Which devour widows’ houses, and for a pretence make long prayers: these shall receive greater damnation.**

#### **Luke 20:45-47**

- 45 Then in the audience of all the people he said unto his disciples,**
- 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;**
- 47 Which devour widows’ houses, and for a shew make long prayers: the same shall receive greater damnation.**

## **Step 245**

**Heading: Jesus teaches daily in the Temple – Woes pronounced against Scribes and Pharisees**

**Date: 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables**

**Scriptures: Matthew 23:13-33**

**Note: These WOES speak for themselves and need no comment from me. Jesus was obviously not using “honey to catch flies” (as some Elders would have us to do). It**

seems to me that some of our “Love” has turned to “mush” – and perhaps we would be better off to pronounce WOES of the ungodly as Jesus did.

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**Matthew 23:13-33**

**13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.**

**14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.**

**15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.**

**16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!**

**17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?**

**18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.**

**19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?**

**20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.**

**21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.**

**22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.**

**23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.**

**24 Ye blind guides, which strain at a gnat, and swallow a camel.**

**25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.**

**26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.**

**27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.**

**28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

**29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,**

**30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.**

**31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.**

**32 Fill ye up then the measure of your fathers.**

**33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?**

## Step 246

**Heading:** Jesus teaches daily in the Temple – Desolation pronounced for Jerusalem

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Matthew 23:34-39

**Note:** If I understand this correctly “Jerusalem, Jerusalem” refers to the natural Nation of Israel – the people of Daniel upon which 490 years were determined. As Jesus said, “Behold, your house is left unto you desolate”. Read Deut 28:15-37.

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**Matthew 23:34-39**

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## Step 247

**Heading:** Jesus teaches daily in the Temple – A widow puts two mites into Treasury

**Date:** 11<sup>th</sup> and 12<sup>th</sup> day of the month of Nisan = see Timetables

**Scriptures:** Mark 12:41-44, Luke 21:1-4

**Note:** There can be no better scripture to teach that it is not the amount in giving but the motive in giving that counts. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver”. In the next step we will find Jesus leaving the Temple and going to the Mount of Olives as the “hour” draws nigh for the Son of Man to be betrayed, arrested, mocked, ridiculed, scourged, and crucified.

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**Mark 12:41-44**

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

**Luke 21:1-4**

- 1 ¶ And he looked up, and saw the rich men casting their gifts into the treasury.
- 2 And he saw also a certain poor widow casting in thither two mites.
- 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
- 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

## **Step 248**

**Heading:** Jesus leaves the Temple – goes to the Mount of Olives – begins the Olivet Discourse

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 24:1-3, Mark 13:1-4, Luke 21:5-7

**Note:** Luke has told us, “in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives”. So this Olivet Discourse, as it is called, was probably taught in the night. The full context of this Discourse is recorded in Matthew 24:4 - 25:46, Mark 13:5-37, and Luke 21:8 -36 without any break or interruption. This should be kept in mind when it comes to interpretation. The entire Discourse should be considered as one event. However, I have broken it down into segments 248A – 248G. According to Matthew 26:1-2, “when Jesus had finished all these sayings, he said to his disciples, Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified”. Based on our Timetable I have fixed the date of the Olivet Discourse as the 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD.

It appears that upon leaving the Temple, one or more of the disciples begin to admire the beauty of the Temple building. This reminds me of how man can admire the beauty of a building more than the beauty of the people who make up the Temple of God. As they were leaving, Jesus began to speak to them about the physical Temple in Jerusalem being “thrown down”. After he led them out to the Mount of Olives, the disciples began to ask him questions.

We should notice carefully the questions asked by the disciples. Matthew tells us they asked, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Some say these are three questions all about one future event – i.e. the destruction of Jerusalem. Some say, as I do, these are three questions about different future events. If one takes into consideration the teachings in the Discourse concerning the coming of Christ and the final judgment it seems to me one must look beyond 70 AD for these things to be fulfilled.

Each gospel writer records the fact the disciples asked, “When shall these things be?” This question seems to pertain to the statement by Jesus about the Temple when he said, “There shall not be left here one stone upon another, that shall not be thrown down” for this statement is also recorded by each gospel writer, before anything else is taught by Christ. Mark and Luke record the same second question, “what shall be the sign when all these things shall be fulfilled?” It is important to know what has been asked in order to know what Jesus is talking about in his answers.

It seems to me that in the Olivet Discourse, Jesus deals with matters that pertain to: (1) His disciples in the then present generation as it was in 30 AD, (2) The coming destruction of Jerusalem and the Temple which took place outside the Scriptures in 70 AD, (3) To God's people (his disciples) in the ages after 70 AD up to this present age, (4) And things for which we have hope, such as the final coming of Christ for his saints in the day of the resurrection. I will leave the proper interpretation of the Discourse up to the reader, but will share my thoughts on certain verses.

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#### Matthew 24:1-3

1 ¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

#### Mark 13:1-4

1 ¶ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

#### Luke 21:5-7

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

## Step 248A

Heading: The discourse from the Mount of Olives - Jesus warns disciples of

False Christ, wars and rumors of wars, tribulation and persecution,

Date: 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

Scriptures: Matthew 24:4-14, Mark 13:5-13, Luke 21:8-19

Note: It seems to me this part of the Olivet Discourse deals primarily with the time period between 30 AD and 70 AD when Jerusalem and the Temple were destroyed by Titus. However I also see things spoken that can have a dual application. One key to knowing what time period or “age” to which these words mainly apply is found in “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”. According to Paul this was accomplished before 70 AD, for he wrote in Romans 10:18, “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the

ends of the world". Jesus had given the so called "Great Commission" to the apostles and had told them "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). According to Paul their word went into all the earth and unto the ends of the world.

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#### Matthew 24:4-14

4 ¶ And Jesus answered and said unto them, Take heed that no man deceive you.  
5 For many shall come in my name, saying, I am Christ; and shall deceive many.  
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.  
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.  
8 All these are the beginning of sorrows.  
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.  
10 And then shall many be offended, and shall betray one another, and shall hate one another.  
11 And many false prophets shall rise, and shall deceive many.  
12 And because iniquity shall abound, the love of many shall wax cold.  
13 But he that shall endure unto the end, the same shall be saved.  
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

#### Mark 13:5-13

5 ¶ And Jesus answering them began to say, Take heed lest any *man* deceive you:  
6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.  
7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.  
8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.  
9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.  
10 And the gospel must first be published among all nations.  
11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.  
12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.  
13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

#### Luke 21:8-19

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.  
9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.  
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:



- 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
- 12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- 13 And it shall turn to you for a testimony.
- 14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
- 17 And ye shall be hated of all *men* for my name's sake.
- 18 But there shall not an hair of your head perish.
- 19 In your patience possess ye your souls.

## Step 248B

Heading: The discourse from the Mount of Olives - Jesus foretells the fall of Jerusalem

Date: 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

Scriptures: Matthew 24:15-28, Mark 13:14-23, Luke 21:20-24

Note: The “abomination of the desolation” spoken of by Daniel was the prophesied destruction of Jerusalem and the Temple following the 490 years determined upon the Jewish people – see Daniel 9:24-27. This “abomination of desolation” took place in 70 AD under Titus, the son of the Roman Emperor Vespasian. Titus commanded a legion under his father in Judaea. Following Nero's death in June 68, according to historians, “Titus was energetic in promoting his father's candidacy for the imperial crown. Immediately after being proclaimed emperor in 69, Vespasian gave Titus charge of the Jewish war, and a large-scale campaign in 70 culminated in the capture and destruction of Jerusalem in September”.

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### Matthew 24:15-28

- 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
- 16 Then let them which be in Judaea flee into the mountains:
- 17 Let him which is on the housetop not come down to take any thing out of his house:
- 18 Neither let him which is in the field return back to take his clothes.
- 19 And woe unto them that are with child, and to them that give suck in those days!
- 20 But pray ye that your flight be not in the winter, neither on the sabbath day:
- 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
- 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
- 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
- 25 Behold, I have told you before.
- 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

#### Mark 13:14-23

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

#### Luke 21:20-24

20 ¶ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

## Step 248C

**Heading:** The discourse from the Mount of Olives - Jesus teaches the tribulation of 70 AD and the final coming of Christ and the resurrection.

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 24:29-34, Mark 13:24-27, Luke 21:25-28

**Note:** These passages are used by the Futurist to teach the Coming of Christ after a so-called Great Tribulation. They are used by the Preterist to teach that the final coming of Christ took place in 70 AD. IMO, both are in error. Notice Jesus said, “Immediately after the tribulation of those days” meaning those days of desolation pronounced on the Jews according to Daniel’s prophecy. The words “shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven” are figurative words used by the Prophet Joel, which Peter told us took

place at and after Pentecost (see Acts 2:14-21). The “the sign of the Son of man in heaven” which appears in heaven is different than “the Son of man coming in the clouds of heaven with power and great glory”, for when he comes He will come with “a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other”.

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#### **Matthew 24:29-34**

**29** Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

**30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

**31** And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

#### **Mark 13:24-27**

**24 ¶** But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

**25** And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

**26** And then shall they see the Son of man coming in the clouds with great power and glory.

**27** And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

#### **Luke 21:25-28**

**25** And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

**26** Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

**27** And then shall they see the Son of man coming in a cloud with power and great glory.

**28** And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

## **Step 248D**

**Heading:** The discourse from the Mount of Olives – Jesus warns the present generation and ALL to watch and be alert.

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 24:32-51, Mark 13:28-37, Luke 21:29-36

**Note:** The parable of “the fig tree” is taught to teach his disciples WHEN to watch. Then Jesus said, “This generation shall not pass, till all these things be fulfilled”. A “generation” is the average period of time, generally considered to be about thirty to forty years, in which children grow up, become adults, and have children of their own.” According to Deut. 1:35 a generation was about 40 years, and in Deut. 2:14 a generation was 38 years. From 30 AD “this generation” would end about 70 AD. The Futurist would have us believe that almost 2,000 years make up a generation.

The duty to WATCH and be alert is the duty of every child of God down through the ages (I Cor. 16:13, Col. 4:2, I Thess. 5:6, II Tim. 4:5, I Peter 4:7, Rev. 3:3).

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**Matthew 24:32-51**

32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

**Mark 13:28-37**

28 ¶ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

**34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.**

**35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:**

**36 Lest coming suddenly he find you sleeping.**

**37 And what I say unto you I say unto all, Watch.**

**Luke 21:29-36**

**29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;**

**30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.**

**31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.**

**32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.**

**33 Heaven and earth shall pass away: but my words shall not pass away.**

**34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.**

**35 For as a snare shall it come on all them that dwell on the face of the whole earth.**

**36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**

## **Step 248E**

**Heading:** The discourse from the Mount of Olives - Parable of the 10 virgins

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 25:1-13

**Note:** The Futurist would have us believe the Kingdom of Heaven will not begin until Christ returns to this physical earth to reign for a literal 1,000 years. The Preterist would have us believe the Kingdom did not begin until 70 AD when Titus destroyed Jerusalem and the Temple, which they call the “second or final coming of Christ”. I believe both are in error, and that Christ has been reigning ever since he “by himself purged our sins, (and) sat down on the right hand of the Majesty on high” at which time the Father said to the Son, “Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom”. There have been wise virgins and foolish virgins ever since, and there have always been faithful, obedient, watchful servants of Christ and there have been slothful disobedient children of God in the Kingdom of Heaven.

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**Matthew 25:1-13**

**1 ¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.**

**2 And five of them were wise, and five were foolish.**

**3 They that were foolish took their lamps, and took no oil with them:**

**4 But the wise took oil in their vessels with their lamps.**

**5 While the bridegroom tarried, they all slumbered and slept.**

**6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.**

7 Then all those virgins arose, and trimmed their lamps.  
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.  
9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.  
10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.  
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.  
12 But he answered and said, Verily I say unto you, I know you not.  
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

## Step 248F

Heading: The discourse from the Mount of Olives - Parable of the talents

Date: 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

Scriptures: Matthew 25:14-30

Note: Again, the Futurist would have us believe the Kingdom of Heaven will not begin until Christ returns to this physical earth to reign for 1,000 years. The Preterist would have us believe the Kingdom did not begin until 70 AD. I believe both are in error, and that Christ has been reigning ever since he “by himself purged our sins, (and) sat down on the right hand of the Majesty on high” at which time the Father said to the Son, “Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom”. “For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death”.

There have always been those in the Kingdom of Heaven who have been blessed with “talents” or gifts, which they have buried in the cares of this world and not used for the glory and praise of Christ. And there have always been those who have been blessed with “talents” of gifts, who have used them to the fullest of their God given ability for the honor and glory of Christ. To these later Christ says, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord”.

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Matthew 25:14-30

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

## **Step 248G**

**Heading:** The discourse from the Mount of Olives - King of Glory separating Sheep from Goats

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 25:31-46

**Note:** For many years I always looked at this passage as just having one future application. But now I see a dual application to this passage. I have learned that the word translated COME in this and many other passages can mean ARRIVE as well as coming and going. Then I realized that the Lord Jesus Christ is now and has been sitting on his throne of glory ever since He entered into his glory. For before he went to the cross he prayed, “O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” and after he was raised from the grave he asked his disciples “Ought not Christ to have suffered these things, and to enter into his glory?” Christ, the King of Glory, has been separating his Sheep from the goats ever since, and he will continue until all the goats “go away into everlasting punishment: but the righteous into life eternal.”

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**Matthew 25:31-46**

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:  
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.  
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?  
38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?  
39 Or when saw we thee sick, or in prison, and came unto thee?  
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.  
41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:  
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:  
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.  
44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?  
45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.  
46 And these shall go away into everlasting punishment: but the righteous into life eternal.

## Step 249

**Heading:** These things were taught at night on the Mount of Olives

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Luke 21:37-38

**Note:** We are reminded again that the Olivet Discourse was taught at night on the Mount of Olives. But now it is only a day or two away from the time Jesus will be betrayed, arrested, mocked, ridiculed, beaten, spat upon and crucified by the Jews and the Gentiles.

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**Luke 21:37-38**

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

## Step 250

**Heading:** After the discourse from the Mount of Olives - Two days before Passover Jesus foretells the day of his crucifixion

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 26:1-2

**Note:** If Jesus meant by the words “feast of the passover” the 14<sup>th</sup>, then “after two days” would have been from Monday the 12<sup>th</sup> of Nisan. If he meant the first day of



the “feast of unleavened bread”, which started on the 15<sup>th</sup>, then “after two days” would have been from Tuesday the 13<sup>th</sup>. Based on the words of the Pharisees in the next step (# 251), I strongly suspect this announcement was made on the morning of Tuesday, the 13<sup>th</sup> of Nisan. It appears that Jesus is foretelling the fact that Judas Iscariot will go to the chief priest and betray Him for thirty pieces of silver this very day, for he says, “the Son of man is betrayed to be crucified”.

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**Matthew 26:1-2**

- 1 ¶ And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
- 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

## Step 251

**Heading:** The Jews plot to kill Jesus

**Date:** 12<sup>th</sup> or 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 26:3-5, Mark 14:1-2, Luke 22:1-2

**Note:** Notice who took parts in this conspiracy-“the chief priests, the scribes, the elders of the people”. This language describes what is known as the Sanhedrin Council. They all met at the palace of the High Priest, Caiaphas. Mark tells us this meeting took place about the same time Jesus announced he was betrayed. The same language is used by Jesus used in step 250, “After two days was the feast of the passover” but Mark adds “and of unleavened bread”. Luke tells us “Now the feast of unleavened bread drew nigh, which is called the Passover”. The reason I suspect this took place on Tuesday, the morning of the 13<sup>th</sup> is because the conspirators who wanted to kill Jesus say, “Not on the feast day, lest there be an uproar among the people”. The “feast day” or the 15<sup>th</sup> would have been a holy convocation or “high Sabbath”.

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**Matthew 26:3-5**

- 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
- 4 And consulted that they might take Jesus by subtilty, and kill him.
- 5 But they said, Not on the feast day, lest there be an uproar among the people.

**Mark 14:1-2**

- 1 ¶ After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.
- 2 But they said, Not on the feast *day*, lest there be an uproar of the people.

**Luke 22:1-2**

- 1 ¶ Now the feast of unleavened bread drew nigh, which is called the Passover.
- 2 And the chief priests and scribes sought how they might kill him; for they feared the people.

## Step 252

**Heading:** Judas bargains to betray Jesus for thirty pieces of silver

**Date:** 13<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 26:14-16, Mark 14:10-11, Luke 22:3-6

**Note:** Judas Iscariot, one of the twelve, whom Jesus said was a “devil” and “the son of perdition”, betrayed Christ for thirty pieces of silver. It is this one of whom Luke says, “Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.” For those of us who do not believe that Satan can possess a child of God it seems clear that Judas was “a devil”. John will use similar language when we come to “rightly dividing” John 13.

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**Matthew 26:14-16**

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,  
15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.  
16 And from that time he sought opportunity to betray him.

**Mark 14:10-11**

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.  
11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

**Luke 22:3-6**

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.  
4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.  
5 And they were glad, and covenanted to give him money.  
6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

## Step 253

**Heading:** Peter and John sent to prepare for the Passover meal

**Date:** 13<sup>th</sup> or 14<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** Matthew 26:17-19, Mark 14:12-16, Luke 22:7-13

**Note:** These verses call for much “rightly dividing the word of truth”. Both Matthew and Mark tell us that the disciples asked “Where wilt thou that we prepare for thee to eat the Passover?” Luke tells us that Jesus told Peter and John, “Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare?” However all writers preface their remarks with words that indicate the “first day of the feast of unleavened bread” had come.

The historical lineup for the Passover and the Feast of unleavened bread has already been set forth several times. The Passover Lamb was to be selected on the 10<sup>th</sup> day of Abib (Nisan) and killed in “the evening” (after 6 PM) of the 14<sup>th</sup> day. The Lamb was to be eaten with unleavened bread, and if anything was left in the

morning it was to be burned with fire. Jesus our Passover, who would be hanging on the cross from 9 AM to after 3 PM on the 14<sup>th</sup>, ate the legal Passover meal “in the evening” of the 14<sup>th</sup> with his disciples, after which he was arrested, and then crucified. Then starting on the 15<sup>th</sup> day there was to be a seven-day “feast of unleavened bread”. The Jews had condensed the 10<sup>th</sup> through the 14<sup>th</sup> into one day (the 14<sup>th</sup>) they called “the day of preparation” (see Matthew 27:62, Mark 15:42, Luke 23:54, John 19:14, 31, 42). Therefore “the first day of the feast of unleavened bread when they killed the Passover” and “the day of unleavened bread, when the passover must be killed” could not have been the 15<sup>th</sup> which was a holy convocation or “high Sabbath” – but would have been late on the 13<sup>th</sup> or early on the 14<sup>th</sup> of Nisan.

Notice that Jesus told Peter and John to “Go into the city” and they will meet a man (who is unnamed). Since they were last on the Mount of Olives “the city” must be Jerusalem and not Bethany, which is not called “the city”. Some have Jesus going back to Bethany after the Olivet Discourse to the house of Simon the leper. But this does not appear to be the man or the house under consideration. Notice also that Jesus told them to tell the owner of the house that he needed his guest-chamber, which would be a large upper room, where “I shall eat the passover with my disciples”. It seems to me, one would have to conclude from this that this event was not open to the public or everyone who might want to attend.

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#### **Matthew 26:17-19**

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?  
18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.  
19 And the disciples did as Jesus had appointed them; and they made ready the passover.

#### **Mark 14:12-16**

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?  
13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.  
14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?  
15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.  
16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

#### **Luke 22:7-13**

7 ¶ Then came the day of unleavened bread, when the passover must be killed.  
8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.  
9 And they said unto him, Where wilt thou that we prepare?  
10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

- 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?  
12 And he shall shew you a large upper room furnished: there make ready.  
13 And they went, and found as he had said unto them: and they made ready the passover.

## Step 254

**Heading:** Before eating the Passover, John makes a summary statement

**Date:** 14<sup>th</sup> day of the month Nisan – 30 AD – see Timetables

**Scriptures:** John 13:1

**Note:** John the beloved, the disciple who leans upon the breast of Jesus during the Passover meal, declares that—“when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end”. “His own” under consideration must refer not only to the eleven disciples that Jesus loved, but to all of God’s chosen people in Christ – whom he loved unto the end.

John 13 will have to be “rightly divided” in order to follow the events recorded on the 14<sup>th</sup> of Nisan. John did not always write in a strict chronological order. This can be seen in John chapter 1, where he begins his gospel record by declaring the eternal divinity of the Word which was in the beginning with God and was God, and was the light that shown in darkness (1:1-5). He then talks about John the Baptist as the man sent by God to bear witness of the Light (1:6-8). John then returns to talk about Christ as the True Light that came unto his own and his own received him not, but as many as received Him were (had been) born of God (1:9-13). John then tells us the Word was made flesh and dwelt among us (1:14), and then returns to talking about the ministry of John the Baptist (1:15-18). Some have called this a “circular” method of writing. John starts on one subject, goes to another, and maybe another, and then returns to the first. I believe if one studies the epistle of First John they will see this method used there also. Such is the way that John wrote and such is the way John 13 is written. It will require some “rightly dividing” in order to harmonize it with Matthew, Mark and Luke.

For example in John 13:2, John says, “And supper being ended” and then John proceeds to record the washing of the disciples feet in verse 4-17. But then in verse 18 John returns to the “supper” that he said had ended, as Jesus begins to tell that one of the disciples was to betray him. In verse 21, John has Jesus saying “Verily, verily, I say unto you, that one of you shall betray me”. Then in verses 26-27 John (who said supper was ended in verse 2) has Jesus giving a SOP to Judas Iscariot. The announcement that one was to betray him, and that one would be the one who dipped (a SOP) into the dish (of the legal passover meal) clearly took place during the “legal passover supper” recorded in Matthew 26:21-25, Mark 14:18-21, and Luke 22:21-23, in the upper room. This event did not take place “two days before the Passover” in Bethany as some claim. So we can easily see he writes in circles, so to speak. I believe that by “rightly divide” John 13 it can be shown that Judas Iscariot left the upper room after receiving the SOP during the “legal passover supper” and was not present for the Lord’s Supper and the Feet Washing. There is no dipping of a SOP in the Lord’s Supper – there is only broken unleavened bread and the cup of wine. For those of us who believe that Jesus instituted a CLOSED

**Lord's Supper after eating the "legal passover supper" with the twelve, and then washed the disciple's feet, it will be necessary to show that the one who was a "devil" was not present for either of these events.**

**It is true that John does not record the Lord's Supper (neither does John record any parables spoken by our Lord). But when John says in 13:2, "And supper being ended", IMO, he was talking about the "legal passover meal" that took place in the upper room. (Because of the timeline set forth in the scriptures, Jesus our Passover, who would be hanging on the cross from 9 AM to after 3 PM on the 14<sup>th</sup>, ate the legal Passover meal "in the evening" of the 14<sup>th</sup> with his disciples, after which he was arrested, and then crucified). John cannot be talking about the supper prepared for Jesus, when he arrived in Bethany six days before the Passover, as recorded in John 12, for John tells us Jesus rode into Jerusalem the "next day". When John says in 13:2, "And supper being ended", he cannot be talking about Jesus sitting "at meat" in the house of Simon the leper as recorded in Matthew 26:6-13 and Mark 14:3-9 – for there is no indication in that record a SOP was given to Judas Iscariot. That event is surely different than that which took place in the upper room in Matthew 26:21-25, Mark 14:18-21, and Luke 22:21-23.**

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**1 ¶ Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.**

**CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS**  
**An Effort to Harmonize the Gospels**

Compiled by Elder Bob Allgood

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**Chronology Table 9 Steps: 255 through 275**  
**Dates: Evening of the 14<sup>th</sup> of Nisan, 30 AD**

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

From shortly after 6 PM on the 14 <sup>th</sup> of Nisan to just after Midnight on the 14 <sup>th</sup> of Nisan						
255	14 <sup>th</sup>	Jesus sits down with the 12 in the upper room	26:20	14:17	22:14	
256	“	Jesus eats the “legal passover” with the twelve - Announces one shall betray him	26:21-25	14:18-21	22:21-23	13:18-25
256A	“	Strife among the disciples over greatness			22:24-30	
257	“	SOP given to Judas and he leaves upper room				13:26-32
258	“	The Lord's Supper instituted	26:26-29	14:22-25	22:15-20	
259	“	Jesus washes the disciples feet				13:2-17
260	“	A New Commandment is given				13:33-35
260A	“	Jesus warns Peter of his denial of Him				13:36-38
261	“	Jesus comforts his disciples				14:1-4
262	“	Jesus answers question by Thomas				14:5-7
263	“	Jesus answers question by Philip				14:8-11
264	“	Jesus promises to send another Comforter				14:12-21
265	“	Jesus answers question by Judas (not Iscariot)				14:22-31
266	“	Jesus continues with his farewell discourse				15:1-8
266A	“	Jesus continues with his farewell discourse				15:9-17
266B	“	Jesus continues with his farewell discourse				15:18-27
266C	“	Jesus continues with his farewell discourse				16:1-15
266D	“	Jesus continues with his farewell discourse				16:16-22
266E	“	Jesus continues with his farewell discourse				16:23-33
267	“	Jesus prays to His Father for his disciples				17:1-26
268	“	They sing a hymn and leave the upper room to go to the Mount of Olives	26:30	14:26		
269	“	Jesus foretells all of them will be offended – And that Peter will deny him thrice	26:31-35	14:27-31	22:31-38	
270		They enter Gethsemane at the Mount of Olives	26:36	14:32	22:39-40	18:1
271		Jesus prays in the Garden	26:36-46	14:32-42	22:40-46	
272		Judas comes with soldiers to arrest Jesus – Gives Jesus the kiss of betrayal	26:47-50	14:43-45	22:47-48	18:2-3
273		Jesus answers the mob with authority				18:4-9
274		Peter severs the ear of Malchus – Jesus heals him	26:51-54	14:46-47	22:49-51	18:10-11
275		Jesus is arrested and the disciples flee.	26:55-56	14:48-52	22:52-53	18:12

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 255 – 275**

# **FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels  
By Elder Bob Allgood**

## **Step 255**

**Heading:** Jesus and the twelve gather in the upper room

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** Matthew 26:20, Mark 14:17, Luke 22:14

**Note:** There can be no doubt as to the date of this event, for “when the even was come” – that is after 6 PM, or the start of the Passover Day on the 14<sup>th</sup> of Nisan, Jesus sat down with the twelve to eat the “legal passover meal” according to the Law. (Because of the timeline set forth in the scriptures, Jesus our Passover, who would be hanging on the cross from 9 AM to after 3 PM on the 14<sup>th</sup>, ate the legal Passover meal “in the evening” of the 14<sup>th</sup> with his disciples, after which he was arrested, and then crucified). From here on we will observe many little events in the upper room.

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**Matthew 26:20**

**20** Now when the even was come, he sat down with the twelve.

**Mark 14:17**

**17** And in the evening he cometh with the twelve.

**Luke 22:14**

**14** And when the hour was come, he sat down, and the twelve apostles with him.

## **Step 256**

**Heading:** Jesus eats the “legal passover” with the twelve - Announces one shall betray him. The disciples ask, “Is it I”?

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** Matthew 26:21-25, Mark 14:18-21, Luke 22:21-23, John 13:18-25

**Note:** “As they did eat” – that is the Passover meal required by the Levitical Law. “As they did eat” Jesus announced “one of you shall betray me”. And then the disciples began to ask “Is it I”? Jesus tells them “He that dippeth his hand with me in the dish” is the one that will betray him. This describes the SOP that was given to Judas Iscariot according to John 18:26. There is no dipping of a SOP in the Lord’s Supper – there is only broken unleavened bread and the cup of wine.

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**Matthew 26:21-25**

**21** And as they did eat, he said, Verily I say unto you, that one of you shall betray me.



22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

#### Mark 14:18-21

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

#### Luke 22:21-23

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

#### John 13:18-25

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

## Step 256A

Heading: There was strife among the disciples over greatness.

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: Luke 22:24-30

Note: Luke tells us not only did the disciples begin “to enquire among themselves, which of them it was that should do this thing” – but that “there was also a strife among them, which of them should be accounted the greatest”. It appears that they

not only asked “Is it I” – but some also had the attitude “It can’t be me”. It appears that some thought those who did not serve were the greater. Peter and John had prepared for the Passover and perhaps were also serving at suppertime. Jesus teaches them that those who would be the greatest must be those that serve, but not as Lord’s over God’s heritage (see I Peter 5:1-4).

\*\*\*\*\*

**Luke 22:24-30**

**24** And there was also a strife among them, which of them should be accounted the greatest.

**25** And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

**26** But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

**27** For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

**28** Ye are they which have continued with me in my temptations.

**29** And I appoint unto you a kingdom, as my Father hath appointed unto me;

**30** That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

## Step 257

**Heading:** The SOP given to Judas Iscariot – after which he left the upper room.

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 13:26-32

**Note:** The SOP was dipped during the “legal passover meal” and given to Judas Iscariot. There is no dipping of a SOP in the Lord’s Supper – there is only broken unleavened bread and the cup of wine. After Judas received the SOP, Satan entered into him. Then Jesus said to Judas “That thou doest, do quickly” – and Judas, “having received the SOP went immediately out: and it was night”. Then when Judas was gone, Jesus said, “Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him”. As I see it, it was after the “legal passover meal” and after Judas was gone, that Jesus instituted the Lord’s Supper and washed the disciple’s feet. Paul the apostle tells us, “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread ---“. According to Paul’s testimony, **THE SAME NIGHT** that Jesus was betrayed by Judas, the Lord’s Supper was instituted (see I Cor. 11:23-26).

\*\*\*\*\*

**John 13:26-32**

**26** Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

**27** And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

**28** Now no man at the table knew for what intent he spake this unto him.

**29** For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.  
31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.  
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

## Step 258

**Heading:** The Lord's Supper is instituted

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** Matthew 26:26-29, Mark 14:22-25, Luke 22:15-20

**Note:** “As they were eating” the “legal passover meal” – AFTER Jesus had given the SOP to Judas Iscariot and after Judas had gone out into the night to bring the soldiers to arrest Jesus – THEN Jesus instituted the Lord's Supper with broken unleavened bread and the cup of wine to be a memorial of the New Testament (New Covenant) in his death and shed blood. As I see it, it was after the “legal passover meal” and after Judas was gone, that Jesus instituted the Lord's Supper and washed the disciple's feet. Paul the apostle tells us, “For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread ---.” According to Paul's testimony, THE SAME NIGHT that Jesus was betrayed by Judas, the Lord's Supper was instituted (see I Cor. 11:23-26).

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**Matthew 26:26-29**

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

**Mark 14:22-25**

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

**Luke 22:15-20**

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

## Step 259

Heading: Jesus washes the disciple's feet

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 13:2-17

Note: John tells us “supper being ended” – that is the “legal passover meal” was ended, and the Lord’s Supper had been instituted, for “as they were eating, Jesus took bread and blessed it”, etc. John tells us, “the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him” – that is Satan had already entered into Judas to betray Christ. Judas had already bargained for thirty pieces of silver, and as I see it, he had already left the upper room to go out into the night to bring soldiers to arrest Jesus. Some see Judas Iscariot partaking of the Lord’s Supper, but I don’t. Some see Jesus washing the feet of Judas Iscariot, but I don’t.

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John 13:2-17

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

## Step 260

Heading: A new commandment given

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 13:33-35

Note: Love is the mark that identifies the true disciple of Christ. We don't need badges, banners, bracelets or bumper stickers saying "I love Jesus" to prove our love. Love is proven not in word only, but by deeds, doctrine and practice. Lust is not love. We are not to love with the MUSHY (undisciplined) love of the world, but as Christ loved us.

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John 13:31-35

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

## Step 260A

Heading: Jesus warns Peter that he will deny Him

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 13:36-38

Note: Peter's question, "Lord, whither goest thou?" is obviously in response to our Lord's statement in verse 33, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Peter boldly claims that he will lay down his life for the Lord. Men are often bold in their words before they understand the action needed to back them up. Jesus responds with both a question and a statement of foreknowledge. "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice". Therefore these words are placed here as step 260A, but they are also relevant to step 269 where Jesus will again warn all the disciples that they will be offended because of Him, and that Peter will deny him three times.

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John 13:36-38

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

## Step 261

**Heading:** Jesus comforts his disciples regarding his going away

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 14:1-4

**Note:** The Kingdom of God was prepared for the Sheep before the foundation of the world, for He says, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”. So I think the words “I go to prepare a place for you” speak of his suffering on the cross. For this is followed by the assurance of his resurrection and coming again, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”.

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**John 14:1-4**

**1 ¶** Let not your heart be troubled: ye believe in God, believe also in me.

**2** In my Father’s house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

**3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

**4 ¶** And whither I go ye know, and the way ye know.

## Step 262

**Heading:** Jesus answers question by Thomas

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 14:5-7

**Note:** Spiritual understanding is often slow in coming – especially to those of us who require that we see with the eyes before we will believe in the heart by faith.

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**John 14:5-7**

**5** Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

**6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

## Step 263

**Heading:** Jesus answers question by Philip about the Father

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 14:8-11

**Note:** Philip makes a request similar to that of Moses who wanted to see God face to face. But “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” – for “For in him dwelleth all the fulness of the Godhead bodily” – and “being the brightness of his glory, and the

express image of his person (substance and essence) – He can say, “he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”

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**John 14:8-21**

**8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.**

**9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?**

**10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

**11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.**

## **Step 264**

**Heading:** Jesus promises to answer prayer – and to send another Comforter, who is the Spirit of Truth

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 14:12-21

**Note:** Jesus promised his disciples that he would do whatever they asked in his name that the Father may be glorified in the Son. That tells us we can “ask amiss” if we desire to consume our request upon our own lust or pride. Jesus also promises to send “another Comforter”, even the Spirit of truth, that HE may abide with them (us) forever. The word Comforter is translated from the word “parakletos” that means “advocate” – one who pleads another’s cause before a judge, a counsel for defense or legal assistant (see I John 2:1). Jesus promises that he will not leave them (us) comfortless, but that HE will come to them (us). He says, “I will not leave you comfortless: I will come to you”. We should think about this the next time we try to pigeon hole the Godhead into various departmental activities.

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**John 14:12-21**

**12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.**

**13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.**

**14 If ye shall ask any thing in my name, I will do *it*.**

**15 ¶ If ye love me, keep my commandments.**

**16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;**

**17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

**18 ¶ I will not leave you comfortless: I will come to you.**

**19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.**

**20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.**

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

## Step 265

Heading: Jesus answers question by Judas (not Iscariot)

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 14:22-31

Note: Judas, the brother of James wanted to know “how is it that thou wilt manifest thyself unto us, and not unto the world?” IMO, this is a marvelous question. LOVE is the answer. If we love Christ we will keep his commandments, and the Father will love us, and the Father, the Son and the Spirit will make their abode with us. This is an experience the world cannot experience. The Comforter, the Spirit of God, bears witness with our spirit that we are the children of God.

Notice the last words spoken to Judas, the brother of James, are “Arise, let us go hence”. These words can be understood in two ways, (1) As words of preparation to go, or (2) that Jesus and the eleven apostles immediately left the upper room to go to the Mount of Olives. If they are taken as words to prepare to go – then what Jesus said in John 15:1 through 17:26 could have been spoken in the upper room. If they are taken to mean Jesus and the disciples immediately left the upper room, then what Jesus said in John 15:1 through 17:26 would have been spoken as they went to The Mount of Olives, for John tells us in John 18:1 “When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples”. This “garden” (Gethsemane) is on the Mount of Olives.

For years I have thought that the words in John 14 through 17 were all spoken by Jesus in the upper room, before they “sang a hymn and went out to the Mount of Olives”. I am still of that opinion. I take the words, “Arise, let us go hence”, as words to prepare to go rather than immediately leaving the upper room. If I am wrong then the words in John 15:1 through 17:26 would have been spoken as they went to the Mount of Olives or after they arrived there, but before they went into the “garden”.

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John 14:22-31

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.

25 ¶ These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.



28 ¶ Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## Step 266

Heading: Jesus continues his farewell discourse – I am the true vine

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 15:1-8

Note: IMO, here our Lord deals not with eternal salvation, but with perseverance and “fruit bearing” in this time world. The mark of true discipleship is to manifest the fruit of the Spirit which is, “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.” The “fruit bearing” under consideration is NOT “soul winning” as the Arminians would have us believe.

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John 15:1-8

1 ¶ I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

## Step 266A

Heading: Jesus continues his farewell discourse – Love one another

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 15:9-17

Note: The true disciple of Christ will love his brothers and sisters “as Christ loved him”. This love will be manifested in word and deed – doctrine and practice – and not just in words alone.

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**John 15:9-17**

- 9 ¶ As the Father hath loved me, so have I loved you: continue ye in my love.  
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.  
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.  
12 This is my commandment, That ye love one another, as I have loved you.  
13 Greater love hath no man than this, that a man lay down his life for his friends.  
14 Ye are my friends, if ye do whatsoever I command you.  
15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.  
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.  
17 These things I command you, that ye love one another.

**Step 266B**

**Heading:** Jesus continues his farewell discourse – True disciples will be hated

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 15:18-27

**Note:** These words were directed to the apostles who had been with Jesus from the beginning, but can also be applied to all who live godly in Christ Jesus. The world HATES God, the world HATES Christ, and the world will HATE those who live and testify of the Truth as it is in Christ.

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**John 15:18-27**

- 18 ¶ If the world hate you, ye know that it hated me before *it hated* you.  
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.  
20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.  
21 But all these things will they do unto you for my name's sake, because they know not him that sent me.  
22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.  
23 He that hateth me hateth my Father also.  
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.  
25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.  
26 ¶ But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:  
27 And ye also shall bear witness, because ye have been with me from the beginning.

## Step 266C

**Heading:** Jesus continues his farewell discourse – Jesus forewarns the apostles of persecution but promises them The Comforter

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 16:1-15

**Note:** Jesus warns the apostles that they will be excommunicated by the Jews, and that those who persecute them will think they are doing God's service – but the Spirit of Truth will guide them into all truth.

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- 1 ¶ These things have I spoken unto you, that ye should not be offended.
- 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
- 3 And these things will they do unto you, because they have not known the Father, nor me.
- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
- 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 6 But because I have said these things unto you, sorrow hath filled your heart.
- 7 ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
- 9 Of sin, because they believe not on me;
- 10 Of righteousness, because I go to my Father, and ye see me no more;
- 11 Of judgment, because the prince of this world is judged.
- 12 I have yet many things to say unto you, but ye cannot bear them now.
- 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
- 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
- 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

## Step 266D

**Heading:** Jesus continues his farewell discourse – The promised Resurrection

**Date:** 14<sup>th</sup> of Nisan – Wednesday before midnight

**Scriptures:** John 16:16-22

**Note:** Jesus assures his disciples that he will rise from the dead and see them again, and that their sorrow will be turned into joy. What joy they must have experienced when “their eyes were opened, and they knew him; and he vanished out of their sight” and “they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

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16 ¶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

## Step 266E

Heading: Jesus continues his farewell discourse – Jesus came forth from God his Father and returns to God his Father.

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 16:23-33

Note: Jesus often spoke in parables and proverbs – but here he speaks plainly, “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” His disciples said unto him, “Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.” Only those to whom it has been revealed can understand this truth, that Jesus is the Christ, the Son of the living God.

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23 ¶ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 ¶ I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

## Step 267

Heading: Jesus prays to His Father for his disciples

Date: 14<sup>th</sup> of Nisan – Wednesday before midnight

Scriptures: John 17:1-26

Note: This truly is the “Lord’s Prayer”. I have placed all of this prayer in this step, and I think this prayer was offered in the upper room before Jesus and the eleven apostles sang a hymn and departed to go to the Mount of Olives. If it was not, then this prayer was offered on the Mount of Olives before they entered the Garden of Gethsemane where Jesus was arrested. The prayer contains much doctrinal and practical teaching and is worthy of word by word study.

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John 17:1-26

1 ¶ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 ¶ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

## Step 268

**Heading:** They sing a hymn and leave the upper room to go to the Mount of Olives

**Date:** 14<sup>th</sup> of Nisan – Wednesday probably after midnight

**Scriptures:** Matthew 26:30, Mark 14:26

**Note:** This step ends their stay in the upper room. I have assumed the last words in John 14 – “Arise, let us go hence”, were words to prepare them to leave the upper room, after which Jesus spoke the things said in John 15, 16 and 17. It may be that after these words, “Arise, let us go hence”, they left the upper room and went out of “the city” to go to the Mount of Olives. If this later is true then John 15, 16 and 17 would have been spoken on the Mount of Olives before entering the Garden of Gethsemane. The words in Matthew 26:30 and Mark 14:26 – “they went out into the mount of Olives” must be considered in the light that they were in an upper room in the city – see Matthew 26:18 and the city is believed to have been Jerusalem.

\*\*\*\*\*

**Matthew 26:30**

30 And when they had sung an hymn, they went out into the mount of Olives.

**Mark 14:26**

26 And when they had sung an hymn, they went out into the mount of Olives.

## Step 269

**Heading:** Jesus foretells all of them will be offended – And that Peter will deny him thrice

Date: 14<sup>th</sup> of Nisan – Wednesday probably after midnight

Scriptures: Matthew 26:31-35, Mark 14:27-31, Luke 22:31-38, Cp John 13:36-38

Note: It appears these words were spoken as they traveled from the upper room “in the city” to go to the Mount of Olives or before they entered the Garden of Gethsemane where Jesus was arrested. The prophecy Jesus refers to when he said, “for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad” is found in Zechariah 13:7. All of the disciples did forsake him and flee that night – see Matthew 26:56 and Mark 14:50, and Peter did deny him three times before the cock crowed twice.

\*\*\*\*\*

#### Matthew 26:31-35

31 ¶ Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

#### Mark 14:27-31

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

#### Luke 22:31-38

31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

**John 13:36-38**

**36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.**

**37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.**

**38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.**

## **Step 270**

**Heading: They enter Gethsemane on the Mount of Olives**

**Date: 14<sup>th</sup> of Nisan – Wednesday probably after midnight**

**Scriptures: Matthew 26:36, Mark 14:32, Luke 22:39-40, John 18:1**

**Note: Matthew and Mark give us the name of the garden of Gethsemane. But Luke tells us it was “the place” and John tells us it was the garden “over the brook Cedron” or Kidron as it is called in the Old Testament. Gethsemane means “oil press” or a place where olives were pressed for their oil. Gethsemane was an olive-yard at the foot of the Mount of Olives where Jesus was known to go from time to time with his disciples. Judas Iscariot knew “the place”. The plot of ground that is commonly pointed out as Gethsemane is now surrounded by a wall, and is laid out as a modern European flower-garden. It contains eight venerable olive-trees, the age of which cannot, however, be determined. The exact site of Gethsemane is still in question.**

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**Matthew 26:36**

**36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.**

**Mark 14:32**

**32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.**

**Luke 22:39-40**

**39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.**

**40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.**

**John 18:1**

**1 ¶ When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.**

## **Step 271**

**Heading: Jesus prays in the Garden**

**Date: 14<sup>th</sup> of Nisan – Wednesday probably after midnight**

**Scriptures: Matthew 26:36-46, Mark 14:32-42, Luke 22:40-46**



**Note: Jesus enters into a season of prayer before Judas comes on the scene with soldiers to arrest him. He leaves eight of his disciples in one place and takes Peter, James and John with him to another place where he tells them to “watch with me”. Sadly the spirit is willing but the flesh is weak. Some have supposed from this prayer that Jesus desired to escape the death that he faced, but I don’t believe that for one second. It was for this hour he came into the world. Right after Jesus was arrested he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt 26:53-54). I do believe he agonized over the fact that His Father would have to forsake him when he became sin for his elect people and suffered the wrath of God in our stead. Others have also misread the words of Luke and say that he sweat drops of blood in the garden, but the scripture says “his sweat was as it were great drops of blood falling down to the ground”. There was NO BLOOD SHED in the Garden of Gethsemane.**

\*\*\*\*\*

**Matthew 26:36-46**

**36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.**

**37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.**

**38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

**39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.**

**40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?**

**41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**

**42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.**

**43 And he came and found them asleep again: for their eyes were heavy.**

**44 And he left them, and went away again, and prayed the third time, saying the same words.**

**45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.**

**46 Rise, let us be going: behold, he is at hand that doth betray me.**

**Mark 14:32-42**

**32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.**

**33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;**

**34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.**

**35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.**

**36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.**

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?  
38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.  
39 And again he went away, and prayed, and spake the same words.  
40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.  
41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.  
42 Rise up, let us go; lo, he that betrayeth me is at hand.

Luke 22:40-46

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.  
41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,  
42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.  
43 And there appeared an angel unto him from heaven, strengthening him.  
44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.  
45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,  
46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

## Step 272

Heading: Judas comes with soldiers to arrest Jesus - Gives Jesus the kiss of betrayal

Date: 14<sup>th</sup> of Nisan – Wednesday after midnight

Scriptures: Matthew 26:47-50, Mark 14:43-45, Luke 22:47-48, John 18:2-3

Note: Judas Iscariot had to leave the upper room earlier in order to have time to go and bring the soldiers to arrest Jesus. Judas had earlier bargained with the Jews to betray Jesus for thirty pieces of silver. Judas knew “the place” in the garden where Jesus often went. His plot was to pretend to be a “lover” of Jesus and KISS HIM with the kiss of betrayal. He had told the Jews, “Whomsoever I shall kiss, that same is he: hold him fast.” Such were the deeds of the son of perdition, a devil whom the Lord chose to do this treasonous act, that the scriptures might be fulfilled “Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office” (Psalms 109:7-9).

\*\*\*\*\*

Matthew 26:47-50

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.  
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.  
49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

**50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.**

**Mark 14:43-45**

**43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.**

**44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.**

**45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.**

**Luke 22:47-48**

**47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.**

**48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?**

**John 18:2-3**

**2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.**

**3 Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.**

## **Step 273**

**Heading: Jesus answers the mob with authority**

**Date: 14<sup>th</sup> of Nisan – Wednesday after midnight**

**Scriptures: John 18:4-9**

**Note: Most overlook the power in the words of Christ after he asked, “Whom seek ye?” and they answered “Jesus of Nazareth.” Jesus answered them “I am” – notice the word “he” has been added by the translators. The scripture says “As soon then as he had said unto them, I am (he) they went backward, and fell to the ground. The name I AM is one of the names of JEHOVAH. “God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Exodus 3:14). Jesus had told the Jews, “Verily, verily, I say unto you, Before Abraham was, I am” (John 8:58). What other than the power of the name of JEHOVAH could cause men to fall to the ground?**

\*\*\*\*\*

**John 18:4-9**

**4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?**

**5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.**

**6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.**

**7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.**

**8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:**

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

## Step 274

**Heading:** Peter severs the ear of Malchus – Jesus heals him

**Date:** 14<sup>th</sup> of Nisan – Wednesday after midnight

**Scriptures:** Matthew 26:51-54, Mark 14:46-47, Luke 22:49-51, John 18:10-11

**Note:** Peter, like me and many others, not only had the problem of speaking when he should be listening, but he also acted without instructions. He was ready to defend our Lord with the sword. Only John tells us it was Peter who cut off the ear of Malchus. The other writers simply tell us “one of them” did it. Perhaps John knowing that Peter was already martyred when he wrote his gospel felt the time was come to name names.

\*\*\*\*\*

**Matthew 26:50-54**

- 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.  
52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.  
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?  
54 But how then shall the scriptures be fulfilled, that thus it must be?

**Mark 14:46-47**

- 46 And they laid their hands on him, and took him.  
47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

**Luke 22:49-51**

- 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?  
50 And one of them smote the servant of the high priest, and cut off his right ear.  
51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

**John 18:10-11**

- 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.  
11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

## Step 275

**Heading:** Jesus is arrested and the disciples flee.

**Date:** 14<sup>th</sup> of Nisan – Wednesday after midnight

**Scriptures:** Matthew 26:55-56, Mark 14:48-52, Luke 22:52-53, John 18:12

**Note: Jesus reminded those that came to arrest him that he had sat daily with them in the Temple teaching them the word of God. But they came with swords and staves in order that the scripture (Isaiah 53:7-10) might be fulfilled. Staves were pieces of wood with holes in which the feet, hands, or neck of prisoners were inserted and fastened with thongs or metal fetters or shackles for the feet. John tells us they took Jesus and bound him. After which all the disciples fled – or ran away and begin to follow afar off.**

\*\*\*\*\*

**Matthew 26:55-56**

**55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.**

**56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.**

**Mark 14:48-52**

**48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?**

**49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.**

**50 And they all forsook him, and fled.**

**51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:**

**52 And he left the linen cloth, and fled from them naked.**

**Luke 22:52-53**

**52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?**

**53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.**

**John 18:12**

**12 Then the band and the captain and officers of the Jews took Jesus, and bound him,**

**CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS**  
**An Effort to Harmonize the Gospels**

Compiled by Elder Bob Allgood

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**Chronology Table 10 Steps 276 through 315**  
**Dates: Wednesday, the 14<sup>th</sup> of Nisan**

**Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.**

<b>From Jesus being arrested to his being crucified on the Passover, Wednesday the 14<sup>th</sup> of Nisan. Messiah was “cut off” in the midst of the 70<sup>th</sup> week – see Daniel 9:24-27</b>						
<b>Step</b>	<b>Date</b>	<b>Description - Details</b>	<b>Matt</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
276	14 <sup>th</sup> of Nisan	Jesus taken before the High Priest and Sanhedrim Council	26:57	14:53	22:54	18:13-14
277	“	Peter and John follow Jesus	26:58	14:54	22:54	18:15-16
278	“	False witnesses testify against Jesus	26:59-61	14:55-59		
278A	“	Caiaphas questions and condemns Jesus	26:62-66	14:60-64	22:66-71	18:19-24
278B	“	Jewish leaders spit upon Jesus and smite him	26:67-68	14:65	22:63-65	
279	“	Peter denies Christ three times – And then the cock crows the second time	26:69-75	14:66-72	22:55-62	18:17-18 18:25-27
280	“	Jesus lead to the judgment hall	27:1-2	15:1	23:1-2	18:28
281	“	Judas repented himself	27:3-10			
282	“	Pilate begins to question Jesus	27:11-14	15:2-5	23:3-5	18:29-38
283	“	Pilate sends Jesus to Herod			23:6-12	
284	“	Pilate releases Barabbas	27:15-26	15:6-15	23:13-25	18:38-40
285	“	Roman soldiers crown and mock Jesus	27:27-30	15:16-20		19:1-3
286	“	Pilate again tries to release Jesus				19:4-7
287	“	Pilate has more questions for Jesus				19:8-11
288	“	Pilate tries one last time to free Jesus				19:12-15
289	“	Jesus is led away to be crucified	27:31	15:20		19:16
290	“	Simon of Cyrene compelled to carry the cross	27:32	15:21	23:26	
291	“	Jesus speaks to the Daughters of Jerusalem			23:27-31	
292	“	Jesus is led to Golgotha	27:33	15:22	23:32	19:17-18
293	“	Jesus offered vinegar (wine) with gall	27:34	15:23		
294	“	Jesus nailed to the cross about 9 AM - Soldiers cast lots for the Lord’s clothes	27:35-36	15:24-25		19:23-24
295	“	The accusation written by Pilate	27:37	15:26	23:38	19:19-22
296	“	Two thieves are crucified with Jesus	27:38	15:27-28	23:33	
297	“	The first saying of Christ from the cross - “Father forgive them –“			23:34	
298	“	The multitude mocks Jesus	27:39-43	15:29-32	23:35-37	
299	“	One thief reviles Jesus – One thief rebukes the other	27:44	15:32	23:39-41	
300	“	The second saying of Christ -- "Today shalt thou be with me in Paradise"			23:42-43	
301	“	The third saying of Christ - "Behold thy mother."				19:25-27
302	“	Darkness from 6th to 9th hour	27:45	15:33	23:44-45	
303	“	The fourth saying of Christ	27:46-47	15:34-35		

		<b>"Eli, Eli, Lama Sabachthani"</b>				
<b>304</b>	<b>"</b>	<b>The fifth saying of Christ - "I thirst."</b>				<b>19:28</b>
<b>305</b>	<b>"</b>	<b>Vinegar is offered to Christ to drink</b>	<b>27:48-49</b>	<b>15:36</b>		<b>19:29</b>
<b>306</b>	<b>"</b>	<b>The sixth saying of Christ - "It is finished."</b>				<b>19:30</b>
<b>307</b>	<b>"</b>	<b>The seventh saying of Christ – "Father into Thy hands I commend my spirit"</b>	<b>27:50</b>	<b>15:37</b>	<b>23:46</b>	<b>19:30</b>
<b>308</b>	<b>"</b>	<b>Veil of the Temple rent in twain – the earth quaked and rocks rent (split)</b>	<b>27:51</b>	<b>15:38</b>	<b>23:45</b>	
<b>309</b>	<b>"</b>	<b>Parenthetical remark about bodies being raised</b>	<b>27:52-53</b>			
<b>310</b>	<b>"</b>	<b>Roman centurion glorifies God</b>	<b>27:54</b>	<b>15:39</b>	<b>23:47</b>	
<b>311</b>	<b>"</b>	<b>The three Mary's watch from a distance</b>	<b>27:55-56</b>	<b>15:40-41</b>	<b>23:49</b>	
<b>312</b>	<b>"</b>	<b>High Sabbath Day approached – Bodies needed to be taken down from the cross</b>				<b>19:31</b>
<b>313</b>	<b>"</b>	<b>Request that legs be broken – soldier pierces His side – Prophecy fulfilled</b>				<b>19:31-37</b>
<b>314</b>	<b>"</b>	<b>Joseph requests body of Jesus from Pilate</b>	<b>27:57-58</b>	<b>15:42-43</b>	<b>23:50-52</b>	<b>19:38</b>
<b>315</b>	<b>"</b>	<b>Centurion reports that Jesus is dead</b>		<b>15:44-45</b>		

**FOLLOWING HIS STEPS**  
**A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 276 – 315**



# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

An Effort to Harmonize the Gospels  
By Elder Bob Allgood

## Step 276

**Heading:** Jesus taken before the high priest and Sanhedrim Council

**Date:** 14<sup>th</sup> of Nisan – Wednesday before 6 AM

**Scriptures:** Matthew 26:57, Mark 14:53, Luke 22:54, John 18:13-14

**Note:** All the gospel writers record the fact that Jesus was arrested and led away to the “high priest, where the scribes and the elders were assembled.” Mark tells us they, “led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes” which is the common Biblical terminology for the Sanhedrim Council. Luke tells us they led Jesus away to “the high priest’s house” or palace. John tells us they “led him away to Annas first for he was father in law to Caiaphas, which was the high priest that same year”. According to John 18:24, “Annas had sent him bound unto Caiaphas the high priest.” This examination of our Lord before Annas is recorded only by John. So from John’s record we can determine that Jesus was brought first before Annas, and after questioning by him Jesus was sent bound unto Caiaphas, where some members of the Sanhedrim had met. The first trial of Jesus took place before Caiaphas as recorded in Matt. 26:57-68.

According to historians, Annas became the high priest in 7 AD but was later deposed by the Roman procurator of Judea. In A.D. 25 Caiaphas, who had married the daughter of Annas, was raised to that office. Annas was probably made president of the Sanhedrim Council or deputy of the high priest. He was president of the Sanhedrim Council before which Peter and John were brought in Acts 4:6 and he is also called “high priest” along with Caiaphas in Luke 3:2. The high priesthood was held for life, and although Annas had been deposed by the Romans, the Jews may have still legally regarded him as the high priest.

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**Matthew 26:57**

57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

**Mark 14:53**

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

**Luke 22:54**

54 ¶ Then took they him, and led *him*, and brought him into the high priest’s house. And Peter followed afar off.

**John 18:13-14**

13 ¶ And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

## Step 277

Heading: Peter and John follow Jesus

Date: 14<sup>th</sup> of Nisan – Wednesday before 6 AM

Scriptures: Matthew 26:58, Mark 14:54, Luke 22:54b, John 18:15-16

Note: Luke simply tells us that Peter followed “afar off” – that is at a distance so as not to be identified as one of the disciples. But Matthew, Mark and John explain that Peter followed Jesus into the palace of the high priest, and John even gives us more details. John who often will not name himself, but calls himself “that other disciple” or “another disciple” tells us that he and Peter “went in with Jesus into the palace of the high priest”. John was known by “Annas the high priest, and Caiaphas” – see John 18:16 with Acts 4:6 – so it appears they did not question John’s relationship to Jesus. When “Peter stood at the door without - Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.” We can determine from this that both Peter and John observed firsthand the “trial” Jesus suffered at the hand of the high priest Caiaphas and the Sanhedrim Council.

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Matthew 26:58

58 But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.

Mark 14:54

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Luke 22:54

54 ¶ Then took they him, and led *him*, and brought him into the high priest’s house. And Peter followed afar off.

John 18:15-16

15 And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

## Step 278

Heading: False witnesses sought to testify against Jesus

Date: 14<sup>th</sup> of Nisan – Wednesday before 6 AM

Scriptures: Matthew 26:59-61, Mark 14:55-59

**Note: If I understand this correctly, the high priest and Sanhedrim Council could not find any honest witness to testify of any wrong doing against Christ – so they sought “false witness” against him. Such must have been learned from Jezebel who put Naboth on trial and told the elders to “set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die” (I Kings 21). Here the false witnesses could only say that Jesus had said, “I will destroy this temple that is made with hands, and within three days I will build another made without hands”. But the truth of the matter is that Jesus said, “Destroy this temple, and in three days I will raise it up” -- But he spake of the temple of his body.**

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#### **Matthew 26:59-61**

**59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;**

**60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,**

**61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.**

#### **Mark 14:55-59**

**55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.**

**56 For many bare false witness against him, but their witness agreed not together.**

**57 And there arose certain, and bare false witness against him, saying,**

**58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.**

**59 But neither so did their witness agree together.**

## **Step 278A**

**Heading: Caiaphas questions and condemns Jesus**

**Date: 14<sup>th</sup> of Nisan – Wednesday before 6 AM**

**Scriptures: Matthew 26:62-66, Mark 14:60-64, Luke 22:66-71, John 18:19-24**

**Note: Luke tells us “as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council”. But daybreak must have come before it was time for the cock to crow, for that will happen later. Some think that what is recorded in John 18:19-23, were questions by Annas, but it seems to me verse 24 tells us Annas “had sent” Jesus bound unto Caiaphas, and therefore that which is recorded in verses 19-23 were questions by Caiaphas.**

**Jesus refused to answer against false witnesses, but when asked if he was the Christ, the Son of God, the writers give us three responses, which harmonize beautifully. Matthew tells us Jesus answered, “Thou hast said”, Mark says Jesus answered, “I am”, and Luke says Jesus answered, “If I tell you, ye will not believe”. Jesus then added these words, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven”. This gives reference to the Messianic promise found in Psalms 110:1, “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” This is repeated several times in the New Testament – see Matt 22:44, Mark 12:36, Luke 20:42, Acts 2:34, Heb. 1:13.**

**This response caused the high priest to rent his cloths and accuse Jesus of speaking blasphemy.**

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**Matthew 26:62-66**

**62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?**

**63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.**

**64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

**65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.**

**66 What think ye? They answered and said, He is guilty of death.**

**Mark 14:60-64**

**60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?**

**61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?**

**62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

**63 Then the high priest rent his clothes, and saith, What need we any further witnesses?**

**64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.**

**Luke 22:66-71**

**66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,**

**67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:**

**68 And if I also ask *you*, ye will not answer me, nor let *me* go.**

**69 Hereafter shall the Son of man sit on the right hand of the power of God.**

**70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.**

**71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

**John 18:19-24**

**19 The high priest then asked Jesus of his disciples, and of his doctrine.**

**20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**

**21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

**22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?**

**23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

**24 Now Annas had sent him bound unto Caiaphas the high priest.**

## Step 278B

**Heading:** The Jewish religious leaders spit upon Jesus and smite him

**Date:** 14<sup>th</sup> of Nisan – Wednesday before 6 AM

**Scriptures:** Matthew 26:67-68, Mark 14:65, Luke 22:63-65

**Note:** The spiritual ignorance and human depravity of mankind is demonstrated without measure in these passages. Here we see the Word of God, who was in the beginning with God, who was God and by whom all things were created, who was made flesh and came to this sin cursed earth to save his people from their sins – here we see man spitting in his face, smiting him with their hands, and mocking the very Son of God. “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”

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**Matthew 26:67-68**

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

**Mark 14:65**

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

**Luke 22:63-65**

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

## Step 279

**Heading:** Peter denies Jesus three times – the cock crows – Peter weeps bitterly.

**Date:** 14<sup>th</sup> of Nisan – Wednesday about 6 AM

**Scriptures:** Matthew 26:69-75, Mark 14:66-72, Luke 22:55-62, John 18:17-18, 25-27

**Note:** All the time that Jesus was being questioned by Caiaphas, and humiliated by “all the chief priests and the elders and the scribes” – all the time they were spitting in his face, smiting him with their hands and mocking him – Peter was watching, warming himself by their fire and denying that he knew Jesus. But let us not be quick to condemn Peter, for all of us are represented by his denials. When it comes to denying Christ – all of us stand guilty at one time or another.

According to John his first denial was to the girl who kept the door to the palace. “Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man’s disciples? He saith, I am not.” After the first denial the cock crowed for the first time. His second denial was to another maid of the high priest. “And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an

oath, I do not know the man.” Finally his third denial was to “One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again” – Others said, “thou art a Galilaean, and thy speech agreeth thereto” – but Peter began “to curse and to swear, saying, I know not the man.” And immediately the cock crowed the second time. And Peter remembered the word of Jesus, which said unto him, “Before the cock crow (twice), thou shalt deny me thrice” (Matt 26:34, Mark 14:30). And he went out, and wept bitterly.

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#### **Matthew 26:69-75**

**69 ¶** Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

**70** But he denied before them all, saying, I know not what thou sayest.

**71** And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

**72** And again he denied with an oath, I do not know the man.

**73** And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

**74** Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

**75** And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

#### **Mark 14:66-72**

**66 ¶** And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

**67** And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

**68** But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

**69** And a maid saw him again, and began to say to them that stood by, This is *one* of them.

**70** And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

**71** But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

**72** And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

#### **Luke 22:55-62**

**55** And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

**56** But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

**57** And he denied him, saying, Woman, I know him not.

**58** And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

**59** And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

John 18:17-18, 25-27

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

## Step 280

Heading: Jesus taken to Roman hall of judgment – accused before Pilate

Date: 14<sup>th</sup> of Nisan – Wednesday right after 6 AM.

Scriptures: Matthew 27:1-2, Mark 15:1, Luke 23:1-2, John 18:28

Note: The “hall of judgment” was the place where the Roman governor – then Pontius Pilate – heard and tried cases that pertained to life and death. This “hall” was part of the official residence or palace where Pilate lived when he was in Jerusalem. It appears that Caiaphas the high priest and all the Sanhedrim Council led Jesus to this judgment hall – as Luke says, “And the whole multitude of them arose, and led him unto Pilate” - but they did not enter in because they had not yet eaten the passover meal. All the writers tell us it was “in the morning” and John tells us it was early – so we assume it was shortly after 6 AM. Luke tells us the whole multitude “began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King”.

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Matthew 27:1-2

1 ¶ When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Mark 15:1

1 ¶ And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Luke 23:1-2

1 ¶ And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

John 18:28

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

## Step 281

Heading: Judas repented himself - then hanged himself.

Date: 14<sup>th</sup> of Nisan – Wednesday morning

Scriptures: Matthew 27:3-10

Note: Matthew is the only writer that records the “remorse” of Judas. When Judas saw that Jesus was condemned he tried to return the thirty pieces of silver and said, “I have sinned in that I have betrayed the innocent blood”. He cast down the money and then went out and hanged himself. Some may think this “remorse” indicates that Judas was a child of God. But I would ask, if this was “godly sorrow” and true God given repentance – why did Judas hang himself? We should remember that Jesus called Judas a “devil” and the “son of perdition” – and Jesus said he was lost that Scripture might be fulfilled. I am reminded that the Bible teaches when Esau realized he had sold his birthright he sought repentance with tears but could not find it. “For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears”. I am also reminded that Pharaoh cried out “I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked” (Ex 9:27) and again “Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you”. But these things did not make him a child of God. There is only one thing for sure – “the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, *and* prepared unto every good work”.

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Matthew 27:1-10

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter’s field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.



- 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;  
10 And gave them for the potter's field, as the Lord appointed me.

## Step 282

Heading: Pilate begins to question Jesus – finds no fault with him

Date: 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM

Scriptures: Matthew 27:11-14, Mark 15:2-5, Luke 23:3-5, John 18:29-38

Note: John gives us more details than the other writers. When Pilate asked, “Art thou the King of the Jews?” - Jesus said unto him, “Thou sayest”. John adds that Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice”. Pilate then saith unto him, “What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, “I find in him no fault at all.” But we can be certain that Jesus did not answer any false charges.

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Matthew 27:11-14

- 11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.  
12 And when he was accused of the chief priests and elders, he answered nothing.  
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?  
14 And he answered him to never a word; insomuch that the governor marvelled greatly.

Mark 15:2-5

- 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.  
3 And the chief priests accused him of many things: but he answered nothing.  
4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.  
5 But Jesus yet answered nothing; so that Pilate marvelled.

Luke 23:3-5

- 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.  
4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.  
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

John 18:29-38

- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?  
30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:  
32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.  
33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?  
34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?  
35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?  
36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.  
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.  
38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

## Step 283

Heading: Pilate sends Jesus to Herod Antipas

Date: 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM

Scriptures: Luke 23:6-12

Note: Luke is the only writer to record the fact that Pilate sent Jesus to appear before Herod who was then the tetrarch of Galilee. This was Herod Antipas, the son of Herod the great, and the same Herod that beheaded John the Baptist. When Pilate learned that Jesus was “of Galilee” he sent him to be examined by Herod – who had also expressed a desire to see Jesus. From what Luke says, “And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves,” Pilate had an ulterior motive for doing this. He probably wanted to show Herod he had respect for his authority, and he may have hoped Herod would deal with this matter of which he “washed his hands”. But after Herod and his men had mocked Jesus and “arrayed him in a gorgeous robe” they “sent him again to Pilate”.

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Luke 23:6-12

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.  
7 And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.  
8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.  
9 Then he questioned with him in many words; but he answered him nothing.  
10 And the chief priests and scribes stood and vehemently accused him.  
11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

**12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.**

## **Step 284**

**Heading: Pilate releases Barabbas – Has Jesus scourged (whipped).**

**Date: 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM**

**Scriptures: Matthew 27:15-26, Mark 15:6-15, Luke 23:13-25, John 18:38-40**

**Note: The custom of the Jews was that “at that feast” (i.e. the Passover) Pilate, or the governor, released a prisoner to the people. This is sort of like the U.S. president releasing criminals before he leaves office. Pilate asked the people, “Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?” They said, Barabbas. When Pilate asked, “What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.” Even when Pilate said, “Why, what evil hath he done?” - they cried out the more, saying, “Let him be crucified”. So Pilate released Barabbas unto them.**

**“When he had scourged Jesus, he delivered (sentenced) him to be crucified”. Beating (scourging) was a common punishment for accused criminals. It is referred to as “the rod of correction” in Psalms 22:15, “scourging” in Lev. 19:20 and “chastising” in Deut 22:18. According to Jewish law the stripes could not exceed forty. Deut. 25:3 reads, “Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee”. Paul said, “Of the Jews five times received I forty stripes save one”. According to what was called the Porcian law, no Roman citizen could be scourged in any case – see Acts 16:22-37. When Jesus was “scourged” the words of prophecy in Isaiah 53:5 were fulfilled. “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed”.**

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**Matthew 27:15-26**

**15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.**

**16 And they had then a notable prisoner, called Barabbas.**

**17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?**

**18 For he knew that for envy they had delivered him.**

**19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.**

**20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.**

**21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.**

**22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.**

**23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.**

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.  
25 Then answered all the people, and said, His blood be on us, and on our children.  
26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

#### Mark 15:6-15

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.  
7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.  
8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.  
9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?  
10 For he knew that the chief priests had delivered him for envy.  
11 But the chief priests moved the people, that he should rather release Barabbas unto them.  
12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?  
13 And they cried out again, Crucify him.  
14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.  
15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

#### Luke 23:13-25

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,  
14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:  
15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.  
16 I will therefore chastise him, and release *him*.  
17 (For of necessity he must release one unto them at the feast.)  
18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:  
19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)  
20 Pilate therefore, willing to release Jesus, spake again to them.  
21 But they cried, saying, Crucify *him*, crucify him.  
22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.  
23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.  
24 And Pilate gave sentence that it should be as they required.  
25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

#### John 18:38-40

**39** But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

**40** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## **Step 285**

**Heading:** Roman Soldiers crown Jesus with thorns, mock and ridicule him.

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM

**Scriptures:** Matthew 27:27-30, Mark 15:16-20, John 19:1-3

**Note:** Mark tells us this mockery took place in the “common hall” called the Praetorium, so named for the Praetorian Guard, which was the elite bodyguard of Roman emperors and high ranking Roman officials. Their disrespect for Christ matches that of the Jewish religious leaders in step 278B. The Roman soldiers stripped Jesus of his clothing, robed him with a scarlet robe, platted a crown of thorns and put it on his head and mocked him saying, Hail, King of the Jews! How little they knew that he was truly King of his people. As if this was not enough they spit upon him and smote him on the head with the reed they had placed in his hand.

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**Matthew 27:27-30**

**27** Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

**28** And they stripped him, and put on him a scarlet robe.

**29** And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

**30** And they spit upon him, and took the reed, and smote him on the head.

**Mark 15:16-20**

**16** And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

**17** And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

**18** And began to salute him, Hail, King of the Jews!

**19** And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

**20** And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

**John 19:1-3**

**1** ¶ Then Pilate therefore took Jesus, and scourged *him*.

**2** And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

**3** And said, Hail, King of the Jews! and they smote him with their hands.

## **Step 286**

**Heading:** Pilate again tries to release Jesus – but the Jews cry Crucify Him!

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM

Scriptures: John 19:4-7

**Note:** Before the soldiers took the crown of thorns and purple robe off Jesus (see Mark 15:20) Pilate brought him forth to show him to the Jews. Pilate still declared he found no fault in him, but the Jewish leaders cried out, “Crucify him, crucify him”. Pilate told the Jews “Take ye him, and crucify him: for I find no fault in him.” Why did the Jews want to crucify Jesus? They said, “We have a law, and by our law he ought to die, because he made himself the Son of God”. They crucified him because he was the Son of God.

\*\*\*\*\*

**John 19:4-7**

**4** Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

**5** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

**6** When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

**7** The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

## Step 287

**Heading:** Pilate has more questions for Jesus

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM

**Scriptures:** John 19:8-11

**Note:** When Pilate heard that Jesus had said that he was the Son of God he was even more afraid and asked Jesus “Whence art thou?” When Jesus refused to answer him Pilate said, “knowest thou not that I have power to crucify thee, and have power to release thee?” Jesus then answered, “Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin”.

\*\*\*\*\*

**John 19:8-11**

**8** When Pilate therefore heard that saying, he was the more afraid;

**9** And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

**10** Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

**11** Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

## Step 288

**Heading:** Pilate tries one last time to free Jesus – Then submits to the will of the Jewish people.

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 6 and 9 AM

**Scriptures:** John 19:12-15

**Note:** Pilate's effort to release Jesus caused the Jews to begin to cry out, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar". Pilate then sat down in the judgment seat in the place called the Pavement. It was the custom of the Roman governors to erect their tribunals in open places such as the marketplace or even the highway. Pilate caused his seat of judgment to be set down in a place called "the Pavement". This was a place paved with a mosaic of colored stones. It was probably a place prepared in front of the "judgment hall."

John tells us here that it was "the preparation of the passover" meaning the day the Passover Lamb was slain, and the day before the Feast of Unleavened Bread began. He also tells us it was "about the sixth hour", which I believe is a reference to Julian (Julius Caesar) or Roman time (i.e. 6 AM) rather than Hebrew time (i.e. 12 noon). In Mark 15:25 we are told "And it was the third hour (i.e. 9 AM Jewish time), and they crucified him". In both Matt 27:45 and Luke 23:44 we are told that Jesus was hanging on the cross, and "from the sixth hour (i.e. 12 noon Jewish time) there was darkness over all the land unto the ninth hour (i.e. 3 PM Jewish time). So it seems obvious that the "sixth hour" in John 19:14 is talking about 6 AM since in verse 15 the Jews cry out "Away with him, away with him, crucify him" after which Pilate said unto them, "Shall I crucify your King?"

\*\*\*\*\*

#### **John 19:12-15**

**12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

**13** When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

**14** And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

**15** But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

## **Step 289**

**Heading:** Jesus is led away to be crucified

**Date:** 14<sup>th</sup> of Nisan – Wednesday about 9 AM

**Scriptures:** Matthew 27:31, Mark 15:20, John 19:16, 17

**Note:** We are not told that Jesus bore the cross on which he would be crucified for any particular distance, and we are certainly not told that he fell beneath the burden of it. We are told that they "led him away to crucify him." It does appear that Jesus carried his cross for some of the way. In the next step we will find that the Romans compelled Simon of Cyrene to carry his cross.

\*\*\*\*\*

#### **Matthew 27:31**

**31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.**

**Mark 15:20**

**20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.**

**John 19:16**

**16 ¶ Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.**

## **Step 290**

**Heading: Simon of Cyrene compelled to carry the cross**

**Date: 14<sup>th</sup> of Nisan – Wednesday about 9 AM**

**Scriptures: Matthew 27:32, Mark 15:21, Luke 23:26**

**Note: We know very little about this man named Simon of Cyrene. There were men of Cyrene in Jerusalem for the day of Pentecost (Acts 2:10) and “Lucius of Cyrene” was a member of the church at Antioch. Cyrene was a city founded by the Greeks in 630 BC, and is now called Tripoli. It is located in the upper part of Libya, North Africa. Mark tells us he was the father of Alexander and Rufus, which indicates he was known among the believers when Mark wrote his gospel record. There is made mention of Alexander in Acts 19:33 and of Rufus in Romans 16:13 which may be the sons of this Simon. It is obvious that the Romans “compelled” Simon to carry the cross on which Jesus was to be crucified, and it appears that he followed after Jesus as they went to the hill of Calvary.**

\*\*\*\*\*

**Matthew 27:32**

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

**Mark 15:21**

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

**Luke 23:26**

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

## **Step 291**

**Heading: Jesus speaks to the daughters of Jerusalem**

**Date: 14<sup>th</sup> of Nisan – Wednesday before 12 o’clock noon**

**Scriptures: Luke 23:27-31**

**Note: Luke is the only writer to record this event. These women were following behind Jesus and he turned around to speak to them. He called them daughters of Jerusalem – just as the prophet Isaiah (3:16) called the inhabitants of Jerusalem the “daughters of Zion”. Jesus forewarns them of the coming judgment and desolation**



that is to come on Jerusalem and the nation of Israel because of their idolatry, wickedness and rejection of him.

\*\*\*\*\*

**Luke 23:27-31**

**27** And there followed him a great company of people, and of women, which also bewailed and lamented him.

**28** But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

**29** For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

**30** Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

**31** For if they do these things in a green tree, what shall be done in the dry?

## Step 292

**Heading:** Jesus is brought to Golgotha – the place of the skull - Calvary

**Date:** 14<sup>th</sup> of Nisan – Wednesday about 9 AM

**Scriptures:** Matthew 27:33, Mark 15:22, Luke 23:32, John 19:17-18

**Note:** Three of the writers tell us this place we call Calvary was called Golgotha or the place of the skull. It was a little knoll rounded like a bare skull. It is obvious from the writers that it was some well-known spot outside the gate of Jerusalem (Heb. 13:12), yet it was near to the city. Luke introduces the fact that there were two malefactors led with Jesus to be put to death along with Jesus. John tells us they crucified Jesus in between the two malefactors.

\*\*\*\*\*

**Matthew 27:33**

**33 ¶** And when they were come unto a place called Golgotha, that is to say, a place of a skull,

**Mark 15:22**

**22 ¶** And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

**Luke 23:32**

**32 ¶** And there were also two other, malefactors, led with him to be put to death.

**John 19:17**

**17** And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

**18** Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

## Step 293

**Heading:** Soldiers offer Jesus vinegar (wine) mixed with bitter gall

**Date:** 14<sup>th</sup> of Nisan – Wednesday about 9 AM

**Scriptures:** Matthew 27:34, Mark 15:23

**Note: Have you ever been really tired and thirsty? I have. I have been so thirsty that I drank muddy water and sucked the sweat from my football jersey. I cannot image what Jesus endured throughout the night and then being led to Golgotha's hill. But this event has nothing to do with his thirst. It was common practice in those days to give a man who was to be executed a drink of wine in a cup mixed with a substance that would dull his senses and cause his understanding to be disturbed, as it says in Proverbs 31:6, "Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts". Jesus tasted of this vinegar (wine) mixed with bitter gall and refused to drink it.**

\*\*\*\*\*

**Matthew 27:34**

**34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.**

**Mark 15:23**

**23 And they gave him to drink wine mingled with myrrh: but he received *it* not.**

## **Step 294**

**Heading: Jesus nailed to the cross about the 3rd hour = 9 AM – The soldiers cast lots for his clothing.**

**Date: 14<sup>th</sup> of Nisan – Wednesday about 9 AM**

**Scriptures: Matthew 27:35-36, Mark 15:24-25, John 19:23-24, ref Luke 23:34**

**Note: Mark gives us the first sense of what time in the morning it was when he says, "And it was the third hour, and they crucified him". By this we understand that it was about 9 AM when they nailed Christ to the cross. From other scriptures we will be able to determine that he hung on the cross for at least six hours – and probably more, since they took him down shortly before 6 PM.**

**Both Matthew and John tell us that the soldiers cast lots for his garments that scripture might be fulfilled. This was not because the soldiers knew the scriptures and desired to fulfill them, but because God foreknowing all things had inspired David the Psalmist to write, "They part my garments among them, and cast lots upon my vesture" (Psalms 22:18).**

\*\*\*\*\*

**Matthew 27:35-36**

**35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

**36 And sitting down they watched him there;**

**Mark 15:24-25**

**24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.**

**25 And it was the third hour, and they crucified him.**

**John 19:23-24**

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

## Step 295

**Heading:** The accusation written by Pilate placed on the cross.

**Date:** 14<sup>th</sup> of Nisan – Wednesday after 9 AM

**Scriptures:** Matthew 27:37, Mark 15:26, Luke 23:38, John 19:19-22

**Note:** All four of the gospel writers record this fact, and all use similar language. At least five words in each record agree, **THE KING OF THE JEWS**. This is exactly what Pilate had asked Jesus when he entered into the judgment hall, and called Jesus, and said unto him, Art thou the King of the Jews? It appears that the answer Jesus gave was sufficient for Pilate. Even when the Jews said, “Write not, The King of the Jews; but that he said, I am King of the Jews” Pilate answered, “What I have written I have written”.

\*\*\*\*\*

**Matthew 27:37**

37 And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**.

**Mark 15:26**

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS**.

**Luke 23:38**

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**.

**John 19:19-22**

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS**.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

## Step 296

**Heading:** Two thieves are crucified with Jesus

**Date:** 14<sup>th</sup> of Nisan – Wednesday after 9 AM

**Scriptures:** Matthew 27:38, Mark 15:27-28, Luke 23:33

**Note:** It is not just a coincidence that two thieves were crucified with Jesus. Mark tells us this happened, “And the scripture was fulfilled, which saith, And he was numbered with the transgressors”. The scripture under consideration is Isaiah 53:12, “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors”. I do not know if there is any spiritual significance of one being on the right hand and another on the left, except that on the right hand is the place for the sheep. Perhaps the thief on the right was the one who said “Lord, remember me when thou comest into thy kingdom”.

\*\*\*\*\*

**Matthew 27:38**

**38** Then were there two thieves crucified with him, one on the right hand, and another on the left.

**Mark 15:27-28**

**27** And with him they crucify two thieves; the one on his right hand, and the other on his left.

**28** And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

**Luke 23:33**

**33** And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

## **Step 297**

**Heading:** First saying of Christ from the cross - Jesus prays, “Father forgive them for they know not what they do”

**Date:** 14<sup>th</sup> of Nisan – Wednesday after 9 AM

**Scriptures:** Luke 23:34

**Note:** Luke is the only writer to record this, the first of seven sayings by Jesus from the cross. The words “Father, forgive them; for they know not what they do” tells us Christ is speaking as “the Son of God” to his Father. During his earthly ministry he himself forgave sins – see Mark 2:5, and when the Jews asked, “who can forgive sins but God only?” – Jesus replied “Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house”.

The seven sayings of Christ from the cross (in the order they were spoken) are:

- 1.** Father, forgive them; for they know not what they do (Luke 23:34).
- 2.** To day shalt thou be with me in paradise (Luke 23:43).
- 3.** Woman, behold thy son!...Behold thy mother! (John 19:26,27).
- 4.** My God, my God, why hast thou forsaken me? (Matthew 27:46).
- 5.** I thirst (John 19:28).
- 6.** It is finished (John 19:30).
- 7.** Father, into thy hands I commend my spirit (Luke 23:46).

Luke also adds, “And they parted his raiment, and cast lots” which is recorded by the other writers as part of our step 294. This indicates this saying was uttered shortly after they nailed Christ to the cross.

\*\*\*\*\*

**Luke 23:34**

**34** Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

## **Step 298**

**Heading:** The multitude mocks Jesus

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 9 AM and 12 Noon

**Scriptures:** Matthew 27:39-43, Mark 15:29-32, Luke 23:35-37

**Note:** Not only did those who “passed by” revile him, but the entire Council of Jewish religious leaders did so. The chief priests, the scribes and the elders mocked him saying, “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God”. But be not deceived, God is not mocked. Whatsoever man sows that shall he also reap. The day will come, “As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God”. Jesus Christ took upon himself the form of man to suffer these things, “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father”.

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**Matthew 27:39-43**

**39** And they that passed by reviled him, wagging their heads,

**40** And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

**41** Likewise also the chief priests mocking him, with the scribes and elders, said,

**42** He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

**43** He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

**Mark 15:29-32**

**29** And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

**30** Save thyself, and come down from the cross.

**31** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

**32** Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**Luke 23:35-37**

**35** And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

**36** And the soldiers also mocked him, coming to him, and offering him vinegar,

**37** And saying, If thou be the king of the Jews, save thyself.

## **Step 299**

**Heading:** One thief reviles Jesus – One thief rebukes the other

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 9 AM and 12 Noon

**Scriptures:** Matthew 27:44, Mark 15:32b, Luke 23:39-41

**Note:** Matthew says “the thieves”, and Mark says “they” reviled him. But Luke says “ONE of the malefactors” railed on him. We know from the context it was one or the other that reviled him, but not both of them. Using the plurality is a way of speaking rather than being specific. It is said of Jonah that he “was gone down into the sides of the ship; and he lay, and was fast asleep”. We know he went down into one side of the ship or the other, but not both sides at the same time. In writing I sometimes use the pronoun “we” when it is “I” who is doing the writing. Luke clarifies this by telling us “But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss”.

\*\*\*\*\*

**Matthew 27:44**

**44** The thieves also, which were crucified with him, cast the same in his teeth.

**Mark 15:32b**

**32** Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**Luke 23:39-41**

**39** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

**40** But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

**41** And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

## **Step 300**

**Heading:** The second saying of Christ from the cross - “To day shalt Thou be with me in paradise”

**Date:** 14<sup>th</sup> of Nisan – Wednesday between 9 AM and 12 Noon

**Scriptures:** Luke 23:42-43

**Note:** Again Luke is the only writer to record this, the second of seven sayings of Christ from the cross. This saying is prompted by the plea from the thief who rebuked the other one, and declared that Jesus had done nothing amiss. He said to

Jesus, "Lord, remember me when thou comest into thy kingdom". Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise".

\*\*\*\*\*

Luke 23:42-43

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

## Step 301

Heading: The third saying of Christ - "Behold thy mother!"

Date: 14<sup>th</sup> of Nisan – Wednesday between 9 AM and 12 Noon

Scriptures: John 19:25-27

Note: Here we find THREE women named Mary standing by the cross. They stood close enough to see him and to hear him speak. The first was Mary, who was as his natural mother, who gave birth to him and fed him and cared for him as a child. The second was Mary, the wife of Cleophas, who was the sister of Mary his mother. Third was Mary Magdalene, out of whom Jesus had cast seven devils. We also find "the disciple whom Jesus loved" which was John, the writer, and the one who had laid his head upon the breast of Jesus in the upper room – see John 13:23 (also see John 20:2, 21:7 and 21:20). It was to this disciple Jesus referred when he said "Woman, behold thy son!" and it was to his mother he referred to when he said, "Behold thy mother!" meaning "take care of her". Mary, the mother of Jesus then left the immediate scene and watched from "afar off" – see step 311, thereby being spared from seeing the agony suffered by Jesus on the cross.

\*\*\*\*\*

John 19:25-27

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

## Step 302

Heading: Darkness from 6th to 9th hour

Date: 14<sup>th</sup> of Nisan – Wednesday from about 12 noon to 3 PM

Scriptures: Matthew 27:45, Mark 15:33, Luke 23:44-45

Note: Matthew, Mark and Luke tell us that from the sixth hour, Jewish time, which would have been 12 noon, until the ninth hour, Jewish time, which would have been 3 PM, there was "darkness over all the land". Three PM is the time the Jews called "between the evenings". The "first evening" was that period when the sun was verging toward setting, and the "second evening" the moment of actual sunset. This was the time of the Lord's Passover. Leviticus 23:5 "In the fourteenth day of the

first month at even is the LORD'S passover. Luke tells us, "And the sun was darkened" which was a preternatural eclipse of the sun.

\*\*\*\*\*

**Matthew 27:45**

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

**Mark 15:33**

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

**Luke 23:44-45**

44 ¶ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

### **Step 303**

**Heading:** The fourth saying of Christ - "Eli, Eli, lama sabachthani"

**Date:** 14<sup>th</sup> of Nisan – Wednesday about the ninth hour = 3 PM

**Scriptures:** Matthew 27:46-47, Mark 15:34-35

**Note:** Both Matthew and Mark tells us it was about the ninth hour or 3 PM that Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why hast thou forsaken me?" and was a fulfillment of Psalms 22:1. It was at this time, IMO, that "Christ, who knew no sin, became sin for us" and the Father "laid on him the iniquity of us all" (Isa. 53:6).

\*\*\*\*\*

**Matthew 27:46**

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

**Mark 15:34-35**

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

### **Step 304**

**Heading:** The fifth saying of Christ – "I thirst".

**Date:** 14<sup>th</sup> of Nisan – Wednesday about the ninth hour = 3 PM

**Scriptures:** John 19:28

**Note:** John is the only writer to record this saying, but his record is very specific. When Jesus knew "all things were now accomplished, that the scripture might be



fulfilled, saith, I thirst". Jesus knew that all things relating to his suffering, and all things which had been foreordained by his Father for him to do, which had been foretold in prophecy, were now accomplished (or about to be) – in order for one more scripture to be fulfilled, he said "I thirst". The scripture under consideration is Psalms 69:21 "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink".

\*\*\*\*\*

**John 19:28**

**28** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

## **Step 305**

**Heading:** Vinegar is offered to Christ to drink

**Date:** 14<sup>th</sup> of Nisan – Wednesday about the ninth hour = 3 PM

**Scriptures:** Matthew 27:48-49, Mark 15:36, John 19:29

**Note:** This was done that the scripture in Psalms 69:21 would be fulfilled, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink".

\*\*\*\*\*

**Matthew 27:48-49**

**48** And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

**49** The rest said, Let be, let us see whether Elias will come to save him.

**Mark 15:36**

**36** And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

**John 19:29**

**29** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

## **Step 306**

**Heading:** The sixth saying of Christ - "It is finished."

**Date:** 14<sup>th</sup> of Nisan – Wednesday about the ninth hour = 3 PM

**Scriptures:** John 19:30

**Note:** Again John is the only writer to record this saying, "It is finished", which was uttered after Jesus had received the vinegar. By this we understand that all his suffering for the sins of his people was finished. There was of course the matter of his burial and his resurrection from the grave to be fulfilled. The gospel (good news) is that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures". We do not have a Saviour who hangs on the cross, but one who is "able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them". For he "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our

**Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God". And "if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins." Therefore by the words "it is finished" we understand his suffering and his sacrifice for our sins were finished.**

\*\*\*\*\*

**John 19:30**

**30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

## **Step 307**

**Heading:** The seventh saying of Christ – “Father into thy hands I commend my spirit” – Jesus yields up the ghost.

**Date:** 14<sup>th</sup> of Nisan – Wednesday about the ninth hour = 3 PM

**Scriptures:** Matthew 27:50, Mark 15:37, Luke 23:46, John 19:30

**Note:** All the writers tell us that Jesus yielded up the ghost. He lay down his life. He had power to lay it down and thanks be unto God he had the power to take it again. Matthew and Mark simply tell us he “cried with a loud voice” and yielded (gave) up the ghost. John told us that after he said, “it is finished” he bowed his head and gave up the ghost. Luke adds that when he cried with a loud voice, he said, “Father, into thy hands I commend my spirit” - and having said thus, he gave up the ghost. Therefore this would be the seventh and final saying of Christ on the cross that we have recorded for our reading.

\*\*\*\*\*

**Matthew 27:50**

**50 ¶** Jesus, when he had cried again with a loud voice, yielded up the ghost.

**Mark 15:37**

**37** And Jesus cried with a loud voice, and gave up the ghost.

**Luke 23:46**

**46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

**John 19:30**

**30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

## **Step 308**

**Heading:** Veil of the Temple rent in twain from top to bottom, Earthquake and rocks rent (split).

**Date:** 14<sup>th</sup> of Nisan – Wednesday about the ninth hour = 3 PM

**Scriptures:** Matthew 27:51, Mark 15:38, Luke 23:45

**Note: Matthew, Mark and Luke tell us that when Christ gave up the ghost, at about the ninth hour or 3 PM. the veil of the temple was rent in twain from the top to the bottom. Matthew adds that there was an earthquake and the rock rent (or split). The Veil (or Vail) of the Temple was made of fine twined material. It was blue, purple and scarlet in color. It was hung between the Holy and Most Holy Place (see Exodus 26:31-33, 30:6) and was used to conceal the Ark of the Testimony, the Mercy Seat and the presence of God (Exodus 35:12, 40:3). Only the High Priest could enter behind the veil (Vail) once a year to make atonement for the people (Lev 16:2, Heb 9:6-7). But now that the Veil has been rent we enter through Jesus Christ, our high priest (Heb 6:17-20).**

**The ninth hour or 3 PM was the time of the evening offering or burning of incense – see Exodus 30:7-8. The “earth did quake” – whether just around Jerusalem or all over the world, I know not. Psalm 18:7 tells us, “Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth”. One of the most exciting things I ever experienced living in Wyoming and traveling throughout the West was to see mountains of giant granite rock and how they were all rent or split.**

\*\*\*\*\*

**Matthew 27:51**

**51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;**

**Mark 15:38**

**38 And the veil of the temple was rent in twain from the top to the bottom.**

**Luke 23:45**

**45 And the sun was darkened, and the veil of the temple was rent in the midst.**

## **Step 309**

**Heading: Parenthetical remark about bodies being raised**

**Date: Not applicable**

**Scriptures: Matthew 27:52-53**

**Note: Matthew makes reference at this point in time of the events about a future resurrection of bodies that “came out of the graves after his resurrection”. This passage has been the focal point of much discussion over the years, and I have heard several views as to just what is meant here. It appears from the context that the graves were opened at the time of the earthquake, but “the bodies of the saints which slept” did not come out of the graves until “after his resurrection”. I have heard several views about what is meant by the words “and went into the holy city, and appeared unto many” – too many to discuss here.**

\*\*\*\*\*

**Matthew 27:52-53**

**52 And the graves were opened; and many bodies of the saints which slept arose,**

**53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**

## **Step 310**

**Heading: Roman centurion glorifies God – others smite their breast**

**Date: 14<sup>th</sup> of Nisan – Wednesday after the ninth hour or 3 PM**

**Scriptures: Matthew 27:54, Mark 15:39, Luke 23:47**

**Note: Mark focuses his attention to only the Roman Centurion saying “Truly this man was the Son of God”. But Matthew includes others “that were with him, watching Jesus” - who “feared greatly, saying, Truly this was the Son of God” – or as Luke puts it, “smote their breasts, and returned”.**

\*\*\*\*\*

**Matthew 27:54**

**54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.**

**Mark 15:39**

**39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.**

**Luke 23:47**

**47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.**

**48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.**

## **Step 311**

**Heading: Many women and the three Mary’s watch from a distance**

**Date: 14<sup>th</sup> of Nisan – Wednesday after the ninth hour or 3 PM**

**Scriptures: Matthew 27:55-56, Mark 15:40-41, Luke 23:49**

**Note: Praise God for the faithful women who loved the Lord and served him under all kinds of circumstances. This “eulogy” is here for their sakes.**

\*\*\*\*\*

**Matthew 27:55-56**

**55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:**

**56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.**

**Mark 15:40-41**

**40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;**

**41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.**

**Luke 23:49**

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

## Step 312

**Heading:** High Sabbath Day approaches - Bodies needed to be taken down from the cross

**Date:** 14<sup>th</sup> of Nisan – Wednesday after the ninth hour or 3 PM

**Scriptures:** John 19:31

**Note:** Notice that it was the Jews who did not want the bodies to remain on the cross after 6 PM – because “it was the preparation” – that is it was the Passover Day and the next day was “the Sabbath day” – but not just a regular Sabbath – for John tells us “(for that Sabbath day was an high day)” – that is the next day was Thursday, the 15<sup>th</sup> Day of Nisan, the first day of the feast of unleavened bread, a Holy Convocation – see Terms and Leviticus 23:4-8, “These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD’S Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”

\*\*\*\*\*

**John 19:31**

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

## Step 313

**Heading:** Request that legs be broken – soldier pierces His side – Prophecy fulfilled

**Date:** 14<sup>th</sup> of Nisan – Wednesday after the ninth hour or 3 PM

**Scriptures:** John 19:31-37

**Note:** The Jews requested that the bodies of those crucified have their legs broken, and thereby declare them dead, so that the bodies “might be taken away”. Pilate granted their wish, but when the soldiers came to break the legs of Jesus they found that he was dead already, and “they brake not his legs”, fulfilling the scripture “A bone of him shall not be broken” (see Psalms 34:20). But they did pierce his side “and forthwith came there out blood and water” – and another scripture was fulfilled, “They shall look on him whom they pierced” (see Zech 12:10).

\*\*\*\*\*

**John 19:31-37**

31 ¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.  
32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

## Step 314

Heading: Joseph of Arimathaea requests body of Jesus from Pilate

Date: 14<sup>th</sup> of Nisan – Wednesday after the ninth hour or 3 PM

Scriptures: Matthew 27:57-58, Mark 15:42-43, Luke 23:50-52, John 19:38

Note: We notice both Matthew and Mark tell us “when the even was come” but Mark adds that it was still “the preparation” or still the Passover Day. From this we can determine that it was close to 6 PM – or evening, the end of the day. Joseph of Arimathaea, a disciple of Christ whom we have never heard of, went in boldly to Pilate and requested the body of Jesus. John tells us he had been a “secret” disciple for fear of the Jews. But he no longer was a secret disciple nor did he fear the Jews. How unusual this seems! Where were the apostles? Why did they not request the body? Perhaps we should not even ask such a question.

\*\*\*\*\*

Matthew 27:57-58

57 ¶ When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

Mark 15:42-43

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke 23:50-52

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

John 19:38

38 ¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

## **Step 315**

**Heading: Centurion reports that Jesus is dead**

**Date: 14<sup>th</sup> of Nisan – Wednesday after the ninth hour or 3 PM**

**Scriptures: Mark 15:44-45**

**Note: When Joseph requested the body of Jesus – Pilate marveled that he would be already dead. So he sent a Centurion to check on this, and when he learned that Jesus was dead “he gave the body to Joseph”.**

\*\*\*\*\*

**Mark 15:44-45**

**44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.**

**45 And when he knew *it* of the centurion, he gave the body to Joseph.**

# CHRONOLOGY OF THE LIFE OF CHRIST – FOLLOWING HIS STEPS

## An Effort to Harmonize the Gospels

Compiled by Elder Bob Allgood

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### Chronology Table 11 Steps 316 through 344

Note – In an effort to harmonize the gospels some passages have been rearranged from their normal numerical sequence.

From the burial of Christ just before 6 PM on the 14 <sup>th</sup> of Nisan to his Resurrection 72 hours later.						
Step	Date	Description - Details	Matt	Mark	Luke	John
316	14 <sup>th</sup>	Joseph receives the body of Jesus		15:45		19:38
317	“	Nicodemus and Joseph prepare the body				19:39-40
318	“	The body of Jesus is placed in new tomb	27:59-60	15:46	23:53-54	19:41-42
319	“	Two women named Mary watch the burial	27:61	15:47	23:55	
320	15 <sup>th</sup>	Roman soldiers posted to guard the tomb	27:62-66			
321	16 <sup>th</sup>	Women prepare spices then rest			23:56	
322	17 <sup>th</sup>	Women rest on the regular Sabbath			23:56	
323	17 <sup>th</sup> - 18 <sup>th</sup>	In the end of the regular Sabbath day (Saturday) An angel rolls the stone away	28:1-4			

The Appearances of Jesus after his resurrection for a period of forty days						
Step	Date	Description - Details	Matt	Mark	Luke	John
324	18 <sup>th</sup>	While it was still dark on the first day of the week - women come with spices	28:1	16:1-4	24:1-3	20:1
325	“	Angels appear to the women – announce Jesus has risen	28:5-7	16:5-7	24:4-8	
326	“	Women run to tell disciples	28:8	16:8	24:9-11	20:2
327	“	Peter and John inspect the empty tomb - and then go home			24:12	20:3-10
328	“	Mary Magdalene remains by the tomb weeping – sees the two angels				20:11-13
329	“	Jesus appears to Mary Magdalene		16:9		20:14-17
330	“	Jesus appears to the other women	28:9-10			
331	“	Mary Magdalene tells the disciples		16:10-11		20:18
332	“	Guards bribed by the priests to tell a lie	28:11-15			
333	“	Jesus talks with two on the road to Emmaus		16:12-13	24:13-32	
334	“	These two report to disciples in Jerusalem			24:33-35	
335	“	Jesus appears to all his disciples the first time – Thomas is not there			24:36-43	20:19-24
336	N/A	John tells Thomas “we have seen the Lord”				20:25
337	“	Jesus appears to all his disciples the second time - Thomas is there		16:14		20:26-31
338	“	Jesus appears to his disciples the third time by the sea – only seven are there.				21:1-14
339	“	Jesus asked Peter three times – “Lovest thou me?”				21:15-19
340	“	Peter’s concern about John				21:20-23
341	“	Jesus gives the apostolic commission	28:16-20	16:15-18	24:44-49	
342	“	Jesus is received up into Heaven		16:19-20	24:50-53	



<b>343</b>	<b>“</b>	<b>John's final testimony</b>				<b>21:24-25</b>
<b>344</b>	<b>N/A</b>	<b>Appearances and Ascension of Christ recorded By Luke in Acts</b>				

# **FOLLOWING HIS STEPS**

## **A CHRONOLOGY OF THE LIFE OF CHRIST**

**An Effort to Harmonize the Gospels**

**By Elder Bob Allgood**

**Steps 316 – 344**

# FOLLOWING HIS STEPS A CHRONOLOGY OF THE LIFE OF CHRIST

An Effort to Harmonize the Gospels  
By Elder Bob Allgood

## Step 316

Heading: Joseph receives the body of Jesus

Date: 14<sup>th</sup> of Nisan – Wednesday near to 6 PM

Scriptures: Mark 15:45, John 19:38

Note: Still being the “day of preparation” or the Passover Day, and the Jews desiring that the bodies be taken down from the cross because the next day was a High Sabbath, and Pilate learning from the Centurion that Jesus was dead, he gave Joseph leave (permission) to take the body of Christ.

\*\*\*\*\*

Mark 15:45

45 And when he knew *it* of the centurion, he gave the body to Joseph.

John 19:38

38 ¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

## Step 317

Heading: Nicodemus and Joseph prepare the body for burial

Date: 14<sup>th</sup> of Nisan – Wednesday near to 6 PM

Scriptures: John 19:39-40

Note: Nicodemus comes to help Joseph prepare the body for burial. Whether or not they previously knew one another we know not, but because it was not yet the High Sabbath and such preparation could be done, Nicodemus “brought a mixture of myrrh and aloes, about an hundred pound weight” and “they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury”.

\*\*\*\*\*

John 19:39-40

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

## Step 318

Heading: The body of Jesus is placed in new tomb

Date: 14<sup>th</sup> of Nisan – Wednesday near to 6 PM

Scriptures: Matthew 27:59-60, Mark 15:46, Luke 23:53-54, John 19:41-42

**Note:** Only John uses the pronoun “they” to indicate that Joseph and Nicodemus buried the body of Jesus in a new tomb belonging to Joseph in a nearby garden. This was a new tomb, “wherein never man before was laid” and it was located in a nearby garden. Jewish custom (and Arabic and Islamic custom) is to bury the body the same day it dies. But that was not the main force behind the rush to bury the body of Jesus. John tells us “There laid they Jesus therefore because of the Jews’ preparation *day*; for the sepulchre was nigh at hand”. Luke tells us, “And that day was the preparation, and the sabbath drew on” meaning that no servile work, no buying or selling, no preparing of spices could be done on the High Sabbath, the 15<sup>th</sup> day of Nisan.

\*\*\*\*\*

**Matthew 27:59-60**

**59** And when Joseph had taken the body, he wrapped it in a clean linen cloth,  
**60** And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

**Mark 15:46**

**46** And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

**Luke 23:53**

**53** And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.  
**54** And that day was the preparation, and the sabbath drew on.

**John 19:41-42**

**41** Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.  
**42** There laid they Jesus therefore because of the Jews’ preparation *day*; for the sepulchre was nigh at hand.

## **Step 319**

**Heading:** Two women named Mary watch the burial

**Date:** 14<sup>th</sup> of Nisan – Wednesday near to 6 PM

**Scriptures:** Matthew 27:61, Mark 15:47, Luke 23:54-55

**Note:** Matthew tells us “Mary Magdalene, and the other Mary” watched the burial. Mark tells us “Mary Magdalene and Mary the mother of Joses beheld where he was laid” – which means the latter Mary was the sister of Mary the mother of Jesus. Luke tells us “And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid”. Their purpose was to see where he was buried so they could come back to the tomb and anoint the body of Jesus with spices.

\*\*\*\*\*

**Matthew 27:61**

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Mark 15:47

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Luke 23:55

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

## Step 320

Heading: Roman soldiers posted to guard the tomb

Date: 15<sup>th</sup> of Nisan – Thursday, the holy convocation or High Sabbath

Scriptures: Matthew 27:62-66

Note: The date changes to Thursday the 15<sup>th</sup> of Nisan, or the first day of the feast of unleavened bread, which would have been a Holy Convocation or High Sabbath. This is the only event I find to be recorded on this date. The chief priest and the Pharisees go to Pilate and tell him they remember that Jesus said, “After three days I will rise again”. So they begged Pilate to secure the tomb “lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first”. I have not yet grasp what they meant by these words, “the last error shall be worse than the first” – but it seems to me they may have realized their sin in crucifying the Son of God. So Pilate assigned to them a “watch” of soldiers to guard the tomb, which by man’s estimation and imagination “made the sepulchre sure” by “sealing the stone, and setting a watch” of soldiers to guard it.

\*\*\*\*\*

Matthew 27:62-66

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## Step 321

Heading: Women prepare spices on Friday - then rest on the regular Sabbath day

Date: 16<sup>th</sup> of Nisan – Friday, the day after the High Sabbath

Scriptures: Luke 23:56

Note: According to Luke the women returned from the tomb and prepared “spices and ointments” – which they would have done on Friday after the High Sabbath, and then “rested the sabbath day according to the commandment”, which would

have been the regular (seventh day) Sabbath. Friday – between the High Sabbath and the Regular Sabbath would have been the only day they could have prepared these Spices. No servile work was to be done on any Sabbath day.

\*\*\*\*\*

**Luke 23:56**

**56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.**

## **Step 322**

**Heading: Women rest on the regular Sabbath day**

**Date: 17<sup>th</sup> of Nisan – Saturday, the regular Sabbath day**

**Scriptures: Luke 23:56**

**Note: According to Luke the women “rested the Sabbath day according to the commandment”, which would have been the regular (seventh day) Sabbath. Christ was crucified on Wednesday. Thursday was a High Sabbath or Holy Convocation. The women prepared the spices on Friday – and rested on Saturday, the regular Sabbath day.**

\*\*\*\*\*

**Luke 23:56**

**56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.**

## **Step 323**

**Heading: In the end of the regular Sabbath day (Saturday) - The angel of the Lord rolls the stone away**

**Date: 17<sup>th</sup> of Nisan – Saturday – in (at) the end of the day.**

**Scriptures: Matthew 28:1-4**

**Note: Matthew tells us “In the end of the Sabbath” which would have been the end of Saturday, the regular Sabbath day, “as it began to dawn toward the first day of the week” which would have been Sunday, “came Mary Magdalene and the other Mary to see the sepulcher”. It appears they were coming or on their way to the tomb, but had not yet gotten there. Then suddenly “there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men”.**

\*\*\*\*\*

**Matthew 28:1-4**

**1 ¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.**

**2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.**

**3 His countenance was like lightning, and his raiment white as snow:**

**4 And for fear of him the keepers did shake, and became as dead men.**

## Step 324

**Heading:** While it was still dark on the first day of the week - women come with spices to anoint the body of Jesus.

**Date:** 18<sup>th</sup> of Nisan – Sunday, the first day of the week

**Scriptures:** Matthew 28:1, Mark 16:1-4, Luke 24:1-3, John 20:1

**Note:** All of the gospel writers give us some details about the day and time the women came to the tomb. Matthew tells us it was “Mary Magdalene and the other Mary” who came to the tomb. Mark tells us it was “Mary Magdalene, and Mary the mother of James, and Salome” thereby clarifying who the “other Mary” was. John names only “Mary Magdalene” as coming to the sepulcher. Matthew tells us they went to the tomb “In the end of the sabbath, as it began to dawn toward the first day of the week”. Mark tells us they went to the tomb “when the sabbath was past -- very early in the morning the first day of the week” and then adds “at the rising of the sun”. Luke tells us they came to the tomb “upon the first day of the week, very early in the morning”. John tells us they came on “The first day of the week - when it was yet dark”.

Some may want to debate exactly when the women arrived at the tomb, but the most critical information is that when they got there “they found the stone rolled away from the sepulcher”. Jesus was already risen from the grave for “when they looked, they saw that the stone was rolled away” and when “they entered in, and found not the body of the Lord Jesus” – for He had already risen. There was no sunrise resurrection as some teach. These facts clearly teach us that sometime between the end of the regular Sabbath day and before dawn of the first day of the week – Jesus rose from the grave. He had been in the “heart of the earth” for three days and three nights just as he had said, “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth” (Matt 12:40).

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**Matthew 28:1**

1 ¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

**Mark 16:1-4**

1 ¶ And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

**Luke 24:1-3**

1 ¶ Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

- 2 And they found the stone rolled away from the sepulchre.
- 3 And they entered in, and found not the body of the Lord Jesus.

**John 20:1**

1 ¶ The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

## **Step 325**

**Heading:** Two angels appear to the women – announce Jesus has risen.

**Date:** 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning

**Scriptures:** Matthew 28:5-7, Mark 16:5-7, Luke 24:4-8

**Note:** In step 323 we read where “the angel of the Lord” rolled the stone away. Here we are told by Matthew “the angel” said unto the women “Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay”. Mark tells us that the women “saw a young man sitting on the right side” which was obviously “the angel” who was “clothed in a long white garment”. Luke tells us “two men stood by them in shining garments” which agrees with what Mary later saw when she “stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (John 20:11-12). So there is no conflict here. There were two angels present at the tomb.

The women were told to go and tell the disciples that Jesus had risen. Matthew records the instructions, “go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you”. Mark records them as, “go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

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**Matthew 28:5-7**

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

**Mark 16:5-7**

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

**Luke 24:4-8**

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:



5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

## Step 326

Heading: Women run to tell the disciples

Date: 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning

Scriptures: Matthew 28:8, Mark 16:8, Luke 24:9-11, John 20:2

Note: Having been told to go and tell the disciples the women “departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word”. Luke tells us they “returned from the sepulchre, and told all these things unto the eleven, and to all the rest”. Luke then identifies the women as “Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles”. John deals only with ““Mary Magdalene” (as he did in step 324) saying, “Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him”.

\*\*\*\*\*

Matthew 28:8

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Mark 16:8

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

Luke 24:9-11

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

John 20:2

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

## Step 327

Heading: Peter and John inspect the empty tomb – and then go home

Date: 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning

Scriptures: Luke 24:12, John 20:3-9

**Note: Luke and John give us the details of this step. It was Peter and John, “that other disciple”, (John not naming himself), that ran together to the tomb, but “the other disciple did outrun Peter, and came first to the sepulchre”. John, arriving first and “stooping down, and looking in, saw the linen clothes lying; yet went he not in”. But when Peter arrived second he “went into the sepulchre, and seeth the linen clothes lie”. Then went in John, that other disciple, “which came first to the sepulchre, and he saw, and believed”. Then the two of them “departed” and “went away again unto their own home”.**

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**Luke 24:12**

**12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.**

**John 20:3-9**

**3 Peter therefore went forth, and that other disciple, and came to the sepulchre.**

**4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.**

**5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.**

**6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,**

**7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.**

**8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.**

**9 For as yet they knew not the scripture, that he must rise again from the dead.**

**10 Then the disciples went away again unto their own home.**

## **Step 328**

**Heading: Mary Magdalene remains by the tomb weeping – sees the two angels**

**Date: 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning**

**Scriptures: John 20:11-13**

**Note: John, for whatever reason, has recorded the experience of Mary Magdalene at the empty tomb. After Peter and John left to return to their home or place of abode, Mary remained and “stood without at the sepulchre weeping”. John tells us, “as she wept, she stooped down, *and looked* into the sepulcher” and saw “two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain”. It is my opinion that these two angels had been inside this tomb all the time since Jesus was first buried, and there was not any force in this world that could have prevented our Lord from being raised from the grave.**

**Mary Magdalene is mentioned by name at least eleven (11) times in the scriptures and possibly more when she is just called “Mary”. She is the one out of whom Jesus cast seven devils. She is probably “the woman in the city” who washed his feet with her tears and wiped them with her hair – see Luke 7:37-44. She loved Jesus and wept saying, “they have taken away my Lord, and I know not where they have laid**

him”. What devotion! May the Lord grant us all the grace needed to have this kind of love and devotion.

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**John 20:11-13**

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

## Step 329

**Heading:** Jesus appears to Mary Magdalene

**Date:** 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning

**Scriptures:** Mark 16:9, John 20:14-17

**Note:** According to Mark, “when Jesus was risen early the first day of the week” which would have been shortly after 6 PM, the close of the Sabbath and on the 18<sup>th</sup> of Nisan, “he appeared first to Mary Magdalene, out of whom he had cast seven devils”. From this it appears Mary Magdalene saw Jesus before any of the eleven apostles saw him. John confirms this by saying, “she turned herself back, and saw Jesus standing, and knew not that it was Jesus”. Jesus then spoke to her and she supposed he was the gardener. But then again Jesus said unto her, “Mary”, and “She turned herself, and saith unto him, Rabboni; which is to say, Master”. Then Jesus said to her, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God”.

This is very critical information here because shortly after this Jesus will appear to other women and they will touch him – see step 330. From this we must conclude that Jesus ascended to his Father and descended back to earth to appear to more of his disciples. This should not be hard to believe for Jesus said to Nathaniel “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” and if angels can do that, why not the glorified Son of God.

\*\*\*\*\*

**Mark 16:9**

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

**John 20:14-17**

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

**17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**

## **Step 330**

**Heading: Jesus appears to other women**

**Date: 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning**

**Scriptures: Matthew 28:9-10,**

**Note: All along the writers have told us there was more than one woman at the tomb, even though John has recorded only the experience of Mary Magdalene. Here Matthew as “they went to tell the disciples” – that is as the women went – “Jesus met them, saying, All hail”. Notice here that the women touched him, in contrast to what Jesus told Mary Magdalene in step 329 – “And they came and held him by the feet, and worshipped him”. The Jesus told them to “go tell my brethren that they go into Galilee, and there shall they see me”. This is the same message “the angel” had told the women in step 325, “And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you”. God’s message never changes! Peter and John had gone to the tomb and had seen the burial clothes, but had not seen the risen Saviour.**

\*\*\*\*\*

**Matthew 28:9-10,**

**9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.**

**10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.**

## **Step 331**

**Heading: Mary Magdalene tells the disciples she saw the Lord**

**Date: 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning**

**Scriptures: Mark 16:10-11, John 20:18**

**Note: John tells us, “Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her” – but Mark tells us “they – believed not”. Such is the weakness of our faith.**

\*\*\*\*\*

**Mark 16:10-11**

**10 And she went and told them that had been with him, as they mourned and wept.**

**11 And they, when they had heard that he was alive, and had been seen of her, believed not.**

**John 20:18**

**18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.**

## Step 332

**Heading:** Guards report to the chief priests – and are bribed to lie.

**Date:** 18<sup>th</sup> of Nisan – the first day of the week = Sunday

**Scriptures:** Matthew 28:11-15

**Note:** When the guards told the chief priests about the earthquake, their falling to the ground and the stone being rolled away and the disappearance of the body of Jesus, they were bribed to tell a lie. They paid the guards to say, “Say ye, His disciples came by night, and stole him away while we slept”. They were even willing to lie to Pilate, for they said, “If this come to the governor’s ears, we will persuade him, and secure you”. Such is the merits of the self-righteousness of the Jewish religious leaders. The guards took the money and so this lie is “commonly reported among the Jews until this day”.

\*\*\*\*\*

**Matthew 28:11-15**

**11 ¶** Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

**12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

**13** Saying, Say ye, His disciples came by night, and stole him away while we slept.

**14** And if this come to the governor’s ears, we will persuade him, and secure you.

**15** So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

## Step 333

**Heading:** Jesus talks with two on the road to Emmaus

**Date:** 18<sup>th</sup> of Nisan – the first day of the week = Sunday

**Scriptures:** Mark 16:12-13, Luke 24:13-32

**Note:** “Two of them” – that is two of his disciples, one of which was named Cleopas, went that “same day”, the first day of the week, to “a village called Emmaus” which was about seven and one half miles from Jerusalem. Cleopas (also spelled Cleophas) is another name for Alphaeus, the name of the father of the apostles James (see Matt 10:3) and Matthew who was called Levi (see Mark 2:14). We are not given here the name of the other disciples but from Luke 24:34 it appears to be Simon – i.e. Simon Peter, for they said, “The Lord is risen indeed, and hath appeared to Simon”. This would harmonize with what Paul wrote in 1 Cor. 15:5 “And that he was seen of Cephas, then of the twelve”.

As they walked and talked, Jesus drew near and “went with them” – “But their eyes were holden that they should not know him”. At the end of this trip to Emmaus, we are told that Jesus “sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

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**Mark 16:12-13**

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

Luke 24:13-32

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

## Step 334

Heading: These two – Cleopas and Simon - report to the disciples in Jerusalem

Date: 18<sup>th</sup> of Nisan – the first day of the week = Sunday morning

Scriptures: Luke 24:33-35

**Note:** Notice they did not delay – but “rose up the same hour, and returned to Jerusalem”. Since it was “the same day” that Jesus rose from the grave (see step 333) that would mean they returned on the “same day” or the first day of the week, which harmonizes with our next step. They “found the eleven gathered together, and them that were with them” – which would have included Mathias. This again would harmonize with what Paul wrote in 1 Cor. 15:5 “And that he was seen of Cephas (Simon Peter), then of the twelve” – the twelve, meaning the eleven plus Mathias, who was numbered with the eleven (see Acts 1:26) since Judas Iscariot had already hung himself. And they “told what things were done in the way, and how he was known of them in breaking of bread”.

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**Luke 24:33-35**

**33** And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

**34** Saying, The Lord is risen indeed, and hath appeared to Simon.

**35** And they told what things *were done* in the way, and how he was known of them in breaking of bread.

## **Step 335**

**Heading:** Jesus appears to the disciples the first time – Thomas is not there.

**Date:** 18<sup>th</sup> of Nisan – the first day of the week = Sunday

**Scriptures:** Luke 24:36-43, John 20:19-24

**Note:** By looking ahead in the scriptures and by counting, we can tell this is the first time Jesus appears to all his disciples at once. John tells us this took place at evening time on the first day of the week, and the doors were shut. But in his glorified body, Jesus did not need to enter by the door – he just suddenly “stood in the midst of them, and saith unto them, Peace *be* unto you”. “They were terrified and affrighted, and supposed that they had seen a spirit”. But Jesus soon put their fear to rest by saying, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have”. Since God is a Spirit, and the Holy Spirit is a Spirit, I must conclude that they do not have a body of “flesh and bones” as Jesus does in his glorified form. Furthermore, Jesus took some food, a piece of fish and some honeycomb, and he ate it. What a glorious experience – but Thomas “was not with them when Jesus came”. How horrible is the thought of not being present in the house of God when Jesus comes to visit.

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**Luke 24:36-43**

**36 ¶** And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

**37** But they were terrified and affrighted, and supposed that they had seen a spirit.

**38** And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

**39** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

**40** And when he had thus spoken, he shewed them *his* hands and *his* feet.

**41** And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

**John 20:19-24**

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

## Step 336

**Heading:** The disciples tell Thomas “We have seen the Lord”

**Date:** Sometime before the 25<sup>th</sup> of Nisan

**Scriptures:** John 20:25

**Note:** We don’t know when “The other disciples” told Thomas they had seen the Lord, but we know it was before the next Lord’s Day or the next first day of the week when Jesus would again appear unto them and Thomas would be present. Thomas has been nicknamed “doubting Thomas” because he said, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe”.

\*\*\*\*\*

**John 20:25**

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

## Step 337

**Heading:** Jesus appears to disciples the second time and Thomas is there

**Date:** 25<sup>th</sup> or 26<sup>th</sup> of Nisan

**Scriptures:** Mark 16:14, John 20:26-31

**Note:** “And after eight days” – that is after another week, but on the same day of the week, meaning the first day of the week, “again his disciples were within”, and this time “Thomas with them”. Most likely because the disciples had told him of the last time, saying, “We have seen the Lord”. But Thomas had said, ““Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe”. Now it seems that Jesus appears to them just for the benefit of Thomas, for he said, “Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be



not faithless, but believing”. But these things are written for our benefit too -- for “these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name”.

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**Mark 16:14**

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

**John 20:26-29**

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

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

## Step 338

**Heading:** Jesus appears to his disciples the third time – only seven disciples are present by the sea.

**Date:** Unknown – but within forty days of the resurrection

**Scriptures:** John 21:1-14

**Note:** “After these things” – meaning after the previous appearances to his disciples, “Jesus shewed himself again to the disciples at the sea of Tiberias” or “of Galilee” where he had ministered so often before, and where the angel of the Lord and Jesus had told the disciples to go via the women that came to the tomb. For the angel has told them, “go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you”. Jesus himself had told Mary Magdalene, “go tell my brethren that they go into Galilee, and there shall they see me”. So here they are, and “on this wise shewed he himself”.

First we notice there are only seven of the eleven here. John identifies five of them by name - Peter, Thomas, Nathanael, and the sons of Zebedee, James and John, and two others who are not named. I suspect they were all fisherman. Peter said, “I go a fishing”, and the others said unto him, “We also go with thee”. So they went forth, and entered into a ship immediately; and that night they caught nothing. But when morning came Jesus appeared on the shore, and asked them “Children, have ye any meat?” When they answered, NO – Jesus said, “Cast the net on the right side of the ship, and ye shall find”. When the net was so full of fish – 153 to be exact - they were not able to draw it in, Peter realized it was the Lord, and he cast himself into

the sea. When they finally came to shore they saw a fire of coals Jesus had made and fish laid thereon and bread, and Jesus said to them “Come and dine”.

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#### **John 21:1-14**

1 ¶ After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher’s coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

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

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

### **Step 339**

**Heading:** Jesus asked Peter three times – “Lovest thou me?”

**Date:** Unknown – but within 40 days after the resurrection

**Scriptures:** John 21:15-19

**Note:** We notice that our Lord waited until after the disciples had eaten before he addressed Peter personally – face to face, and asked “Peter, lovest thou me”. It may seem strange that such a question should be directed to Peter who made such a great profession of faith when Jesus had asked “But whom do ye say that I am” and Peter answered “Thou art the Christ, the Son of the living God”. Surely the Lord knew the heart of Peter. But he not only asked this question once, but three times.

There have been many speculations why Jesus asked the question three times. Some suppose that it was because Peter denied the Lord three times, and that may be so. But should one examine the meaning of the Greek words translated “love” in these passages one will find that “Agapao” – the strongest word for Godly love, is used by

Jesus in the first two questions, but Peter answers with the word “Phileo” – a brotherly affection. Finally the third time, Jesus asked the question using the same word “Phileo” – and Peter answers with the same word “Phileo”.

After asking these questions, Jesus speaks to Peter concerning “by what death he should glorify God”. According to the historians Peter was crucified as a martyr, but requested that he be crucified upside down, saying that he was not worthy to be crucified in the same manner as Jesus was.

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#### John 21:15-19

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

### Step 340

Heading: Peter’s concern about John

Date: Unknown – but within forty days of the resurrection

Scriptures: John 21:20-23

Note: Peter sees John following him, who is identified as “the disciple whom Jesus loved” and the one who “leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?” Peter seems to be more concerned about John than whether or not he answered correctly the question Jesus asked, for he said, “Lord, and what shall this man do?” The answer Jesus gave is the only clue we have as to why John was the only apostle to live to see the desolation of Jerusalem and the Temple in 70 AD – “If I will that he tarry till I come, what is that to thee?” Jesus did not say that John was not to die – but “If I will that he tarry till I come, what is that to thee?” John did die a martyr’s death – but he miraculously lived to write the Revelation of Jesus Christ before 70 AD and his gospel and three epistles after that.

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#### John 21:20-23

20 ¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

## Step 341

**Heading:** Jesus gives the apostolic commission to the eleven

**Date:** Unknown – but within forty days of the resurrection

**Scriptures:** Matthew 28:16-20, Mark 16:15-18, Luke 24:44-49

**Note:** “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them – And Jesus came and spake unto them”. One of the greatest errors among so-called “Bible Scholars” is to teach that the commission given here was to the New Testament Church as an organized body. The words “Go ye” were directed to the Apostles of Christ. The first New Testament church, which was located in Jerusalem was established by the Lord Jesus Christ. All other New Testament churches (plural) were “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit”. The apostolic signs and powers of performing miracles, speaking in tongues, and speaking or writing by the inspiration of the Holy Spirit ended with the death of John the beloved, the last of the apostles to die. Since then the New Testament Church is to practice “Biblical Evangelism” according to the Scriptures, which are our sole rule for faith and practice (see 2 Tim 3:16-17). According to Paul, the Apostles fulfilled their commission, for he wrote, “Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world” (Rom 10:18).

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**Matthew 28:16-20**

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

**Mark 16:15-18**

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

**Luke 24:44-49**

**44** And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

**45** Then opened he their understanding, that they might understand the scriptures,

**46** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

**47** And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

**48** And ye are witnesses of these things.

**49** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

## **Step 342**

**Heading:** Jesus is received up into Heaven

**Date:** Unknown – but within forty days of the resurrection

**Scriptures:** Mark 16:19-20, Luke 24:50-53

**Note:** Mark says, “after the Lord had spoken unto them” – and Luke says, “he led them out as far as to Bethany”. By this it should not be understood he led them into the town of Bethany which was about two miles from Jerusalem, but to a place near to Bethany, on the Mount of Olives, which was about one half mile or a Sabbath Days Journey from Jerusalem (see Acts 1:12). Even today we can enter the “city limits” of a town and still be some distance from the center of town. As far as I can tell, it was from the “Mount of Olives” our Lord ascended back into heaven to sit “on the right hand of God”.

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**Mark 16:19-20**

**19** ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

**20** And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

**Luke 24:50-53**

**50** ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

**51** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

**52** And they worshipped him, and returned to Jerusalem with great joy:

**53** And were continually in the temple, praising and blessing God. Amen.

## **Step 343**

**Heading:** John’s final testimony

**Date:** Unknown – but within forty days of the resurrection

**Scriptures:** John 21:24-25

**Note:** John testifies that he wrote the gospel that bears his name. Men often back their work with their name and reputation, hopefully only for the honor and glory

of God. As I conclude this Chronology of the Life of Christ, as I have tried to Follow His Steps, I hope it was only for the honor and glory of God. I will probably spend the rest of my life correcting the unintended errors and mistakes I find I have made in this work. But what is more important is the fact “there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen”.

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**John 21:24-25**

**24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.**

**25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.**

## **Step 344**

**Heading: Appearances of Christ recorded by Luke in Acts**

**Date: Forty days after the resurrection**

**Scriptures: Acts 1:1-11**

**Note: Luke, the Physician, who joined with Paul’s company at Troas, wrote the gospel that bears his name to Theophilus (see Luke 1:3) and the Acts of the Apostles to the same person. Thanks be unto God that we all have been able to benefit from it down through the ages. Luke tells us in Acts that Jesus “shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” – so we fix this step as “forty days after the resurrection”. All the apostles were assembled with Christ on the Mount of Olives, near Bethany, and Jesus commanded of them “that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me”. The promise of the Father was the sending of the Holy Spirit, the Comforter and guide into all truth. For Jesus had said, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you”. The disciples in their ignorance (like many today) still looked for a political kingdom, and asked Jesus, Lord, wilt thou at this time restore again the kingdom to Israel?” But Jesus said to them “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”. And before the death of John, the last apostle to die, they had been witnesses “in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (see Romans 10:18).**

**After saying this, Jesus “was taken up; and a cloud received him out of their sight”. “And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel” – probable the same two angels which stood guard inside the tomb with the body of Jesus for three days and three nights – said to the disciples “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven”. This is our hope. “Beloved, now are we the sons of God,**

and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure”.

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#### Acts 1:1-11

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 ¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.