

SELECTED PROBLEMS IN THE HARMONY OF THE GOSPELS

by

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PREFACE

Why a thesis on a harmony of the Gospels? How could such a study benefit Ambassador College and its students? Part of the answer lies in the importance the harmony plays in the lives of our freshman students.

A. T. Robertson's A Harmony of the Gospels¹, as the freshman Church History textbook, is the first detailed exposure to these students of the life of Jesus Christ. In a sense, this text (and, of course, the rest of the Bible) is the basis on which Christian lives are built! Guided by the instructor, the students follow the life of our Savior day by day, learn about His life and teachings, and come to see how vastly different He really is compared to what modern Christianity teaches. It is quite eye-opening, to say the least! Freshman students find to their amazement how diametrically opposite Jesus' life really was to what they have always heard!

Presently, we have a fair harmony in Robertson's BUT containing numerous errors, mostly minor but some rather major in significance. Protestant theology has obviously influenced the work. True, the instructor in

¹A. T. Robertson, A Harmony of the Gospels (New York: Harper & Row, Publishers, 1950), 305 pp.

Church History can correct many of the important mistakes as he teaches the class.

Perhaps having a Protestant textbook is psychologically better to use to teach the freshman class, thus allaying any doubts of some freshman students who may be prejudiced against a harmony produced by Ambassador College. On the other hand, the great majority of our incoming students are already somewhat familiar with God's Truth and His Church and have come to Ambassador with the attitude of wanting to know more about the right way of life.

That right way centers on our Savior Jesus Christ. So, in regards to something as vital as God's Word and its proper understanding, should we not have a harmony as error-free as possible? Freshman students would certainly benefit from such a work.

Ultimate Goal

With the help of the Theology Department of the Graduate School, we could publish a new, accurate harmony if the Ambassador College executive administration deems this a worthwhile project and approves it.

Ideally, such a publication should:

- (1) be free from the theological errors of the one presently being used, such as incorrect order of events, mistranslations, incorrect chronological indications and references, and pseudo-spiritual Protestant subtitles;

- (2) place improved emphasis on the revealed spiritual knowledge of the Gospels through proper arrangement and division into appropriate sections;
- (3) allow instructors to concentrate on the spiritual aspects of the life and teachings of Jesus Christ and the founding of the New Testament Church and not have to spend any more time than is absolutely necessary on the mechanical details of the arrangement of the four Gospels nor on the technical points of the Greek manuscripts and archaic King James word usage;
- (4) contain the following supplemental information:
 - (a) the major theme of each Gospel--how the writer viewed Christ and His ministry,
 - (b) scriptural and logical proof wherever possible to support the order of verses,
 - (c) proper section titling and emphasis given to Holy Days since they are fundamental to the proper understanding of God's Master Plan,
 - (d) a brief history of harmonies, and
 - (e) appropriate tables, appendices, cross references, maps, and miscellaneous information.

Thesis Goals

Of course, it is beyond the scope of this Masters thesis to prepare completely the data for such a project. But a beginning can be accomplished! Therefore, this thesis will cover two basic areas.

The first area of analysis vital to such a thesis is the construction of a proper chronological framework into which we could accurately place the events of Christ's life. This framework would start with known Biblical events, especially the Holy Days. The study of chronology is important to better understand Biblical events in light of secularly dated occurrences, to further substantiate the three and one-half year ministry of Jesus Christ, and perhaps, to open the Bible to new understanding!

Secondly, there will be a detailed discussion and critical analysis of certain problem areas in our present Harmony since it is the accepted textbook now being used. Why? Because not all harmonists by any means agree on their order of the various events, let alone have them totally accurate! There is close agreement on many, if not a majority, of the different events in Christ's life. The theologians have done a marvelous job, though handicapped by false religion and lacking God's Holy Spirit to guide them!

History of Personal Research

This thesis project had its beginning a number of years ago during my personal study of the Gospels, when the spotlight fell on Luke's order as a more accurate guide to a proper arrangement of the four Gospels. Luke records in 1:1-4 the facts that he traced the course of all things accurately from the first and he wrote them in order. This is clearly seen in his Book of Acts which is in exact chronological order. More will be said about this in the Introduction to this thesis.

In addition, Luke (and John) give practically all the exact chronological indications, i.e. God's Holy Day Feasts, Jewish holidays, and reigning kings and officials.

Practically all harmonists use the Gospel of Mark as a reference standard, letting Matthew's, Luke's and John's accounts fit in as they agree. So this study and reconstruction of the harmony was quite a departure from the "accepted" and the "orthodox."

But, amazingly enough, when a new arrangement was formulated using Luke (and the Truth) as a basis, it was found that not only is Luke in exact order, but so are Mark, John and those portions of Matthew's Gospel which are meant to be chronological! Some of Matthew's Gospel is a collection of parables, healings and miracles and is not necessarily meant to be strictly chronological.

Occasionally there were one or two verses which

seemed to be out of order, but when the author's purpose and motive for his arrangement were carefully analyzed, the anachronistic verses can be satisfactorily reconciled!

Actually, when the arrangement of the events is analyzed in the light of I Corinthians 14:33, should we find the Gospel writers recording their events in any haphazard fashion? Obviously not!

My personal study of harmonies has continued off and on for the past several years, and during that time I have discussed some difficult scriptures and new findings with Mr. Charles Hunting, Dr. Ernest Martin, Dr. Charles Dorothy and Mr. Ronald Kelly. I am indebted to these men for their assistance and inspiration.

Of course, I do not claim to have all the answers to all the problems in the harmony. Some of my solutions might be judged educated guesses or only theories. But I do offer scriptural proof for what I propose!

One Final Recommendation

Since this thesis is analyzing Robertson's Harmony, it is recommended that the reader have a copy handy. Numerous references will be made to his Sections and arrangements. Also, to avoid unnecessary footnoting, Robertson's work will simply be referred to as "Robertson's Harmony." All emphasis in the text and scriptural references are mine, and any emphasis in quotations, if mine, will be so indicated after the quotation.

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INTRODUCTION

The Christian world has long been fired with the ambition to take the Gospel to every inhabited corner of the earth. This zeal has inspired countless men to devote much of their entire lives serving as missionaries, ministers and teachers. Many theologians have devoted years to produce Bible helps for their fellow men. Witness the fantastic manhours required to assemble the concordances, and the life-long studies to write complete commentaries on the scriptures. Then there are Bible handbooks, lexicons, Biblical encyclopedias plus hundreds and hundreds of Bible translations!

Perhaps we should give thanks more often to these men, though (mostly) not converted nor possessing God's Holy Spirit as we understand it, yet who still gave their every effort to produce these helps for Christians today.

Certainly one of the most profitable works ever accomplished for us--and especially for new "babes" in Christ--is the harmony of the life of Christ. Jesus Christ should be the center and the focal point of every new convert's life. The harmonies help the student grasp readily the life of our Savior in a way that a strong impact is made on his life. The harmony helps make Jesus very real!

The ink on the first autographs of the Apostolic writers was only 100 years old when Tatian wrote his Diatessaron in the Syraic language ca. 173-175 A.D. Tatian blended the four Gospels into one narrative with a certain amount of freedom as shown by Hobson.¹

Since then many scholars have constructed harmonies. Of the modern editions the one by Edward Robinson in 1845 has had the most influence on harmony development. Riddle revised Robinson's harmony in 1889. Clark, using the Authorized Version of the Bible, divided the life of Christ according to the Feasts. Waddy produced a harmony in 1887 using the Canterbury Revision.

Then in June, 1893, Broadus broke away from the traditional division by Feasts and showed the historical development of Jesus's life. He too used the Canterbury Revision. Stevens and Burton followed suit in December of 1893. These latter two harmonies were the major ones used by students of the English Gospels for some 35 years.

Kerr produced one in 1903 following the American Standard Version of the Scriptures, and harmonies in Greek continued to be published as well. Then in 1919 Van Kirk published a partial harmony, The Source Book of the Life of Christ, which was the first to place Mark in the first column instead of Matthew.

¹A. August Hobson, "The Diatessaron of Tatian and the Synoptic Problem," Historical and Linguistic Studies, Second Series Linguistic and Exegetical Studies, Vol. I, Part III, pp. 40-45, 48.

The publishers of our present Freshman Church History textbook, Robertson's Harmony, tell us on the front cover of the book's jacket the brief history of this harmony:

For more than a generation John A. Broadus' great work has been the standard Harmony of the Gospels. It has gone through many editions. Professor Robertson, famous the world over as a New Testament scholar, has rewritten and rearranged Broadus' book, using for his text the Revised Version, and bringing to bear on it all the light of the latest findings in the field of New Testament research. College and Seminary Students, Sunday School Teachers and Pupils, Preachers and all Bible students will find this new Harmony unequalled for study purposes.

Besides Robertson's Harmony, I have in my possession for this study harmonies by Burton and Goodspeed, Greswell (four volumes of dissertations on selected harmony subjects), Mimpriss (an exhaustive work based on Greswell's Harmonica Evangelica), Riddle, Stevens and Burton, and Strong.² Mimpriss' work is the most comprehensive harmony I have ever seen: 1,022 pages, 8" x 11" in size, with analytical introductions, scripture illustrations, notes selected from various commentators, practical reflections, geographical notices, copious addenda and indexes.

²Ernest De Witt Burton and Edgar Johnson Goodspeed, A Harmony of the Synoptic Gospels in Greek; Edward Greswell, Dissertations upon the Principles and Arrangement of an Harmony of the Gospels (hereafter referred to as Dissertations); Robert Mimpriss, The Gospel Treasury and Expository Harmony of the Four Evangelists (hereafter referred to as Gospel Treasury); M. B. Riddle, A Harmony of the Four Gospels in English (hereafter referred to as Harmony in English); Wm. Arnold Stevens and Ernest De Witt Burton, A Harmony of the Gospels; and James Strong, A New Harmony and Exposition of the Gospels.

Since harmonists do not totally agree on how the Gospels should be divided and organized to produce an accurate harmony, we need to establish certain basic premises on which to build such an accurate four-fold portrait of Christ. This thesis will then attempt to solve certain problems in Robertson's Harmony based on these established premises.

First Premise

There are two ways of life--that of giving and that of getting. God's Word shows that the former leads to real happiness, peace and contentment, but sadly this world has chosen the latter. As a result we have chaos and confusion today! Man has never been so mixed up, goalless, unhappy! What's the reason?

Most Christians still accept the Bible as God's Word. But more and more theologians question the infallibility of the scriptures, even question the divinity of Christ! To many, the Bible has become a mere collection of uninspired (supernaturally) writings, ramblings of bewhiskered, old white-haired "prophets," the "acts" of Apostles who had followed a Nazarene "do-gooder" who travelled around Galilee and Judea performing wonderful healings (or so His followers claimed), and Who was finally killed and buried. Critics have a hard time explaining why His following and faith grew by leaps and bounds, of course!

"Truth" has become relative, depending on circum-

stances. Sociologists and psychologists term it "situation ethics" today. But Jesus said "Thy Word is Truth"! (John 17:17). Fortunately, in this country to be a "Christian" is still considered honorable. But to obey the scriptures implicitly, to try to follow the teachings of Jesus, to live as He did, to accept all the Bible as a guide book of life, is considered being just a bit "way out," "odd," "different," "fanatical." Yet many of this world's problems could be solved if mankind would only ". . . earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

The Apostles did not have to recall from memory all the myriad events, conversations, parables, miracles of Jesus without some special assistance. Jesus promised that:

But the Comforter, which is the Holy Spirit, 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 (John 14:26).

In his letter to Timothy Paul said that "All scripture is given by inspiration of God {God breathed}, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

The truth is that God inspired the four Gospel writers to record exactly what He wanted. This is further supported by Luke who wrote: "It seemed good to me also, having had perfect understanding of all things from the very first . . ." (Luke 1:3). Actually Luke is telling us that he received his Gospel "from above"--from God in heaven by direct inspiration! Urquhart explains:

Luke is made to say both in the Revised and Authorized Versions that he has "had perfect understanding of all things from the very first;" whereas what he does really say is that he has "had perfect understanding of all things from on high. . . ." The {Greek} word anōthen, which is here in our Version rendered "from the very first," is used in the sense of "from above" again and again in the New Testament itself. "Every good and every perfect gift," says James (1:17), "is anōthen," that is, "is from above." Twice again he used the word, and both times in the same sense. He speaks of the "wisdom which is anōthen--from above." It occurs twice in John's Gospel with the same meaning: "He that cometh anōthen--from above--is above all" (3:31); and "Jesus answered, thou couldst have no power at all against Me, except it were given thee anōthen--from above" (19:11). It is quite true that the word is used in the sense of "from the beginning" in Acts 24:5, but why should we deny to it its more usual sense here (in Luke)--a sense which is demanded by the plain intention of the words?³ (Italics mine.)

So, Premise #1 is that God's Word--the Bible--has been inspired by Him and Jesus Christ His Son, and therefore if properly translated from the original autographs or official copies, the scriptures are totally true and are God's instructions to mankind on how to live a happy, prosperous life!

Second Premise

The Apostle Paul said in I Cor. 14:33: "For God is not the author of confusion, . . ." Rather, He is the author of perfection, harmony, agreement! "Let all things be done decently and in order" added Paul in verse 40.

³John Urquhart, The Bible: Whence It Came, What It Contains, How to Read It, How to Use It; pp. 68-69. Also see Ernest Martin, Design and Development of the Holy Scriptures, Rev. Ed., pp. 303-304; J. H. Thayer, Greek-English Lexicon of the New Testament, p. 52, on Greek word ἀνωθεν; and L. Gaussen, The Plenary Inspiration of the Holy Scriptures, pp. 86-87.

If we have accepted the first premise, then the second follows automatically. It is that God not only inspired the scriptures but did so accurately, in total agreement with each other! (John 10:35).

By the time Luke was writing his Gospel, the Christian world was filled with fables and false gospels. Even Peter realized this when God was inspiring him to prepare portions of the New Testament for canonization: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (II Peter 1:16). Seeing this diversity of gospels being circulated, Luke records:

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

Even as they delivered them unto us, which were eyewitnesses, and ministers of the word (Luke 1:1-2).

Luke not only wanted to declare the truth of what the Gospel really was but wanted to record it in order:

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 (Luke 1:3).

The Greek for "perfect . . . in order" is ἀκριβῶς . . . καθεξῆς according to the Greek New Testament.⁴ Thayer's Lexicon⁵ lists these definitions for ἀκριβῶς: "to

⁴The Englishman's Greek New Testament (hereafter referred to as Englishman's Greek), p. 145.

⁵Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (hereafter referred to as Greek Lexicon), pp. 24, 313.

know accurately, to do exactly," "to investigate diligently" and "to learn exactly, ascertain." καθεξῆς is defined as: "one after another, successively, in order." This same Greek word καθεξῆς is also used in Acts 11:4: "But Peter rehearsed the matter from the beginning, and expounded it by order to them, . . ." Luke was going to research carefully his material so that he could write a perfect, orderly Gospel!

Godet adds this comment on Luke 1:3:

. . . , the author hopes he shall be qualified to draw a consecutive picture, reproducing the actual course of events: . . . It is impossible in this connection to understand the phrase in order in the sense of a systematic classification, as Ebrard prefers; here the term must stand for a chronological order.⁶ (First italics mine.)

A close examination of the Book of Acts supports Luke's style of accurately, chronologically recording approximately thirty years of New Testament Church history. Luke was no illiterate writer, but a highly skilled scholar. He is referred to as a "physician" in Col. 4:14 which shows he must have had some (!) formal training and education. In fact, Godet says this about Luke:

The circumstances that his profession was that of a physician is not unimportant; for it implies that he must have possessed a certain amount of scientific knowledge, and belonged to the class of educated men. . . . For these reasons, Luke must have possessed an amount of scientific and literary culture above that of most of the other evangelists and apostles. . . .

Not only is it {Luke's Gospel} written in most classical Greek, but it reminds us by its contents of

⁶F. Godet, A Commentary on the Gospel of St. Luke, (hereafter referred to as Commentary on Luke), p. 38.

the similar preambles of the most illustrious Greek historians, especially those of Herodotus and Thucydides.⁷

Should we not expect to find Luke's Gospel recorded accurately, logically, "in order"? Godet gives his literal translation of Luke 1:3 as follows: "I have thought good also myself, after carefully informing myself of all these facts from their commencement, to write a consecutive account of them for thee, most excellent Theophilus"⁷ (italics mine).

Actually, as already mentioned in the Preface of this thesis, we should expect to find all the Gospels "in order," rather than arranged in a hodgepodge of disconnected, illogical, contradictory fashions. Premise #2 states that the chronological and historical portions of the Gospels are in order.

Third Premise

Since Luke and John give most of the chronological indications--which now can be absolutely dated--these Gospels can be used as a framework into which we can place the different events. Wieseler supports this premise too:

When we take a general view of the chronological character of the four Gospels, there can be no doubt, indeed it is generally admitted, that the most numerous or at least the most exact chronological dates and fulcra are furnished by John and Luke. John, as is well known, narrates the whole period of our Lord's public ministry in connection with His journeys to Jerusalem for the purpose of keeping the different Feasts, omitting no single Passover occurring during

⁷Ibid., pp. 11, 38, 33-34.

this period, and even mentioning the one which was not kept by Him in Jerusalem {John 6:4}. He has therefore, by the very form of his narrative, furnished us with just such a scheme as we should most desire, in which to arrange the individual Gospel facts. While Luke not only supplies us with several special dates of the greatest importance . . . , but has in his preface expressly stated his intention of narrating the events he was about to record in this chronological order (καθεξῆς).⁸

On the other hand Matthew is acknowledged as having some portions of his work a collection of parables, miracles and sayings. And Mark has few chronological indications. Chapter One of this thesis will reveal this more in detail.

Premise #3 is, then, that we will use Luke and John (especially Luke) as the basic chronological framework to build solutions to harmony problems. Of course, both Matthew and Mark will certainly help fill the "gap" in some areas of Christ's ministry. All four Gospels are needed to tell the whole story! As Robertson said: ". . . The whole is infinitely richer than the picture given by any one of the Four Gospels."⁹

Conclusion

These premises combine to form the basis for the proposed solutions to the harmony problems discussed in this thesis. The key to applying these premises is to let the scriptures guide us into a complete understanding. We must not read into the scriptures what is not there. Pet

⁸Karl Wieseler, A Chronological Synopsis of the Four Gospels, (hereafter referred to as Chronological Synopsis), p. 25.

⁹Robertson, Harmony, p. 254.

theories, speculations and ideas must remain just that-- theories, speculations and ideas--at least until they are proven to be absolutely true! Therefore, I present my suggested solutions to the reader for close examination and consideration.

It IS possible to construct a totally accurate harmony! Any verses out of order should have tangible, explainable reasons for their alternate order. Perhaps someday Ambassador College will be able to publish such a harmony!

CHAPTER ONE

CHRONOLOGICAL FRAMEWORK FOR A GOSPEL HARMONY

Considering the size of the Christian Church today, the thousands upon thousands of "Christian" ministers, and the voluminous record books about its beginning and fantastic growth, why is so little known about its Founder and Leader Jesus Christ? Scholars cannot agree on what He taught nor why, when He was born, when His ministry began, when He was crucified or when he was resurrected (if, indeed, they reason the resurrection really happened)!

Even with the pages of the Bible open before him, one theological scholar Rhein says he cannot determine the length of Christ's ministry! This modern scholar even claims that the Bible can't be used to reconstruct the life of Christ! Notice:

. . . the modern consensus is clear on the point that the life of Christ cannot be reconstructed from the Gospel material, nor yet from that added by Acts and the Epistles. The quest is endless. The necessary material simply is not available. The Gospels do not contain it. If all the days described by them are added together, the period thus created is approximately one month. Further the passages dealing with the nativity are subject to question. They are contradictory and inconclusive. Complete chronology of the life following is non-existent. The original writings did not have as their purpose the introduction of an unknown person to subsequent generations, but were written for first century Christians. They are not, therefore, a source of Christianity, but a

product of it.¹

But is this so? Has the creator of Heaven and Earth left us in the dark about His purpose for coming to this earth? Hardly! Contrary to modern scholarship, Jesus Christ has left us a wealth of material about His life and purpose! We need not be in the dark about His ministry in spite of what "experts" say:

All clues as to the length of Christ's ministry indicate a period of almost incredibly brevity--at the least six months (Luke) at the most a little over two years (John). The exact time is not of great importance. . . .

The route of his travels cannot be exactly determined. A quick summary of John's account reveals at once the problems raised by any attempt to reconstruct Christ's journeys from the Gospels. . . . The synoptic material even less explicit and more brief, depicts a Galilean ministry of uncertain length followed by a short time in Jerusalem.²

Yet a proper chronological framework cannot be built without understanding the basic truth of the length of Christ's ministry! Is this truth lost forever?

Length of Christ's Ministry

Robertson's Harmony contains an appendix, "Notes on Special Points," which summarizes nicely the various theories on the length of Christ's ministry:

(1) The Bi-paschal theory makes the time of the public life of Jesus one year, allowing only two Passovers to the Gospel of John. Browne in his Ordo Saeculorum advocates this view. But the words, "the

¹Francis Bayard Rhein, An Analytical Approach to the New Testament, p. 45.

²Ibid., pp. 53-54.

Passover," in John 6:4 must be omitted, and for this there is not enough documentary evidence. . . .

(2) The Tri-paschal theory finds only three Passovers in the life of Christ. Hence the public work of Jesus would be from two to two and a half years in length. This view is quite possible, as is shown in the Harmony. These writers usually make the feast of John 5:1 Purim before the Passover of John 6:4, or Pentecost after it.

(3) The Quadri-paschal theory contends for four Passovers and a ministry of from three to three and a half years. This theory follows from making John 5:1 a Passover or Purim before or Pentecost or Tabernacles after an unnamed Passover. This seems to be the more probably length of the Saviour's public work on earth. . . .³

There can be no doubt how long Jesus continued in His ministry! Ambassador College has published numerous booklets and articles⁴ to substantiate these basic facts:

- (1) Jesus was born in the autumn of 4 B.C.
- (2) He began His ministry in the autumn of 27 A.D. when He was "about thirty years of age."
- (3) His ministry lasted three and one half years, until His death in the spring of 31 A.D.

Daniel's Seventy Weeks Prophecy (Dan. 9) proves these points adequately. Artaxerxes' decree was made in 457 B.C. as shown by an Ambassador College publication⁵, the Biblical scholar Halley⁶ and others. Since a day is to be taken as a year in fulfilled prophecy (Num. 14:34, Eze.4:6),

³Robertson, Harmony, p. 270.

⁴Ernest Martin, "When Was Christ Born?", The Plain Truth, Dec. 1961; and Herbert W. Armstrong, The Resurrection was NOT on Sunday, Ambassador College booklet, 1952.

⁵William F. Dankenbring, "Daniel Nine Proves Jesus Is the Christ," The Plain Truth, 1965.

⁶Henry H. Halley, Bible Handbook, pp. 320-321.

Daniel's prophecy reveals that the Messiah was to be cut off half way through His last "week" (or seven years) of the 70 "weeks" (490 years) in the autumn of 27 A.D., and continued three and one half years until Passover 31 A.D.

Of course, the quadri-paschal ministry of Christ can further be proved by the Gospel record itself. The harmony reveals four separate Passover/Unleavened Bread festivals, as well as other Holy Days during Christ's ministry. Being absolutely fixed within the calendar, the Holy Days provide key reference points in our framework.

Luke and John give us the most data on these Holy Days. Robertson's Harmony clearly shows a number of these chronological checkpoints. The four Passovers/Unleavened Bread festivals are covered in his Sections 31, 50, 72 and 145. (Appendix 1 provides the exact calendar dates.) Here are the key scriptures:

And the Jews' passover was at hand, and Jesus went up to Jerusalem (John 2:13).

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 (Luke 6:1).

And the passover, a feast of the Jews, was nigh (John 6:4).

Now before the feast of the passover, when Jesus knew that this 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 (John 13:1).

Notice that John each time refers to a Passover by name. Some speculate that the "feast" mentioned in John 5:1 is the missing fourth Passover, reasoning that having

mentioned three Passovers specifically, John would surely have included the fourth. But just as logically, would not John had been more specific in his naming of the feast in Chapter 5? The very fact that he did not call it a Passover leads us to believe that it may have been one of the other Feasts. We shall discuss this feast later in the chapter.

In any case, the other Passover is clearly given in Luke 6:1 but needs some explanation due to the KJV translation. Wieseler⁷ waxes eloquent for some fourteen pages only to conclude that Luke 6:1 is referring to the first Sabbath in Nisan. Godet⁸ likewise discusses the various theories on explaining what Sabbath Luke was referring to, only to come up with wrong answers! The JBC comes closer: "The reference would be to a Sabbath, the second after Passover but the first after the Feast of Unleavened Bread."⁹ The Greek expression σαββάτῳ δευτεροπρώτῳ used by Luke literally means "Sabbath (the) second first," or "first after the second" according to Greswell.¹⁰ He further analyzes this verse to mean the first Sabbath after the Wave Sheaf offering day. Since the fifteenth of Nisan, the first High Sabbath of Unleavened Bread, in 29 A.D. fell on a Sunday, this explanation cannot be right. The Old

Passover on Sat. 15th Nisan on Sun,

error here on.

⁷Wieseler, Chronological Synopsis, pp. 222-235.

⁸Godet, Commentary on Luke, pp. 182-183.

⁹Raymond E. Brown, et al., editors, The Jerome Biblical Commentary, Vol. II, p. 135.

¹⁰Greswell, Dissertations, Vol. II, pp. 300-319.

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Testament law required the Wave Sheaf to be offered after
the weekly Sabbath that occurred during the Feast (Lev.
23:10-11). In the year 29 A.D. the weekly Sabbath and the
last High Day of the Feast coincided on Nisan 21, putting
the Wave Sheaf offering day outside the Feast on Sunday
the 22nd. We must conclude that Luke was simply referring
to this last High Sabbath, or double Sabbath, the 21st of
Nisan and second Holy Day of the sacred year. This is the
conclusion reached also by Westberg.¹¹ It's interesting
to note that at least all of the discussion on Luke 6:1
centers on an early springtime.

Lev. 23
Josh. 5

No

Other Holy Days in the Harmony of the Gospels

There are three other Holy Days or Jewish feasts
specifically mentioned by name in the Gospels. Each can be
absolutely dated, although the first Passover mentioned by
Luke--Robertson's Section 18--occurred when Christ was
only twelve years old (10 A.D.) and doesn't help build
detail into our chronological framework of Christ's min-
istry.

More important to our discussion is the feast of
John 7, Sections 94 and 96 in Robertson's Harmony, called
specifically the Feast of Tabernacles. This Feast fell
after the third Passover in 30 A.D. (John 6:4) but before
the fourth Passover in 31 A.D. (John 13:1). According to
our basic premise of the Gospels being in order, this

¹¹Friedrich Westberg, Die Biblische Chronologie,
p. 122.

Feast of Tabernacles and Last Great Day (John 7:37) had to occur in the fall of 30 A.D. (See Appendix 1 for precise dates.)

The other specifically named Feast is covered by Robertson's Section 111--Jesus at a Feast of Dedication in Jerusalem, John 10:22. This feast is dated only a few months after Tabernacles, in December 30 A.D.

The Unnamed Feast of John 5

Much discussion by scholars has been made to try to identify the feast in John 5, Robertson's Section 49. Some speculate it is a Passover, as already mentioned; others, Purim or one of the other festivals.

Robertson sums up some of the "ideas" about this feast in his "Notes on Special Points:"

1. The Feast of Dedication has been proposed by Kepler and Petavius. But this view has met with no great amount of favor, for there is too short an interval between the first Passover and December, when it occurred . . . , but this feast was not one of the great feasts and would hardly have drawn Jesus all the way from Galilee to attend it. . . .

2. The Feast of Tabernacles is advocated by Ebrard, Ewald, Patritius. It is very unlikely that the Feast of Tabernacles after the first Passover could be meant, as the Saviour did not return to Galilee for some time afterwards. He could hardly have come back so soon to Jerusalem. . . .

3. The Feast of Purim, first suggested by Kepler, has had great favor with modern harmonists, but apparently more on sentimental than on scholarly grounds. . . . The man who was healed at this feast was healed on the Sabbath (John 5:9), and this occasioned the outburst among the people. But the Feast of Purim was never celebrated on the Sabbath, and when it came on a Sabbath it was postponed. See Reland, Antiq. Sacr.4,9.

4. Pentecost is held to be the feast here alluded to by many early and some later writers, such as Chrysostom, Cyril of Alexandria, Erasmus, Calvin, Bengel, etc. Norris makes it the Pentecost after the

first Passover, but to do this, has to crowd into this short interval Christ's first Judean ministry, the journey through Samaria together with the first part of his Galilean ministry. So this idea has little weight. McClellan argues that the allusions of Jesus in John 5:17-47, "infallibly point to Pentecost," meaning the Pentecost after a second Passover that is not mentioned. . . .

5. The Passover has always met with many adherents, being the second Passover in the Saviour's ministry and making four in all The arguments in favor of this interpretation are the most satisfactory. We cannot consider them as absolutely conclusive, yet the Passover meets all sides of the case better than any of the other feasts.¹²

There are many other dissertations by other scholars too, but the lack of clues in the harmony makes it difficult if not impossible to absolutely identify this feast.

Unfortunately, our basic premises cannot come to our rescue except to identify the year (or years) this feast occurred. Since John's first Passover is found in 2:13 and his third in 6:4, according to our basic premises this unnamed feast must have fallen between Passover 28 A.D. and Passover 30 A.D. Actually, the event that John records just before John 5 is the miraculous healing at Cana (John 4:46-54), late spring 28 A.D. A period of almost two years elapses while John records only one event--the Feast of Chapter 5!

Can the content of the scriptures in John 5 help us unravel this mystery? First, notice verse 1: "After these things there was a feast of the Jews; and Jesus went up to Jerusalem." What "things" was John referring to? The previously mentioned events included the great healing at

¹²Robertson, Harmony, pp. 267-269.

Cana after Jesus' return from Jerusalem into Galilee. But following Christ's return and His calling of the disciples (Section 41 of Robertson's Harmony), Jesus toured all of Galilee for several months at least (Section 44). There is no indication of His leaving His tour partially completed in order to return to Jerusalem to keep a Feast. Therefore, we can narrow down our "range" of time in which this feast may have occurred to at least the late summer or early fall of 28 A.D. to Passover 30 A.D.

Does John 5:10 give us a clue? "The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed." Is John telling us that this particular feast fell on a weekly Sabbath? During the two year period in question only the Day of Atonement in 28 A.D. or the last Holy Day of Unleavened Bread in 29 A.D. fulfill this requirement. But there are two arguments against this. First, all Holy Days are considered Sabbaths, although John does once refer to the 15th of Nisan as a "High Sabbath" (John 19:31). Secondly, John 5:1 does not necessarily mean that the healing of the infirmed man occurred on the Feast day. The verse merely says that Jesus went up to Jerusalem. There can be a break in time between verses 1 and 2. We cannot conclusively prove the identity of this unnamed feast on this point alone.

What about the subject of Jesus' discourse? God commands His ministers to "preach meat in due season"

(Lev. 23:4, II Tim. 4:2), meaning to preach on the meaning of the Holy Day he and his congregation are observing. The context of verses 21 through 31 clearly is concerning the resurrection of the dead and judgment. These are events associated with the return of Jesus Christ to this earth, pictured in God's Holy Day plan by the Feast of Trumpets! On this one proof alone, identification could be possible!

I have chosen to name it either the second Passover in 29 A.D. or the Feast of Trumpets in 28 A.D. in Table 1 at the end of this chapter. Most harmonists make John 5 a Passover and present some weighty evidence to this effect. On the other hand, the Apostle John, writing last of all the Gospel authors and having their works in front of him as he wrote, could have filled in one of the major details left out by the synoptic authors. They covered rather completely the summer Galilean tour of 28 A.D. and all the events following the second Passover in 29 A.D. but covered nothing of the fall festivals in 28 A.D. John may have given us the "filler." Otherwise there is a "gap" of more than six months in the ministry of Jesus of which nothing is recorded!

Not all the evidence is in yet, so we cannot close the case of this unnamed feast! God has not yet revealed to us which Holy Day this was!

A Hidden Feast

There is strong evidence to support one other Feast in the Gospels. But an incorrect KJV translation has

hidden this fact! Notice Luke 4:16: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." This seems like a regular Sabbath being described, but a closer look at the original Greek reveals an interesting fact! The Greek for "on the sabbath day" is ἡμέρα τῶν σαββάτων¹³ and means "on the day of the Sabbaths (plural), or "on the Day of weeks" since Sabbath and week are sometimes used interchangeably. The late spring Feast called the Feast of Weeks in the Old Testament is Pentecost! Is there other evidence besides the original Greek to support the fact that Luke 4:16 refers to Pentecost? Yes!

Note first that Luke, writing the Book of Acts, used the same Greek expression in Acts 16:13, again incorrectly translated in the KJV as Sabbath (singular). But the Pentecost in Acts 16 was very special. It was exactly 19 years since the New Testament Church was founded in 31 A.D. until this Pentecost in 50 A.D. Jesus had commanded His apostles to witness in Jerusalem, in all Judea and in Samaria, and unto the uttermost part of the earth (Acts 1:8). But for nineteen years the Apostles were confined to Asia Minor. Notice Acts 16:6-10:

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

¹³Englishman's Greek, p. 159.

And they passing by Mysia came down to Troas.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

God gave Paul a vision to tell him the time had come to take the Gospel into Europe as well! They travelled to Philippi and abode there certain days (verse 12). Their first preaching service, or witnessing, was on the Feast of Pentecost!

Tradition has it that another nineteen year time cycle passed, until Pentecost 69 A.D., when God's people were supernaturally warned to flee from Jerusalem before its destruction! God is working on an exact time schedule!

What is the time setting of Luke 4:16? Jesus had been in Jerusalem for the Passover and Days of Unleavened Bread. Following this He returned through Samaria to Galilee. Before His arrival in Capernaum, His new home, Jesus is rejected at Nazareth (Robertson's Section 39-- Luke 4:16-31). Then He calls His disciples and begins an extended tour of Galilee, as already mentioned in this chapter. The time setting of this rejection is late spring, about the time of Pentecost!

What did Jesus read in the Nazareth synagogue? Luke 16:17: "And there was delivered unto him the book of the prophet Esaias (Isaiah), And when he had opened the book, he found the place where it was written." Jesus was handed the book of Isaiah? Why? Was he expected to read from

that book that day?

The Jewish custom was to read certain scriptures throughout a three year period--called the Triennial Cycle of Readings. The Jewish Encyclopedia¹⁴ gives an elaborate chart of these readings. What was read on Pentecost? The first year: Josh. 24:3-18, Isa. 40:27 and Gen. 12:1; the second year: Isa. 60:17-61:9, I Kings 6:11-13 and Ex. 26:1; the third year: Num. 17:16 and Ezek. 44:15.

Jesus read Isa. 61:1-2, part of the second year Triennial Cycle Readings! Coincidence? Or is there special significance in His choice of scripture? Was Jesus making a special proclamation? If so, what? The full significance of this Pentecost in 28 A.D. will be explained in Chapter Four!

Relative Chronological Indications

We have exhausted our absolutely dated events with which to build our framework. Can we now add some "flesh" on our "skeleton" framework? Robertson's Sections that provide this additional data are shown in Table 1 on the following page. These events are generally self-explanatory, requiring no interpretation of scripture.

Subsequent chapters of this thesis will add several other important chronological checkpoints.

¹⁴"Triennial Cycle," Jewish Encyclopedia, 1905, Vol. XII, pp. 256-257.

TABLE 1

CHRONOLOGICAL FRAMEWORK FOR A GOSPEL HARMONY

<u>Sect.</u>	<u>Event--Abbreviated</u>	<u>Scripture</u>	<u>Chronology</u>
4*	Annunciation to Zecharias	Luke 1:5	June 3 to June 16, 5 B.C.
5	Annunciation to Mary	Luke 1:26	ca. Dec., 5 B.C.
6-8	Mary's stay with Elizabeth	Luke 1:56	ca. Dec., 5 B.C. to Mar., 4 B.C.
8	Birth of John the Baptist	Luke 1:57	ca. end Mar. to Apr. 11, 4 B.C.
10	Birth of Jesus	Luke 2:1	ca. Sept. 22, 4 B.C.
12	Circumcision	Luke 2:21	ca. Sept. 30, 4 B.C.
13	Presentation in the Temple	Luke 2:22	ca. Nov. 1, 4 B.C.
16	Return to Nazareth from Egypt	Matt. 2:19	ca. Mar. 13, 3 B.C.
18	Jesus at Jerusalem, age twelve	Luke 2:41	Passover, Apr. 16, 10 A.D.
20	Beginning of John's ministry	Luke 3:1	ca. Passover, Apr. 9, 27 A.D.
24	Christ's baptism	Luke 3:23	ca. Trumpets, Sept. 20, 27 A.D.
25	Christ's temptations	Luke 4:1	ca. Oct. to Nov., 27 A.D.
31	Cleansing of the Temple	John 2:13	Passover, Apr. 26, 28 A.D.
32	Interview with Nicodemus	John 2:23	Unleavened Bread, Apr. 27--May 3
39	Christ's rejection at Nazareth	Luke 4:16	Pentecost, June 21, 28 A.D.
49	Unnamed Feast in Jerusalem	John 5:1	Trumpets, Oct. 7, 28 A.D. or Passover, Apr. 16, 29 A.D.
50	Sabbath controversy	Luke 6:1	Unleavened Bread, Apr. 23, 29 A.D.
72	First retirement	John 6:4	Passover, Apr. 5, 30 A.D.
85	Transfiguration of Jesus	Luke 9:28	ca. Trumpets, Sept. 16, 30 A.D.
94	Feast of Tabernacles	John 7:2	Tabernacles, Sept. 30--Oct. 6
96	Great Day of the Feast	John 7:37	Last Great Day, Oct. 7, 30 A.D.

* Sections 4 through 16 expounded in Chapter Two

TABLE 1--Continued

<u>Sect.</u>	<u>Event--Abbreviated</u>	<u>Scripture</u>	<u>Chronology</u>
111	Feast of Dedication	John 10:22	Dedication, Dec. 9, 30 A.D.
128b	Entry into Jerusalem	Luke 19:28	Friday Eve, Apr. 20, 31 A.D.
129	Cleansing of the Temple	Luke 19:45	Sabbath, Apr. 21, 31 A.D.
143	Preparation for the Passover	Luke 22:7	Tuesday, Apr. 24, 31 A.D.
144	Jesus partakes of the Passover	Luke 22:14	Tuesday evening, Apr. 24, 31 A.D.
164	Jesus crucified	Luke 23:33	Wednesday, Apr. 25, 31 A.D.
171	Visit of women to the tomb	Luke 24:1	Sunday, Apr. 29, 31 A.D.
178	First appearance to disciples	John 20:19	Sunday evening, Apr. 29, 31 A.D.
179	Second appearance to disciples	John 20:26	Monday, May 7, 31 A.D.
180	Third appearance to disciples	John 21	Later weeks
184	Ascension to heaven	Luke 24:50	June 8 or 9, 31 A.D.

CHAPTER TWO

"NOW THE BIRTH OF JESUS CHRIST
WAS ON THIS WISE"--MATT. 1:18

It was a beautiful clear December night in Bethlehem, Judea. The stars shone brightly, especially the one followed by the three wise men riding on camel back. They had journeyed afar from the East to see the newly born Messiah, to worship Him and to present Him gifts of gold, frankincense and myrrh. The star guided them to a lowly manger where the Christ child was found with His mother Mary lying wrapped in swaddling clothes. Shepherds gazed on as a bright halo of light seemed to emanate from Christ's head. . . .

Probably no scene has been more often pictured, retold or portrayed than the nativity scene just described. The heart of Christianity seems to center on the Christian holidays of Christmas and Easter. The Christmas pageant with all its bright, beautiful lights, gaily decorated trees, gorgeous, memorable music--and especially the opening of presents--yearly thrills millions of children. The Christmas spirit of Peace, Goodwill Towards Men permeates this season.

To suggest for a moment that most of this story is sheer fabrication--that it's based on pagan superstition--

is heretical to say the least! How dare you deny the children this wonderful time and deeply religious lesson!

BUT the real truth IS vastly different!

On Christmas the Christian world focuses its attention on a babe in a manger, or at Easter on a dead Christ on a cross. They don't understand--but soon will--that their devotion should be directed to a living, dynamic Christ, seated on His Father's right hand, Who is now readying Himself for His dramatic, awesome return to this earth!

By following pagan customs, this world has missed the real point of why Jesus came to this earth. **THEY'VE GOT THE "FACTS" ALL MIXED UP!**

Robertson's Harmony, following the accepted Protestant understanding, makes several basic errors in presenting the story of Christ's birth. Utilizing our basic premises, can we reconstruct what really happened, when and where?

Most assuredly!

Table 2 on the following page shows Robertson's arrangement. The events and places are typical of Protestant harmonies and basically correct. Robertson's dates are all one or two years off as already demonstrated in Chapter One.

Note that all the scriptures given by Matthew and Luke for this part are in consecutive order and basically correctly divided.

TABLE 2

THE BIRTH AND CHILDHOOD OF THE BAPTIST AND OF JESUS

<u>Sect.</u>	<u>Section Title--Abbreviated</u>	<u>Time</u>	<u>Place</u>	<u>Matt.</u>	<u>Luke</u>
# 4	Annunciation of John's Birth	Prob. B.C. 7	Jerusalem		1:5-25
# 5	Annunciation of Christ's Birth	Prob. B.C. 7-6	Nazareth		1:26-38
# 6	Song of Elizabeth		Judea		1:39-45
# 7	Magnificat of Mary		Judea		1:46-56
# 8	Birth of John and Childhood	B.C. 7 or 6	Judea		1:57-80
# 9	Annunciation to Joseph		Nazareth	1:18-25	
#10	Birth of Jesus	Prob. B.C. 6-5	Bethlehem		2:1-7
#11	Praise of the Angels		near Bethlehem		2:8-20
#12	Circumcision of Jesus		Bethlehem		2:21
#13	Presentation in the Temple		Jerusalem		2:22-38
#14	Magi Visit the New Born King		Bethlehem	2:1-12	
#15	Child Carried to Egypt	Prob. B.C. 5		2:13-18	
#16	Child Brought from Egypt	Prob. 4 B.C.		2:19-23	2:39
#17	Childhood of Jesus	Prob. B.C.4-A.D.7	Nazareth		2:40
#18	Visit of the Boy Jesus	Prob. A.D. 7-8	Jerusalem		2:41-50

The Birth of Jesus

There's probably been more speculation, reasoning and exhaustive writing on Christ's birthdate than on any other date in history! Since the scriptures have hidden this date so well--actually never revealing it--man ought to get the hint that he is not supposed to know it! Pagan superstition has bequeathed us December 25, but many knowledgeable scholars recognize how illogical and wrong this is. Wieseler waxes eloquent for 102 pages on the subject of when Christ was born only to conclude:

Thus much however we may safely deduce from our data, that Jesus could hardly have been born before the commencement of January, 750 A.U.C. {equivalent to our 4 B.C.}, and probably a little later.
 . . . It follows that at latest Jesus must have been born forty odd days before Herod's death, which brings us to February, 750 A.U.C., as the latest date for the birth of Jesus.

.
 The result of our investigation as to the exact date of our Lord's birth, then, is as follows--that the day cannot now be determined at all; while, as regards the months, our choice lies between the close of December, January, and February, of which, however December is the least probable, January more so, and February decidedly the most probable of all.¹

Wieseler² also supplies us with a table showing the dates assigned by ancient and modern chronologers to the birth of Christ. The closest "guess" is nearly three months off! Other scholars have likewise failed to understand the scriptures.

The approximate time of Jesus' birth in 4 B.C. is not hard to fix, having already ascertained in Chapter One

¹Wieseler, Chronological Synopsis, pp. 137-138, 142.

²Ibid., p. 461.

that His ministry began in 27 A.D. when He was about 30 years old (Luke 3:23). The key is found in Luke 1:5--the course of Abijah. As shown in the article "When was Christ Born?"³ the period of service in the Temple at Jerusalem for Zacharias extended from Iyar 27 (June 3) to Sivan 11 (June 16), 5 B.C. Having finished his service, Zacharias returned home (Luke 1:23). Undoubtedly, his wife Elizabeth conceived shortly thereafter, sometime in the latter half of June. She hid herself five months (vs. 25), until the end of November, and then following the normal gestation period, bore John near the end of March or the beginning of April 4 B.C., just before Passover, April 11.

Mary conceived by God's Holy Spirit sometime in December, 5 B.C.--Elizabeth's sixth month (Luke 1:26-27, 36). These dates are significant because they fix the birth of Jesus just six months later than that of John.

Following the angel's message to her, Mary hastened into the hill country to see Elizabeth (vs. 39) where she abode for three months (vs. 56). If we follow our premises of the introduction to this thesis, Luke has Mary returning home before John is born, perhaps to ready herself and family to go to Jerusalem to observe the Passover.

Godet does not agree:

Ver. 56 is a historical conclusion. Did the departure of Mary take place before the birth of John the Baptist? We might suppose so from the particle

³Martin, Plain Truth, December, 1961.

δέ and the aorist ἐπλήσθη (ver. 57), which very naturally imply a historical succession. But, on the other hand, it would be hardly natural that Mary should leave at a time when the expected deliverance of Elizabeth was so near at hand. This verse, therefore, must be regarded as a historical anticipation, such as is frequently found in Luke. Comp. 1:65, 3:19, 20 etc.⁴

The JBC agrees with this interpretation of verse 56: "Luke stylistically closes the scene; Mary must have remained longer, in order to be of service at the birth of John the Baptist."⁵

This conclusion does seem reasonable and does not contradict our basic premises. Luke changes the subject in verse 57 to deal with the birth of John, not mentioning Mary again in this account. Technically speaking, then, Luke's verses are in proper order. Mary may have stayed until John's birth, but she could just as well have gone home prior to the birth. Surely Elizabeth did not need Mary's help in any case. I'll let the reader speculate on this minor point.

Upon her return home Mary--now over three months pregnant--was found by Joseph to be with Child (Matt. 1:18). Apparently Mary had not told Joseph of the angelic message to her for Joseph was ready to put her away (vs. 19) until the angel appeared unto him to tell him of Jesus' miraculous conception (vs. 20).

⁴ Godet, Commentary on Luke, p. 66

⁵ Brown, et al, editors, The Jerome Biblical Commentary, Vol. II, p. 123.

Just prior to their son's birth, Joseph and Mary travelled to Bethlehem to be enrolled. Caesar Augustus decreed this when Quirinus was Governor of Syria (q.v. booklet The Crucifixion Was Not on Friday⁶).

The birth of Jesus occurred six months after John's birth, or near the end of September, 4 B.C. The Feast of Trumpets that year was Sabbath, September 22. Because of the meaning of this Holy Day in God's plan--the return of Jesus Christ to this earth and the establishment of His Father's Government--we can speculate that Christ was born on Trumpets, 4 B.C. This would be His first coming to this world. The general time of the year--autumn--agrees with the practices of shepherders in Palestine who still kept their flocks in the field at night (Luke 2:8).

Mimpriss has this comment:

Remaining out of doors, under the open sky, with their flocks. This was commonly done. The climate was mild; and, to keep their flocks from straying, they spent the night with them. It is also a fact that the Jews sent out their flocks into the mountainous and desert regions during the summer months, and took them up in the latter part of October or the first of November, when the cold weather commenced.⁷

A Key Verse Misplaced

The crux to understand properly the sequence of events following Christ's birth is a misplaced verse, Luke 2:39, incorrectly included in Section 16, page 13, of

⁶Herman L. Hoeh, The Crucifixion Was Not on Friday, Ambassador College, 1968, p. 26.

⁷Mimpriss, Gospel Treasury, p. 34.

Robertson's Harmony. See Figure 1 on the following page for a reproduction of this page.

Robertson's division of scripture places this verse parallel with Matt. 2:23, the return of Christ from Egypt to Nazareth. By so doing this, Robertson is denying that Jesus was taken back to Nazareth after his birth! All events between Jesus' birth and His flight to Egypt take place in Bethlehem or Jerusalem, according to Robertson. Notice Table 2, page 29, again.

But is this true? There can be no question about the presentation in the Temple: That had to be in Jerusalem. What about the visit of the Magi? Does Matt. 2:8 say this visit was at Bethlehem? Tradition has them paying their homage there. Tradition is seldom right, though!

Let's see what Luke 2:39 says: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." What does "all things" refer to? All the events concerning their escape to Egypt and return? That's rather vague since Luke does not mention one word of their flight! And what "law of the Lord" commanded them to flee to Egypt? We do have a "law" to flee out of spiritual Egypt--sin--but none to flee into Egypt--into sin! Robertson would have us accepting this one verse as Luke's explanation of the flight into Egypt!

BIRTH AND CHILDHOOD OF THE BAPTIST AND OF JESUS § 18

§ 16. THE CHILD BROUGHT FROM EGYPT TO NAZARETH

Probably B.C. 4

Matt. 2:19-23

19 But when Herod was dead, behold, an angel
 20 of the Lord appeareth in a dream to Joseph in
 Egypt, saying, Arise and take the young child
 and his mother, and go into the land of Israel:
 21 for they are dead that sought the young child's
 life. And he arose and took the young child
 and his mother, and came into the land of Is-
 22 rael. But when he heard that Archelaus was
 reigning over Judea in the room of his father
 Herod, he was afraid to go thither; and being
 23 warned of God in a dream, he withdrew into
 the parts of Galilee, and came and dwelt in a
 city called Nazareth; that it might be fulfilled
 which was spoken by the prophets,* that he
 should be called a Nazarene.

Luke 2:39

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

* Or, through.

§ 17. THE CHILDHOOD OF JESUS AT NAZARETH

Probably B.C. 4 to A.D. 7

Luke 2:40

40 And the child grew, and waxed strong, filled with wisdom; and the
 grace of God was upon him.

§ 18. THE VISIT OF THE BOY JESUS TO JERUSALEM WHEN TWELVE YEARS OLD

Probably A.D. 7 or 8

Luke 2:41-50

41 And his parents went every year to Jerusalem at the feast of the pass-
 42 over [see Ex. 23:14-17; Deut. 16:1-8]. And when he was twelve years old,
 43 they went up after the custom of the feast; and when they had fulfilled
 the days, as they were returning, the boy Jesus tarried behind in Jerusalem;
 44 and his parents knew it not; but supposing him to be in the company, they
 went a day's journey; and they sought for him among their kinsfolk
 45 and acquaintance: and when they found him not, they returned to Jeru-

* Cf. Isa. 11:1 where the Messiah is called *Netzer*, a Branch, though Nazareth is not mentioned in the Old Testament.

† This simple statement of Luke tells more in one sentence than all the apocryphal Gospels of the Infancy, with their silly legends about the miraculous prowess of the child Jesus.

13

FIGURE 1

PAGE 13 OF ROBERTSON'S HARMONY

Where Luke 2:39 Should Go

What is the subject of the verses just preceding verse 39? What is "all things" referring to? Is it not the Presentation in the Temple--Robertson's Section 13??? Of course! The "law of the Lord" was obviously the purification ceremony (vs. 22)--the prime reason for Joseph and Mary going to Jerusalem. And where had Joseph and his family resided before coming to Jerusalem? Their home had been Nazareth (vs. 4), so Luke says in verse 39 ". . . they returned into Galilee, to their own city Nazareth."

The inescapable conclusion is that verse 39 must conclude the events described in Robertson's Section 13, verses 22-38.

The harmonies of Burton and Goodspeed, Stevens and Burton, and Strong all show verse 39 as a part of the events of the presentation at the Temple. Although Mimpriss follows Greswell and Robinson in his placement of verse 39 parallel with Matthew 2:23, he does have this comment to make:

This return to Nazareth, mentioned by Luke, although by both Greswell and Robinson placed with that recorded by Matthew, may have taken place at a different time, and previous to the flight into Egypt, and immediately after the visit to Jerusalem, mentioned, Lu. ii.22-38, . . . Joseph and Mary at first left Nazareth without, as it would appear, any idea of permanently removing therefrom.⁸

⁸Ibid., p. 61.

Mimpriss then speculates that the couple moved to Bethlehem so prophecy could be fulfilled, returned to Nazareth to make arrangements for a permanent move back to Bethlehem! He speculates that they had just returned to Bethlehem when they were visited by the wise men from the East. But this doesn't make any sense at all. Why go to all the trouble to move to Bethlehem, flee to Egypt, then move back to Nazareth??? The Protestant tradition of the wise men visiting at Bethlehem is deeply entrenched in mens' minds! But is this correct?

Is it possible that Jesus' flight into Egypt occurred after the presentation at the Temple and before His return to Nazareth--an event which would have to be squeezed between vss. 38 and 39? Hardly! Would Luke have been so careless to leave out such an important event in his narrative? Remember, he was tracing the course of events accurately, sequentially.

We must conclude that Joseph, Mary and Jesus returned home to Nazareth after their visit to the Jerusalem Temple.

The Flight to Egypt

Now we come to the real significance of including this return to Nazareth after the presentation! If Joseph and his family had to return home, then they had to be in Nazareth before their flight to Egypt!

Notice Matt. 2:13-14:

And when they {the wise men} were departed, behold,

the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child {Greek-- παιδίον} 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.

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

The angel warns Joseph to take the young child and flee that very night into Egypt. With much haste Joseph readied his family for the journey. What better place to prepare for a flight and quick escape than from your own home where all your belongings are! Preparation could be simple and efficient. They remained in Egypt until March of 3 B.C. when Herod died (Matt. 2:19-20). Joseph and his family then returned to Galilee, to their home town of Nazareth (vs. 23).

Up to this point in our discussion, the order of events is straight forward, logical: Christ's birth, circumcision eight days later, the presentation in the Temple forty days later, His return to Nazareth, His flight to Egypt, and after Herod's death His return back to Nazareth.

But a question still remains. Where did Joseph and his family stay during the forty days following Jesus' birth? Luke 2:22 says ". . . they brought Him to Jerusalem. . .", but does not specifically say from where. We are left with the following choices: (1) Bethlehem, where Jesus was born. (But after forty days hardly still living in a manger. There was no room in the inn because of the influx of Jews into the Jerusalem area to keep the fall

Feasts. Surely once the Feasts were over, rooms would be available.); (2) Jerusalem. Not possible because of Luke 2:22; (3) Nazareth, their home town. Most likely because of verse 39 and because the normal, logical thing to do was to return home following the birth and Festivals to await the completion of the forty days.

The Visit of the Wise Men

Now we come to one of the events least understood by Christianity! When and where did the Magi visit the Christ child? We may be in for a surprise!

First, note again Matt. 2:13 on the preceding page. Immediately following the departure of the Magi, the angel warns Joseph and that same night he flees with his family. Then the visit of the Magi occurred just before the flight to Egypt. Where were Joseph, Mary and Jesus at this time? NAZARETH! NOT BETHLEHEM!

Can the scriptures support a visit of the wise men at Nazareth rather than at the "traditional" Bethlehem? Indeed they can! The Bethlehem tradition comes from reading into the scriptures what is not there. Notice what Matt. 2:1-12 really say: The wise men arrived at Jerusalem, having seen Jesus' star in the East, to inquire of the Messiah's whereabouts (vss. 1-4). Herod is troubled and asks the religious community where prophecy says the Messiah was to be born (vss. 5-6). Then secretly Herod called the wise men to learn what time the star appeared (vs. 7). He sends them to Bethlehem to look for the child

and to inform him where, specifically, He is (vs. 8).

But--and verse 9 is a key verse--the wise men ". . . having heard the king, went their way . . ." (Revised Version).

This seems to be the proper sense, although the Greek ἐπορεύθησαν simply means "departed" or "went one's way."⁹

The wise men follow the star which led them to the young child (παιδίον) (vss. 9-11). Thayer¹⁰ says this Greek word means "a child recently born," "a young child," "a little boy" while βρέφος, used by Luke 2:12, 16 to refer to the newly-born Jesus, means "a new-born child," "an infant," "a babe." So it seems that Jesus was more than a mere babe when the wise men arrived. Note also in verse 11 that the wise men found Jesus in a house, not in a manger! What house? Why, their home in Nazareth!

Following their homage and presentation of gifts, the wise men are warned not to return to Herod (vs. 12), but to return to their home. That night Joseph is warned to flee to Egypt as already explained.

When Herod learned that the wise men had not followed his instructions and that he had been misled, Herod very enraged ". . . sent forth, and slew all the male children that were in Bethlehem, and all the borders, thereof . . ." (vs. 16). Obviously, Jesus was not in Bethlehem at this time! Had He been taken home immediately

⁹Thayer, Greek Lexicon, p. 531.

¹⁰Ibid., pp. 473, 105.

following the visit and just before Herod's slaughter? Hardly. Remember, immediately following the visit, Joseph is warned to flee to Egypt (vss. 13-14). Does it make any sense for Joseph to travel the several days' journey home from Bethlehem (over seventy miles), then turn around and flee to Egypt? The haste described in verses 13 and 14 indicate that Joseph would have left directly for Egypt from wherever he was when warned!

But, as already proved, Joseph must have been in Nazareth before he fled to Egypt! The only way to reconcile fully all the scriptures is to have the visit of the wise men at Nazareth, and at least forty to fifty days after Christ's birth--forty days for the purification period and around ten for travel time home. We could speculate two or three months even.

Reconstruction of Events

Having established the truth and reconciled all scriptures, we can now reconstruct the order of events of Robertson's Part IV, his pages 5-14. Table 3 on the following page shows the approximately correct time and correct place for each of the events, along with proper scripture division.

Our Christmas story is just that--a "story"--based on tradition and misunderstanding of God's Word. Very few "facts" are true! Christ wasn't even born on December 25, but around September 22. No scripture says there were three wise men; there may have been twelve. No scripture

TABLE 3

RECONSTRUCTION OF ROBERTSON'S PART IV

<u>Sect.</u>	<u>Section Title--Abbreviated</u>	<u>Time (B.C.)</u>	<u>Place</u>	<u>Matt.</u>	<u>Luke</u>
# 4	Annunciation of John's Birth	<u>ca.</u> June 3-16, 5	Jerusalem		1:5-25
# 5	Annunciation of Christ's Birth	<u>ca.</u> December, 5	Nazareth		1:26-38
# 6	Song of Elizabeth	<u>ca.</u> December, 5	Hill Country		1:39-45
# 7	Magnificat of Mary	<u>ca.</u> December, 5	Hill Country		1:46-56
# 8	Birth of John and Childhood	<u>ca.</u> April, 4	Hill Country		1:57-80
# 9	Annunciation to Joseph	<u>ca.</u> April, 4	Nazareth	1:18-25	
#10	Birth of Jesus	<u>ca.</u> Sept. 22, 4	Bethlehem		2:1-7
#11	Praise of the Angels	<u>ca.</u> Sept. 22, 4	Bethlehem		2:8-20
#12	Circumcision of Jesus	<u>ca.</u> Sept. 30, 4	Bethlehem		2:21
#13	Presentation in the Temple	<u>ca.</u> Nov. 1, 4	Jerusalem		2:22- <u>39</u>
#14	Magi Visit the New Born King	<u>ca.</u> Nov.-Dec., 4	<u>Nazareth</u>	2:1-12	
#15	Child Carried to Egypt	<u>ca.</u> Nov.-Dec., 4	Egypt	2:13-18	
#16	Child Brought from Egypt	<u>ca.</u> Mar. 13, 3	Nazareth	2:19-23	
#17	Childhood of Jesus	B.C. 3 to 10 A.D.	Nazareth		2:40
#18	Visit of the Boy Jesus	Apr. 16-23, 10	Jerusalem		2:41-50

says that the Magi visited Christ in Bethlehem. Rather, the evidence points to the visit at a house in Nazareth--not a manger--and more than a month after His birth. It's easy to believe a tradition. But we are admonished to "Prove all things; hold fast that which is good" (I Thess. 5:21).

CHAPTER THREE

"COME YE AFTER ME, AND I WILL MAKE YOU
FISHERS OF MEN!"--MATT. 4:19

One of the fundamental reasons for Christ's coming to this earth, divesting Himself of His glory and taking the form of a human (Phil. 2:6-8) was to build a church by calling and choosing disciples (Matt. 16:18, Eph. 2:20). These disciples--once converted--were to carry on His work as His spiritual body on earth.

Then, are we to assume that Jesus Christ--the Creator of heaven and earth (Col. 1:16) and Who now upholds all laws, forces and energies (Heb. 1:2-3)--merely picked at random by fortuitous guess these disciples? That he had no prior knowledge of or acquaintance with any of them?? Christ said in Luke 12:6-7: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." If God can count the hairs on your head, does it not seem more reasonable that Christ already knew these men, their characters, attributes, potential and standing in the community before He called them to His ministry?

In addition, there is some evidence to support the supposition that James and John, the sons of Zebedee and

Salome, may have been Christ's first cousins.¹ If this be so, then surely Joseph, Mary and their family occasionally visited Zebedee, Salome and their children. Peter and Andrew lived in the same area, in the city of Bethsaida just four miles from Capernaum (John 1:44), had the same business of fishing as Zebedee, and in fact are called "partners" in Luke 5:7. Consequently, Jesus could have known these men too. Philip also lived there, and John 1:43 tells us that Christ went to Galilee to find him! Christ didn't merely "stumble" across Philip!

And what of the business Jesus conducted in the Galilean area before He began His ministry? Both His father and He were successful carpenters and construction men. The large family of Joseph and Jesus' very nature would have made Him a success. Surely, Joseph and his family had built numerous buildings throughout the area and were well known and respected by the community.

In any case, Christ did not simply pick His disciples "out of a hat." Too much of His plan hinged on choosing proper men to become His apostles!

¹By comparing Matthew's, Mark's and John's accounts of the women at Christ's crucifixion, we see the first two authors list the same three women: (1) Mary Magdalene; (2) Mary, the wife of Alphaeus (Cleophas); and (3) Salome, the wife of Zebedee. If John is indeed listing the same three women plus now joined by a fourth woman, Mary the mother of Jesus, then John is showing us that Mary (Jesus' Mother) and Salome are sisters (John 19:25). Hence, James and John, Salome's children, would be cousins to Jesus.

The First Calling of the Disciples

According to Acts 1:21-23 and 10:37 certain of Jesus' disciples had been with Him from the time of John the Baptist. So, Robertson correctly places his Section 28, "Jesus Makes His First Disciples," following Jesus' baptism at the Jordan and Temptation in the Wilderness of Judea. This orderly arrangement is in agreement with Mimpriss, Stevens and Strong.² Table 4, on the next page, lists the events given in Robertson's Harmony.

This first calling occurred in late 27 A.D. The disciples were with Jesus at the first Cana miracle (John 2:2) and then sojourned in Capernaum for only a few days (John 2:12) before returning to Jerusalem (John 2:13). They accompanied Him to Jerusalem for the Passover in the Spring of 28 A.D., then in late Spring baptized disciples in Judea following the Feast of Unleavened Bread (John 3:22). See Sections 29 - 36 of Robertson's Harmony and Table 4, next page.

The disciples travelled with Jesus through Samaria (John 4:27); but when He arrives back in Galilee, the disciples are found back at their fishing business! Apparently they leave Him at sometime while in Samaria, possibly when He decided to stay two more days with the Samaritans (John 4:40).

²Mimpriss, Gospel Treasury, pp. 78-117; Stevens and Burton, A Harmony of the Gospels, pp. 32-35; Strong, A Harmony and Exposition of the Christian Scriptures, pp. 36-38.

TABLE 4

THE BEGINNING OF CHRIST'S PUBLIC MINISTRY

<u>Sect.</u>	<u>Section Title--Abbreviated</u>	<u>Mark</u>	<u>Matt.</u>	<u>Luke</u>	<u>John</u>
#24	Jesus Baptized by John in the Jordan	1:9-11	3:13-17	3:21-23	--
#25	Three Temptations of Jesus	1:12-13	4:1-11	4:1-13	--
#26	Testimony of the Baptist	--	--	--	1:19-28
#27	John's Identification of Jesus	--	--	--	1:29-34
#28	<u>Jesus Makes His First Disciples</u>	--	--	--	1:35-51
***Subsequent events to first calling:					
#29	Jesus Works His First Miracle	--	--	--	2:1-11
#30	Jesus' First Sojourn at Capernaum	--	--	--	2:12
#31	First Cleansing of the Temple	--	--	--	2:13-22
#32	Interview of Nicodemus with Jesus	--	--	--	2:23-3:21
#33	Parallel Ministry of Jesus and John	--	--	--	3:22-36
#34	Christ's Reasons for Leaving Judea	1:14	4:12	4:14	4:1-4
#35	Jesus in Samaria	--	--	--	4:5-42
#36	Arrival of Jesus in Galilee	--	--	--	4:43-45

What other reasons could be given? Perhaps Christ had given the disciples leave to return to their business to prepare for future tours. This seems unlikely since He had to go to Galilee to find His disciples again. John the Baptist had just been imprisoned by Herod (Matt. 4:12), so perhaps the disciples who had been John's followers previously feared for their lives and wanted to return to the safer area of Galilee as soon as possible. After Christ's crucifixion these same disciples did hide in fear from the Jews (John 20:19). And then maybe the Jewish disciples did not wish to associate further with the Samaritans as was their custom not to (John 4:9). The disciples marvelled when they found Jesus even talking to the Samaritan woman (John 4:27).

No definite scriptural reason is given for the sudden departure of the disciples. No mention is made by John (4:41, 43) of the disciples staying with Christ the extra two days. So it does seem probable that the fishermen did leave Christ to return to their businesses.

The Second Calling of the Disciples

The basic premise of this thesis is that the Gospel writers wrote their accounts in proper order under inspiration of the Holy Spirit. Proper harmony flow not only leads to a better understanding of the life of Christ but can reveal new knowledge!

On the next page there is a reproduction of Page 33 of Robertson's Harmony--the account of Jesus finding four

§ 41. JESUS FINDS FOUR FISHERS OF MEN IN FOUR FISHERMEN*

By the Sea of Galilee, near Capernaum

Mark 1:16-20	Matt. 4:18-22	Luke 5:1-11
16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.	18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.	1 Now it came to pass, while the multitude pressed upon him, and heard the word of God, that he was standing by the lake of Gennesaret;
17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.	19 And he saith unto them, Come ye after me, and I will make you fishers of men.	2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all
18 of men. And straightway they left the nets, and followed him.	20 And they straightway left the nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.*	3 nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all
19 him. And going on a little further, he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.	21 followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.*	4 the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all
20 ing the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.	22 called them. And they straightway left the boat and their father, and followed him.*	5 draught. And Simon answered and said, Master, we toiled all
		6 night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

* Or, *Jacob*: and so elsewhere. * Gr. *take alive*.

* Three of these two pairs of brothers (Andrew and Peter, John and James) had already become disciples of Jesus at Bethany beyond Jordan (James probably soon afterwards), but now they leave their prosperous fish business and follow Jesus continuously as many business men since have given up a lucrative business for the ministry. They, along with Philip and Nathaniel, had been with Jesus in the early ministry (the year of obscurity).

fishers of men in four fishermen--their second calling.

There can be little doubt that Mark and Matthew are describing the same event. But Luke's rather lengthier account seems to describe an entirely different event. And combining Luke 5:1-11 with Mark 1:16-20 and Matthew 4:18-22 upsets the orderly arrangement of Luke.

Table 5, on the following page, clearly shows how Luke 5:1-11 is out of sequence in Robertson's Harmony. At first glance it would seem that Luke's account in Chapter 5 should be inserted between Robertson's Sections 44 and 45! Then the sequence of scriptures would be consecutive!

But can this change be justified? And would it make any sense?

Indeed it would! In fact, a startling revelation comes to light when the proper order is restored!

Notice Table 6, Page 52--the inconsistencies and differences in Section 41. The basic differences are: (1) the multitudes that followed Christ; (2) His teaching them from the boat; (3) the miracle Christ performed; and (4) Luke's expression in Chapter Five, verse eleven: ". . . they {the disciples} left all. . .," which will become become more significant when we see the whole narrative. For a complete discussion, see Greswell's Dissertations.³

But to understand the story flow we need to go back to Robertson's Section 37, Page 30 of his Harmony, which

³Greswell, Dissertations, Vol. II, pp. 383-396.

TABLE 5

LUKE 5:1-11 OUT OF SCRIPTURAL ORDER

<u>Seq.</u>	<u>Section Title--Abbreviated</u>	<u>Mark</u>	<u>Matt.</u>	<u>Luke</u>
#39	First Rejection at Nazareth	--	--	4:16-31
#40	New Home in Capernaum	--	4:13-16	--
#41	Jesus Finds Four Fishers (<u>Second Calling</u>)	1:16-20	4:18-22	<u>5:1-11</u> **
#42	The Excitement . . .	1:21-28	--	4:31-37
#43	He Heals Peter's Mother-in-Law	1:29-34	8:14-17	4:38-41
#44	First Tour of Galilee	1:35-39	--	4:42-44
**Luke's Account in Chapter 5 Ought to be Inserted Here to Maintain Proper Order				
#45	A Leper Healed	1:40-45	8:2-4	5:12-16

TABLE 6

INCONSISTENCIES AND DIFFERENCES IN SECTION 41

<u>Mark's and Matthew's Accounts</u>	<u>Luke's Account</u>
1. Only Peter and Andrew mentioned at first.	A multitude pressed upon Christ.
2. Christ saw Simon and Andrew casting a net into the sea.	The fishermen were washing their nets.
3. He calls them to follow him.	No specific calling.
4. No mention of Christ entering a boat nor teaching the multitudes.	Christ entered Simon's boat and taught the multitudes.
5. No mention of Christ's command to Peter to let down his nets.	Christ told Peter to go to the deep and to let down his nets.
6. No miracle.	Miracle of great multitude of fishes.
7. A little further along the coast James and John are called.	No specific calling.
8. Disciples left their fishing and followed Christ.	Disciples left <u>all</u> to follow Christ.

begins Christ's Galilean Ministry.

Following a general account of Christ's teachings in Galilee (Section 37), Robertson includes Christ's second miracle at Cana (Section 38) and then Christ's rejection at Nazareth (Section 39) (although in the thesis, Chapter Four, logical and scriptural evidence will be presented to show that Christ may have first preached in Nazareth, been rejected and then traveled to Cana to heal the Courtier's son).

Escaping the enraged Jews at Nazareth, Jesus continued his northern journey to his new home in Capernaum.

He passed by the Sea of Galilee on his way and found four of his disciples (originally Peter and Andrew had been called in John 1:35-51, Robertson's Section 28, Page 23). This is, in a sense, their second calling. They, with James and John, leave their business (temporarily) to accompany Christ into Capernaum. This event is covered in Section 41, described both by Mark (1:16-20) and Matthew (4:18-22) (See Page 49). Mark 1:21 clearly shows that Christ and his disciples went into Capernaum.

Next in logical order come Sections 42, 43 and 44 during which Christ healed the demoniac on the Sabbath (Section 42), healed Peter's mother-in-law on that same Sabbath, as well as many others after the Sabbath had ended (Section 43), and Christ's first tour of Galilee with the four fishermen lasted several months (Section 44).

During this time Christ's fame spread abroad through-

out Syria (Matt. 4:24) and great multitudes from Galilee, Decapolis, Jerusalem and Judea, and from beyond Jordan followed him (verse 25).

But just as the fishermen had left Jesus earlier, so it seems that for a second time they leave Him to return to their fishing business. The exact time is not revealed, although there is no mention of the disciples after Mark 1:38 and Luke 4:43. Mark, Matthew and Luke (Section 44) refer only to Christ in subsequent verses. Again, it is possible that Jesus gave His disciples leave to return to their business, perhaps to gather supplies for future tours. This is unlikely, though, because later Jesus instructed his disciples not to prepare for a tour:

Provide neither gold, nor silver, nor brass in your purses,
Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. (Matt. 10:9-10)

The Disciples' Third Calling!

Now we correctly come to Luke's account in Chapter 5:1-11 (which Robertson wrongly includes in Section 41).

Having gathered quite a following, Christ returns to the Sea of Galilee to teach the people from Peter's boat (verse 3). This event and the miracle Christ performs (verses 6 and 7) convince the fishermen that Christ's job is of awesome importance--that He really is the Messiah--and that their calling is a serious responsibility! So, after the third calling Luke records ". . . they left all . . ." to follow Christ (verse 11). The fishermen were

beginning to realize that discipleship entails being willing to renounce possessions and family ties if necessary! This is the order preserved by Mimpriss who has a rather complete writeup on this order in his "Notes."⁴

As the fishermen gained more experience watching and listening to Christ, they began to understand more fully who Christ really was:

He saith unto them, But whom say ye that I am?
And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Then charge he his disciples that they should tell no man that he was Jesus the Christ (Matt. 16:15-17, 20).

But much later in the Gospels several of the disciples, including Peter, leave the crucified Christ to return to fishing for a third time! "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. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. . . ." (John 21:2-3). But this is the last time Peter or any of the others ever leave the ministry of Jesus Christ to return to their old businesses. From this point on the Apostles are faithful to their calling of being fishers of men.

⁴Mimpriss, Gospel Treasury, pp. 210-212.

Harmony in the Harmony!

Straightening out the order of the verses of the Gospel writers restores this interesting possibility: The disciples (fishermen) were called three times and leave that calling to return to fishing three times!

Once again we see in God's Word that the number three signifies final decision! Before Peter's training was over, he was to experience this number of finality--three--several times, and each time he learned a poignant lesson!

We, too, as Christians should learn a valuable lesson from this example. Our calling to this mighty Work of God is vitally important! We cannot afford to flounder around in our calling nor take it lightly. We need to rededicate our lives to serving the living Jesus Christ!

CHAPTER FOUR

"NOW WHEN THE DAY OF PENTECOST
WAS FULLY COME"--ACTS 2:1

Satan has deceived the whole world! Man does not know his great destiny because Satan has foisted off on mankind false, pagan holidays, false doctrine, and a way of greed, lust and get. For those blessed of God to be called in this twilight age before the Millennium, the seven annual Church Festivals and Holy Days, from Passover to the Last Great Day, reveal God's 7,000 year plan of salvation and man's ultimate goal of birth into the very family of God! These Church Festivals are fundamental to understanding God's Master Plan!

Each Festival explains one of the major steps in this Master Plan. Pentecost--the subject of this Chapter--is always observed in the late spring during the time of the early grain harvest, and it pictures several significant events in the history of God's people and Church. It portrays the knowledge that God is calling out of this world and preparing a small flock of Christians (Luke 12:32) as a first fruit gathering. With Jesus Christ as their Elder Brother (Rom. 8:29) these Christians will form the backbone of God's soon-coming world-ruling government!

To make it possible for human beings to be reconciled to God and to grow spiritually, it was necessary for Jesus to give His life for mankind as a sacrifice to atone for their sins. Surrendered, repentent Christians might then have contact with the Father and receive His Holy Spirit to guide them (Isa. 59:2, Acts 5:32).

The Birth of the New Testament Church

Notice the events that occurred on Pentecost in 31 A.D., just 50 days after Christ had been resurrected and ascended to heaven to be received by His Father:

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

God's Holy Spirit--the Comforter promised by Jesus--was sent to fill the disciples with power, understanding and wisdom (II Tim. 1:7). Peter, now filled with God's power, preached a powerful sermon, convicting about 3,000 people (Acts 2:41). God performed many wonders and signs through the Apostles (verse 43) and ". . . added to the Church daily such as should be saved" (verse 47). The New Testament Church began with great power and growth! This Pentecost signified a powerful beginning!

Now filled with this power, God's called and chosen people were able to keep the spiritual intent of God's

great Ten Commandments. Previous to this mankind had failed even to keep the letter of the Law without this extra power but now could obey even the spirit of these laws! Paul wrote in Hebrews 8:10:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

While Jesus was on the earth He accomplished God's work through His own physical body. Now Jesus began to work through His spiritual body--the church! Notice Acts Chapter 3. Peter and John began to use this awesome power and the name of Jesus Christ to heal people:

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God (Acts 3:6-8).

The church grew by leaps and bounds too! Note Acts 4:4, 5:12, 15-16.

The crucifixion and death of Jesus occurred precisely on that day which pictured His death--the Passover. Jesus arose from the grave on late Sabbath afternoon and ascended to heaven to be accepted of His Father on Sunday--the very day the wave-sheaf offering was presented. God's First of the first fruits was very acceptable! And so on this Feast of First fruits--Pentecost, 31 A.D.--the full meaning of this Festival was fulfilled on that day! One

can only speculate on how God will fulfill the events pictured by the remainder of His Holy Days!

Pentecost, then, pictures the sending of the Holy Spirit, powerful beginnings, great miracles, and the writing of spiritual laws in our hearts. Are there other significant Pentecosts recorded in the Bible that might further amplify its meaning?

The Giving of the Ten Commandments

Israel's first Passover and Feast of Unleavened Bread were certainly unique in her history! Following that Passover night during which the death angel went throughout Egypt and killed all the first-born whose homes had not been protected by the lamb's blood, Israel came out of Egypt the next evening with a high hand. During the following seven days of Unleavened Bread, Israel journeyed out of Egypt, finally to cross the Red Sea during that last Festival day. They were truly freed from Egypt--a type of sin--that day!

Their travels brought them to the wilderness of Sinai the third month, Sivan. We read in Ex. 19:1: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." The expression "the same day" could mean one of four things: (1) same day of the month as they came out of Egypt, or the fifteenth of Sivan; (2) the same day of the week as they came out of Egypt, or a Thursday (the Exodus was in 1486 B.C. according to

latest research, hence the Passover was on a Wednesday and the first day of Unleavened Bread was on a Thursday); (3) the first day of the third month (very improbable); and (4) the third day of the third month. Pentecost that year fell on the ninth of Sivan, the second week in that month. Scriptural and traditional evidence seem to eliminate choice #1 because Israel's first Pentecost would have already occurred and yet Moses had said not one word about it. The improbable choice #3 would have been the first day of that week, Sunday. Of the two remaining choices, #4 is the most logical. The third of Sivan was a Tuesday. Choice #2 would have been the fifth of the month, just two days later. Regardless of the choice, we seem to be in the first week of Sivan.

Moses ascended Mt. Sinai to receive instructions from God (Ex. 19:3-6) and descended (verse 7) to give Israel God's Words. The people agreed (verse 8) and Moses re-ascended Sinai to take God the people's answer (verse 8). God then instructed Moses to prepare the people for a most significant event (verses 10-11). Moses did so, commanding the people to be ready "against the third day" (verse 15). This double ascent and descent took two or three days, bringing us to the weekly Sabbath, the seventh of Sivan, the day Moses normally used to instruct Israel. There are a number of examples earlier in the Book of Exodus to substantiate the Sabbath as the day of instruction.

Then, the third day later, Monday, began dramatically:

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke of a furnace, and the whole mount quaked greatly (Ex. 19:16-19).

After assembling the congregation, Moses ascended the mount a third time to receive final instructions from God. Upon his descent and warning to the people, God thundered His Ten Commandments in their ears (Exodus 20).

The whole tone of this day is very similar to the first Pentecost of the New Testament Church in 31 A.D. The Law, as the basis of Israel's constitution, gave the nation of ex-slaves a certain cohesiveness and unity. Israel was no longer a motley group of slaves but now a powerful nation with a government under God and Laws to live by.

Was the Law given to Old Testament Israel on their first Pentecost? Jewish tradition says this is so! The critical Encyclopaedia Biblica admits to the Jewish tradition but says it "evolved" late in Israel's history:

It was assumed, in accordance with Ex. 19:1, where the giving of the law is dated on the third month after the Exodus, that the promulgation of the law on Sinai was on the sixth or seventh of Siwan, the day of the feast of pentecost. It is certain, however, that this metamorphosis of the feast of the law-giving was late, probably not earlier than the destruction of the temple when the

system of sacrifices and offerings came to an end.¹ But the internal evidence of the Bible seems to indicate that the law-giving is more than a mere evolution of tradition!

Just as the first New Testament Pentecost was instrumental to God's people receiving the power to keep the law in the spirit, this first Old Testament Pentecost enabled God's people to receive the knowledge to keep the law in the letter!

Pentecost in the Gospels

Now that we have seen the significance of the first Old and New Testament Church Pentecost, let's see if anything of special significance is revealed about the Pentecosts observed by Christ during his three and one-half year ministry!

Due to a faulty translation of Luke 4:16, as already explained in Chapter One, it is not obvious in the King James Version that Christ's first Pentecost in 28 A.D. was observed by Him in Nazareth. This event is covered in Section 39 of Robertson's Harmony. Table 7 on the next page shows the sequence of events surrounding this Pentecost.

After His encounter with the Samaritan woman in Samaria, Jesus continued His northern journey back home to

¹"Pentecost," The Encyclopaedia Biblica, 1903, p. 3651.

TABLE 7

ROBERTSON'S PART VII--THE GREAT GALILEAN MINISTRY

<u>Sect.</u>	<u>Section Title--Abbreviated</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
#37	General Account of His Teaching	4:17	1:14-15	4:14-15	--
#38	Healing at Cana of the Son of a Courtier of Capernaum	--	--	--	4:46-54
#39	First Rejection at Nazareth	--	--	4:16-31	--
#40	New Home in Capernaum	4:13-16	--	--	--
#41	Jesus Finds Four Fishers of Men in Four Fishermen	4:18-22	1:16-20	**	--
#42	Healing of a Demoniac on the Sabbath	--	1:21-28	4:31-37	--

**Purposely left out as explained in detail in Chapter Three.

Nazareth. Note the route which Robertson assumed Christ took: from Jerusalem to Samaria, thence to Cana (Healing of the Courtier's Son), back to Nazareth (His rejection), then to Capernaum (His new home), the second calling of the fishermen at the Sea of Galilee (q.v. Chapter Three), and back into Capernaum for a Sabbath of healings. Figure 3A on the following page shows this approximate route as outlined by Robertson.

An Alternate Route

But is Robertson's route logical and natural? I propose an alternate one that seems more logical and meaningful. Is it possible that Jesus first came to Nazareth, was rejected, escaped and then travelled to Cana that same day of Pentecost to perform the miracle there, then on later to the Sea of Galilee to find his disciples and enter with them into Capernaum? Figure 3B on the following page shows this alternate route. Performing this great miracle of healing in Cana on Pentecost might have special significance!

How can this alternate solution be supported?

First, let us consider the main objections to this arrangement. One is Christ's own statement in Luke 4:23 made to the shocked Nazareth congregation: "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." Some feel Christ was referring to His recent miracle at Cana. But

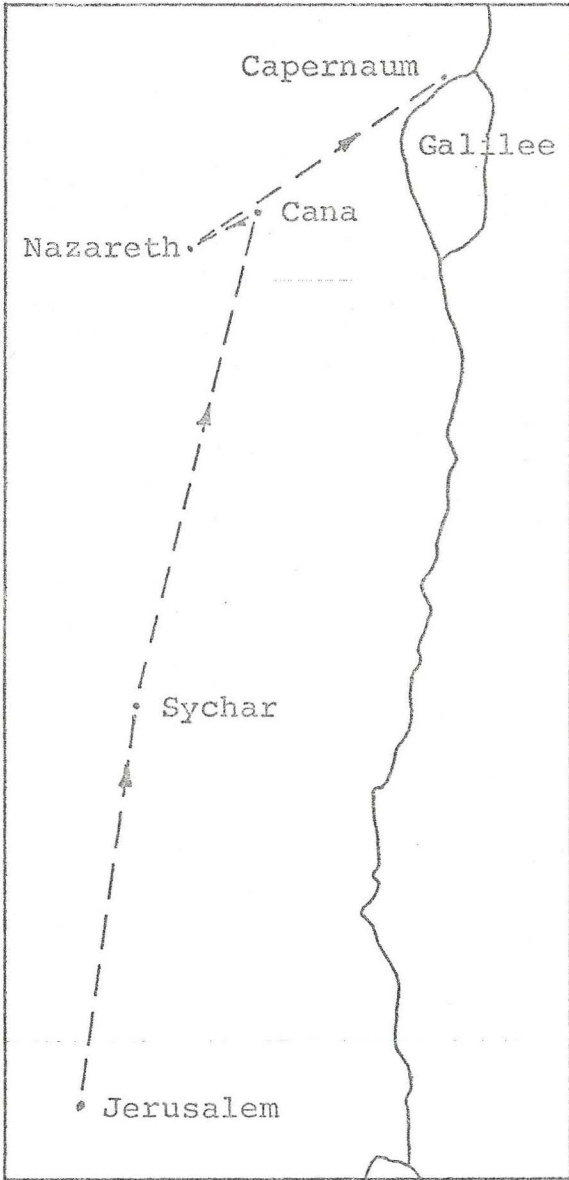


Figure 3A
Robertson's Route

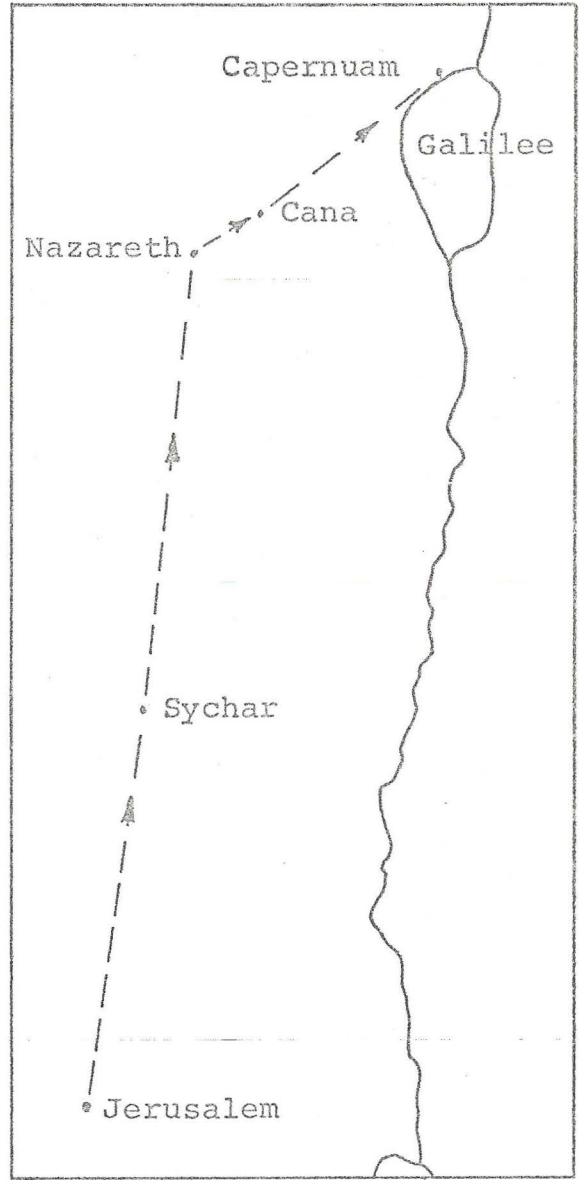


Figure 3B
Alternate Proposed Route

FIGURE 3
CHRIST'S RETURN TO GALILEE

the verse says Capernaum, not Cana. Also the JBC has an interesting comment about this parable (and note that it is a parable--or common saying--not a reference to a specific event):

23. you will surely quote at me this proverb: Luke purposely employs the fut. tense, for in his Gospel Jesus has not yet appeared in Capernaum. After his miracles in this other city of Galilee, the Nazarenes will want to see Jesus (8:19-21), i.e., to see other miracles, though like Herod they lack faith (9:9; 23:8).²

Actually, Jesus and His disciples had been in Capernaum once before, recorded in John 2:12, but there is no hint of any miracles performed nor any preaching accomplished.

Godet gives a similar explanation:

The term παραβολή, parable, denotes any kind of figurative discourse, whether a complete narrative or a short sentence couched in an image, like proverbs. Jesus had just attributed to Himself, applying Isaiah's words, the office of a restorer of humanity. He had described the various ills from which His hearers were suffering, and directed their attention to Himself as the physician sent to heal them. This is what the proverb cited refers to. (Comp. ἰατρός, a physician, with ἰάσασθαι, to heal, ver. 18). Thus: "You are going even to turn to ridicule what you have just heard, and to say to me, Thou who pretendest to save humanity from its misery, begin by delivering thyself from thine own."³

In any case, Christ is not saying that He has already performed miracles in Capernaum. Thus the second miracle in Cana could have come after His rejection.

The second objection could be found in Luke 4:30-31 in which Luke mentions only the escape from Nazareth and

²The Jerome Biblical Commentary, Vol. II, p. 131.

³Godet, Commentary on Luke, p. 152.

travel to Capernaum and makes no reference to the miracle at Cana. In fact, Luke nowhere in his Gospel, either before or after the Nazareth rejection, says anything about this miracle. Only the Apostle John, commenting on Christ as the Son of God, mentions this healing. Luke merely summarizes the events on that Pentecost and concludes this facet of Christ's life with His arrival in Capernaum and subsequent preaching on the Sabbaths (Luke 4:31). Also Luke does not mention the second calling of the disciples at this time (Robertson's Section 41) as already explained in Chapter Three.

We can garner from Luke's Gospel these facts: Jesus' return to Galilee (4:14), His rejection at Nazareth (4:29), His journey to Capernaum (4:31), and His healings on the following Sabbath Day in Capernaum (4:35). The other Gospel writers add these facts: Christ's move from Nazareth to Capernaum (Section 40--Matt. 4:13) with no mention of Cana; and John's account of the Cana miracle (Section 38) specifying only that Jesus had come from Samaria and before He arrived in Capernaum (4:46-47).

The proper understanding of God's Word is a process of addition of the scriptures. We could technically conclude that the Cana miracle had occurred after Christ's rejection at Nazareth and before His arrival in Capernaum, as my alternate solution proposes. This in no way contradicts any scripture.

Miracles Before Pentecost 28 A.D.

I have a basic reason for "delaying" Christ's second miracle at Cana until Pentecost. It is a speculative reason based on the meaning of this Holy Day in the life of Christ. To explain, let's review Jesus' first miracle at Cana (Robertson's Section 29--John 2:1-11). What did Jesus mean when He said: ". . . mine hour is not yet come" (verse 4)? Clarke speculates: "Or, my time, for in this sense the word ὥρα is often taken. My time for working a miracle is not yet fully come. What I do, I do when necessary, and not before."⁴ (Latter italics mine.) The JBC broadens the time meant but allows this to refer to "signs": "The 'hour' of Jesus is that of his glorification, the crucifixion, death, and resurrection by which salvation is achieved Nevertheless, that hour can be, and is, foreshadowed in the 'signs' of Jesus" ⁵

Wieseler agrees: ". . . , Mine hour--i.e. to manifest Myself as a worker of miracles, as thou desirest--is not yet come. Not long time afterwards, while He was sojourning in Jerusalem, His hour, beyond all controversy, was come, Joh. ii.23, iii.2, iv.45."⁶

From these commentaries we could conclude that Jesus felt His time for performing great miracles hadn't yet arrived. Note in any case that this miracle or sign

⁴Adam Clarke, Clarke's Commentary, Vol. 5, p. 526.

⁵The Jerome Biblical Commentary, Vol. II, p. 427.

⁶Wieseler, Chronological Synopsis, p. 267, footnote.

was of a physical nature only--changing water into wine.

Following the marriage, Jesus sojourned at Capernaum (John 2:12), then returned to Jerusalem where He cleansed the Temple (verse 13), gave a verbal sign (verses 18-19), then performed other "miracles" (verse 23). John does not specify what other miracles or "signs" (Greek--σημεῖα) Jesus did, but His next specifically recorded miracle, chronologically, is Jesus' healing of the Courtier's son at Cana--called by John: "This is again the second miracle that Jesus did, when he was come out of Judea into Galilee" (John 4:54). This miracle was of a spiritual significance, the forgiveness of sin.

But what about the "signs" in Jerusalem at the Passover? They were witnessed by many of the Galileans who had been at Jerusalem (John 4:45). The logical conclusion is that they, too, were great spiritual miracles. But then we are left with the interesting (and unanswerable) question of just why John did not elaborate on them, waiting instead until Jesus' return to Cana to relate precisely that miracle.

In any case, we are sure that this latter miracle was only the second done in Galilee, the first of a spiritual nature. We could speculate--but it seems most improbable--that Jesus performed no great miracle of a spiritual nature at Jerusalem, only physical signs, waiting until His return to Cana the site of His very first miracle.

Significance of Pentecost Again

If our alternate route is adopted, then we could theorize that Pentecost 28 A.D. marked the beginning in great power of Jesus' Galilean ministry! It is even conceivable--and allowed in the scriptures with my arrangement--that Jesus proclaimed Himself the Anointed One--announced His Messiahship--began preaching and proclaiming the acceptable time (Luke 4:18-19), been rejected by the Nazarenes, escaped their enraged anger and walked to Cana that same day of Pentecost--just a short distance of about 3½ miles--to perform the great healing miracle! Christ's first spiritual miracle in Galilee may well have been on Pentecost! Look how this would fit in with the meaning of this day! With Pentecost, Christ starts His dynamic Galilean ministry, travels on into Capernaum probably the following Sabbath where He casts out a demon (Luke 4:35), heals Peter's mother-in-law that same day (verse 39) and many others as soon as the sun sets (verses 40-41).

From this time on Jesus' fame began to spread abroad quickly (Mark 1:28) and great crowds began to follow Him.

But regardless of the exact significance of this Pentecost in 28 A.D.--and I will be the first to admit that the significance I've outlined is only a theory--the alternate arrangement of events can still hold true. It is a more logical, straightforward order of the scriptures.

Table 8 on the following page summarizes my proposed

TABLE 8

PROPOSED ALTERNATE ARRANGEMENT OF ROBERTSON'S SECTIONS 37 THROUGH 42

<u>Sect.</u>	<u>Section Title--Abbreviated</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
#37	General Account of Christ's Teachings-- a Summary	--	1:14-15	4:14-15	--
#39	Christ's Rejection at Nazareth	--	--	4:16-30	--
#38	Second Miracle at Cana	--	--	--	4:46-54
#40	Reference to New Home in Capernaum	4:13-17	--	--	--
#41	Second Calling of Disciples at Sea of Galilee	4:18-22	1:16-20	--	--
#42	Preaching and Healings in Capernaum	--	1:21-28	, 4:31-37	--

(Subsequent events during this tour of Galilee same order as Robertson, except Luke 5:1-11 as explained in Chapter Three.)

rearrangement. Note all scriptures are in proper sequential order.

Other Pentecosts in the Gospels

We still have not answered the question of when and how Jesus revealed the spiritual intent of His Father's Laws. These answers will be found in the next chapter!

CHAPTER FIVE

"AND HE OPENED HIS MOUTH, AND TAUGHT
THEM, SAYING"--MATT. 5:2

Accompanied by His disciples, Christ began His Galilean ministry following Pentecost, 28 A.D. During the subsequent year Christ trained them and preached more powerfully the Kingdom of God to His ever-increasing audiences.

Another Law-Giver to Come

A part of Jesus' job while on earth was to reveal His Father more fully to those who were being called. The time had come for Jesus to reveal the original spiritual intent of His Father's righteous Ten Commandments. Moses had prophesied in Dt. 18:15-18 of another law-giver to come:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Who was that prophet to come? The Priests and Levites asked John the Baptist if he were the One. He said, No, but that another was to come Who was greater than he (John 1:21). That One was Christ! Notice John 6:14: "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." Jesus Christ was to come to this earth to magnify the Law and make it more honorable (Isa. 42:21). He said:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

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 (Matt. 5:17-18).

Newberry shows the true meaning of verse 17 in his edition of the Englishman's Bible:¹ "Think not that I am come to unbind the Law, or the Prophets: I am not come to unbind, but to FILL UP." Christ's intention was to fill to the brim the understanding and spiritual impact of His Father's Law!

When and how did Christ reveal the spirit of the Law?

The Sermon on the Mount

Where, exactly, was Jesus when He spoke these words recorded by Matthew? Was He not in the very midst of

¹Thomas Newberry, "The Law and the Prophets," Foot-steps of Truth, New Series, XI, p. 281. Also see Ernest Martin, Design and Development of the Holy Scripture, Rev. Ed. pp. 243-245.

delivering His most famous discourse--the Sermon on the Mount??? This discourse is reported by both Matthew and Luke in Robertson's Section 54, pp. 48 ff.

After giving His famous "Beatitudes," Christ introduced the theme of this discourse--His standard of righteousness contrasted to that of the Scribes and Pharisees. His specific purpose statement--or key of this talk--is given in Matt. 5:17-18, already quoted!

Christ then revealed the original spiritual intent of His Father's Law with six illustrations: murder, adultery, divorce, oaths, retaliation, and love of enemies. For example, notice Matt. 5:27-28:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Jesus was a law-giver too, delivering New Testament laws:

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:

But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil (Matt. 5:33-37).

Almsgiving, prayer and fasting--practices that lead to real, true righteousness--are expounded next, covered by Matthew, Chapter 6, verses 1 through 18. Christ's main concluding point is the famous "Golden Rule:" "Therefore all things

whatsoever ye would that men do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Two Sermons on the Mount or One?

The question always arises among scholars whether there was one Sermon on the Mount or two, the first usually called the Sermon on the Mount and the second, the Sermon on the Plain. We need to answer this question in order to reconstruct an accurate harmony. Let's see what the scholars say first.

Robertson's Harmony contains a very helpful appendix "Notes on Special Points"² which sums up well the research of the scholars. Although he personally feels that there was only one sermon, he does present three theories of those who promulgate two separate sermons. Summarized briefly, these theories are:

1. Two Discourses distinct in time, place, circumstances and audience.
 - (a) Time of delivery appears to be different. Matthew gives the sermon before his call (Matt. 9:9) while Luke precedes the sermon by the call of the Twelve. But Matthew's arrangement in chapters 8-13 is not meant to be chronological, but topical. Also Matthew makes no note of time for his discourse.
 - (b) The place appears to be different. One is on a mountain (Matt. 5:1), while the other is on a plain (Luke 6:17). The Revised Version has Luke saying "a level place." So the scriptures can harmonize if the miracles were performed on a level place on the mountain side (Luke 6:17), followed by Christ ascending higher to sit down to teach His disciples.
 - (c) The audience is different. Really, both Matthew (4:25) and Luke (6:17) allude to great multitudes from the same general regions,

²Robertson, Harmony, pp. 273-276.

but in either case Jesus is said to address only His disciples (Matt. 5:1 and Luke 6:20).

(d) The contents are radically different.

Some object to Luke's omitting large portions of what Matthew has. Luke has only 30 verses; Matthew, 107. But several large portions of the same matter has been placed elsewhere in Luke's Gospel (Cf. Matt. 6:9-13 and Luke 11:2-4; Matt. 6:25-34 and Luke 12:22-31). Nor need we be surprised that Luke, writing generally for all Christians omits large portions towards the beginning of the sermon that were designed especially for Jews. But as we have already learned, true Bible understanding is arrived at by a process of addition of scripture. It ought to be remembered that the two discourses begin alike and end alike, have a general similarity in order and show a general likeness and often absolute identity of expression.

2. Another theory holds that the two sermons are distinct, but spoken on the same day, and near together. Two subpoints of this theory are:
 - (a) Matthew's was spoken before the choice of the Apostles, to the disciples, alone, and while Jesus was sitting on the mountain.
 - (b) Luke's was spoken after the choice, to the multitudes and standing on the plain.
 But Matthew 7:28 refers to the multitudes who were astonished at His teaching and in Luke 6:20 "He lifted up His eyes on His disciples . . ." So the distinction vanishes.
3. Wieseler³ holds that Matthew has simply brought together detached sayings of Jesus on different occasions and does not mean to present the whole as one discourse; Luke's account being only one of the discourses used by Matthew. But this violates the evident notes of place and surroundings by which Matthew gives local color and cast to the entire discourse (Matt. 5:1, 8:1).
4. Both Matthew and Luke give substantially similar accounts of the same discourse (Robertson's conclusion--and the right one as we shall see). Most of the arguments for this interpretation have been mentioned in rebuttal of the previously mentioned theories. Why is there only one sermon?
 - (a) Most natural explanation in view of the large volume of similar matter in both.

³Wieseler, Chronological Synopsis, pp. 297-298.

(b) Hardly likely that Jesus would again make the same sermon to the same audience and under the same circumstances.

(c) No objections to this theory that do not admit of a probably explanation.

Riddle agrees with this general explanation of the events of the day:

. . . the order of circumstances would seem rather to have been the following: Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where he heals many. As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the Twelve around him, he addresses himself to his disciples in particular and to the multitudes in general.

Of course, it is also possible that at first Jesus talked privately to His disciples higher in the mountain, but by the time His discourse was finished many of the multitude had found Him and listened to Him talking to His disciples.

Besides Robertson's proofs, there are two other positive proofs to support only one sermon: (1) Using our second basic premise we can establish the sequence of events just prior to and immediately after the sermon; and (2) Consensus of other harmonies.

Sequence of Events

Following our second premise that Luke's Gospel is in order, what is Luke's event just before the Sermon on the Mount? It is Robertson's Section 53--The Selection of the Twelve Apostles--Luke 6:12-16. Table 9 on the following page gives the events surrounding this Sermon. Note that

⁴Riddle, Harmony in English, p. 170.

TABLE 9

EVENTS SURROUNDING THE SERMON ON THE MOUNT

<u>Sect.</u>	<u>Section Title--Abbreviated</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>
#50	Sabbath Controversy with the Pharisees	12:1-8	2:23-28	6:1-5
#51	Third Sabbath Controversy	12:9-14	3:1-6	6:6-11
#52	Jesus Teaches and Heals by Galilee	12:15-21	3:7-12	--
#53	Jesus Selects the Twelve Apostles	--	3:13-19	6:12-16
#54	<u>Sermon on the Mount</u>	5:1-8:1	--	6:17-49
#55	Jesus Heals a Centurion's Servant	8:5-13**	--	7:1-10
#56	He Raises a Widow's Son at Nain	--	--	7:11-17
#57	The Message from the Baptist	11:2-19	--	7:18-35
#58	Woes Upon the Cities of Opportunity	11:20-30	--	--
#59	The Anointing of Christ's Feet	--	--	7:36-50
#60	The Second Tour of Galilee	--	--	8:1-3
#61	Blasphemous Accusation	12:22-37	3:19-30	--

**Matthew 8:2-4 appear much earlier in Section 45.

Luke's account is also preserved by Mark 3:13-19. We shall return to this event later in the chapter. Previous to this, Mark covers Robertson's Section 52--Jesus Teaches and Heals Great Multitudes by the Sea of Galilee--Mark 3:7-12. Matthew also records this event, 12:15-21. Matthew's events in Chapter 12 leading up to the Sermon agree with those of Mark and Luke.

If we assume only one Sermon, then the next event following those of Chapter 12 has to be the Sermon, Chapters 5-7! Matthew doesn't seem to be too sequential in this portion of his Gospel! Based solely on pre-Sermon events, we cannot prove that Matthew's Sermon is unique from Luke's, nor can we disprove it and establish two sermons. We know that several chapters of Matthew are not meant to be chronological but topical. So how can we resolve our problem?

There are only two logical places to position Matthew's Sermon: either contemporary with Luke's as Robertson has it or separately just before Robertson's Section 45--A Leper Healed--and the third calling of the disciples, Luke 5:1-11, already established as a different event from Section 41 (q.v. Chapter Three). The latter arrangement would place Matt. 8:2-4 of Section 45 directly following Matthew's Sermon (5:1-8:1). But it would also put his Sermon even before the calling of Matthew (Levi), covered in Section 47, Matt. 9:9-13 and Luke 5:27-32. It seems unlikely that this rather lengthy private instruction of

Jesus would be made before He had called all of His disciples.

There can be no question about the post-Sermon events. Both Luke--writing in order--and Matthew agree completely with Jesus' healing of a Centurion's servant, Robertson's Section 55, Luke 7:1-10 and Matt. 8:5-13. Refer again to the Table 9 on page 80 to see this clearly.

Based on our second premise, the logical choice is to place Matthew's Sermon parallel with Luke's sometime after all the disciples had been called and instructed. In this arrangement both Mark and Luke are in precise sequential order.

Consensus of Harmonies

Of the harmonies already referred to in this thesis, those of Robertson, Stevens and Burton, Burton and Goodspeed, Strong, and Riddle all agree that there was but one Sermon on the Mount. Only Mimpriss⁵ feels there were two, arranged as explained above. He prefers to follow the order and reasonings of Greswell⁶ and his Harmonica. It is true that the majority of scholars may not always be right; but in light of all the evidence already presented, the harmonists' agreement does add weight to our conclusion.

⁵Mimpriss, Gospel Treasury, pp. 267-268.

⁶Greswell, Dissertations, Vol. II, p. 422 ff.

Time Setting of the Sermon on the Mount

In the previous chapter we learned of the significance of Pentecost in history. We now come to one of the major questions of this chapter: Is it possible that the Sermon on the Mount--the giving of the "spiritual" Ten Commandment laws--was also delivered on Pentecost???. The time of year is late Spring as we shall see, and the subject matter fits this Holy Day!

Although the exact time setting of the Sermon is not given by Matthew or Luke, we can ascertain the approximate time by analyzing the events around this Sermon for chronological indications. Chapter One has already provided some of the answers. Section 50--The Sabbath Controversy--shown in Table 9 is precisely dated as the Passover and Days of Unleavened Bread in 29 A.D. The next absolutely dated event does not occur, unfortunately, until a year later, the next Passover in 30 A.D., Section 72. Table 10 on the next two pages covers the events for that year. Are there other events during the year that can be approximately dated?

The first tour of Galilee by Christ and His disciples lasted about three months from Pentecost to Trumpets as already mentioned in Chapter One. It seems reasonable that His second tour mentioned in this year in question in Robertson's Section 60 could have likewise lasted several months. Mimpriss quotes Greswell as saying:

The time taken up by it {the second tour},
on the same principle as before, would be three

TABLE 10

THE GREAT GALILEAN MINISTRY

<u>Sect.</u>	<u>Title--Abbreviated</u>	<u>Place</u>	<u>Date</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>
#50	Sabbath Controversy with Pharisees	Galilee?	Passover 29 A.D.	12:1-8	2:23-28	6:1-5
#51	Sabbath Controversy with Pharisees	Galilee?	Sabbath later	12:9-14	3:1-6	6:6-11
#52	Jesus Teaches' by Sea of Galilee	Galilee		12:15-21	3:7-12	--
#53	Choosing of Twelve	Mountain Galilee	Pentecost 29?	--	3:13-19	6:12-16
#54	Sermon on the Mount	Mountain Galilee	Pentecost 29?	5:1-8:1	--	6:17-49
#55	Jesus Heals the Centur- ion's Servant	Capernaum		8:5-13	--	7:1-10
#56	He Raises a Widow's Son	Nain		--	--	7:11-17
#57	Message from John	Galilee		11:2-19	--	7:18-35
#58	Woes upon Cities	Galilee		11:20-30	--	--
#59	Anointing of Christ's Feet	Galilee		--	--	7:36-50
#60	Second Tour of Galilee	Galilee	Approx. 3 mo.?	--	--	8:1-3

TABLE 10--Continued

<u>Sect.</u>	<u>Title--Abbreviated</u>	<u>Place</u>	<u>Date</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>
#61	Accusation of League	Galilee		12:22-37	3:19-30	--
#62	Scribes and Pharisees Demand Sign	Galilee		12:38-45	--	--
#63	Christ's Mother Seek Him	Galilee		12:46-50	3:31-35	8:19-21
#64	First Group of Parables	Galilee	Autumn?	13:1-53	4:1-34	8:4-21
#65	Crossing the Lake	Galilee	Autumn?	8:18,23-27	4:35-41	8:22-25
#66	Demoniac at Gerasene	Gerasa		8:28-34	5:1-20	8:26-39
#67	Return and Healing of Jairus' Daughter	Capernaum?		9:18-26	5:21-43	8:40-56
#68	Heals Two Blind Men			9:27-34	--	--
#69	Last Visit to Nazareth	Nazareth		13:54-58	6:1-6	--
#70	Third Tour of Galilee	Galilee	Approx. 3 mo.?	9:35-11:1	6:6-13	9:1-6
#71	Fears of Herod			14:1-12	6:14-29	9:7-9
#72	First Retirement	Mountain Galilee	Passover 30 A.D.	14:13-21	6:30-44	9:10-17

or four months at least; and if it began about the feast of Pentecost in our Lord's second year, . . .⁷ it would be over about the feast of Tabernacles. . . .⁷

Less information is ascertainable about the third tour-- Section 70--other than it ended shortly before the Passover in 30 A.D. It, too, could have lasted about three months. So we can account for only one half of this entire year!

We could speculate that the second tour was a summer tour commencing after Pentecost and ending near the time of the Fall Feasts, just like Christ's first tour of Galilee. This seems reasonable. The third tour had to be a winter campaign since it ended before the Passover. This arrangement places a number of events (Sections 61-69) in time between the Fall Feasts and the end of the year.

It's interesting to note that the subjects of some of these events did, indeed, have to do with the Fall Feasts. Section 62--The Scribes and Pharisees Seek a Sign--does speak of a judgment and a resurrection, and Section 64--The First Group of Parables--has much to do with the establishing of the Kingdom of God on this earth. The Fall Feasts of Trumpets and Tabernacles picture these events!

Unfortunately, only a sketchy outline of this year can be formed--and speculative at best, but sufficient to allow us to date approximately the Sermon on the Mount. From our discussions we have learned that the Sermon was after the Passover and before the second tour which undoubt-

⁷Mimpriss, Gospel Treasury, p. 289.

edly began after Pentecost and lasted through the Summer until the Fall Feasts. The Sermon occurred in late Spring-- and because of the very nature of the discourse, the giving of laws--we can even theorize that it was given on the very day of Pentecost!

Choosing of the Apostles

Over a year and a half had passed since Christ first called His disciples. After this period of exhaustive training the time had come to make a final choice of the Twelve. But this was no choice Christ was to make lightly. Notice Luke 6:12-13:

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.

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

Jesus spent all night in prayer with His Father to be sure He made the proper choice! The next morning He called His disciples together and appointed the twelve (verses 13-16). He descended to a level place with the disciples where a great multitude of people had assembled ". . . to hear him and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all" (verses 17-19). Many great miracles were performed that morning following Jesus' all-night prayer!

But Jesus had private instructions for His newly

chosen Apostles, so ". . . seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them . . ." (Matt. 5:1-2). Then Christ began His famous Sermon on the Mount--meant principally for His disciples, not the multitudes! After all, the disciples were the ones who were to receive His Holy Spirit so they could keep these laws and teach them to others! The vast majority of the multitudes would eventually leave Him, only 120 disciples remaining loyal after His crucifixion.

Conclusion

Remember, the scriptural flow shows that the choosing of the Apostles and the Sermon on the Mount both occurred on the same day, reckoning a day as God does from sunset to sunset. If the Sermon was given on Pentecost, then so was the choice of the Twelve made on that day! But doesn't that fit, too, with the meaning of this Holy Day? The New Testament Church began two years later on Pentecost, 31 A.D., with the Twelve Apostles showing great miracles and powerful preaching! Would not the beginning of God's human apostolic government with the choice of the Twelve be appropriately and significantly made on a Pentecost too? Even the number "twelve" signified "beginnings" in the Bible. There were the twelve tribes of Israel, the beginning of God's physical nation. Likewise, twelve apostles and 120 (12 x 10) disciples began God's spiritual nation. In fact, Mimpriss again quotes Greswell's comment about

the choice of Matthias to replace Judas: —

The number, twelve, then seems to have been something, from the first, absolutely essential to the integrity of the apostolic body; and so understood accordingly. Hence, even before the day of Pentecost {31 A.D.}, or rather against that day itself, the reparation of the defect in that number, produced by the apostacy of Judas, when Matthias was appointed in his stead, Ac.i.15-26, was yet but a necessary precaution.⁸

Perhaps further research will substantiate my theories presented in this chapter. If they are proved true, then we have a number of very significant events occurring on Pentecost, 29 A.D.!

⁸Ibid., p. 266.

CHAPTER SIX

"YE SEEK JESUS OF NAZARETH, WHICH WAS CRUCIFIED:

HE IS RISEN"--MARK 16:6

"Ascension Sunday" of modern-day Christianity is the most misunderstood day in man's history! The average Easter sunrise worshipper knows little or nothing of what really happened on that day or why! Since Ambassador College has already published ample literature about Christ's Sabbath resurrection, we will proceed directly to analyze Robertson's Part XIV--"The Resurrection, Appearances and Ascension."

The problem of harmonizing the events that took place on that day as given in Matthew 28, Mark 16, Luke 24 and John 20 is an interesting and difficult one! Based on our premises, can we harmonize these different accounts?

Riddle has this comment to make about this portion of scripture:

It is no doubt true that more of these apparent difficulties are found in this short portion of the Gospels than in almost all the rest. This has its cause in the circumstance that each writer here follows an eclectic method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured that this part of the sacred history would at once prove to be as exact, as

consistent, and as complete, as any and every other portion of the Word of God.¹

Each Gospel writer selected those particular facts which seemed to him most important for his purpose and passed by incidental points. The writers did not draw their accounts from one source (other than from God) but gave an incomplete history, introducing those details with which each was familiar, or which best suited his plan. We must reconstruct the activities of that day by filling in the missing facts by deduction and explanation. Guided by our premises, we should be able to arrive at a solution that agrees with all the scriptures.

Major Differences

We have already seen that the truth of a Biblical subject is garnered by addition of different accounts. We are faced with these problems:

- (1) How many women went to the sepulchre on Sunday morning and who belonged to which group? No Gospel writer denies that more women were present than those he mentions by name. For instance, John does not state that Mary Magdalene only was present. Verse 2 of John 20 indicates the contrary with the expression ". . . we know not where they have laid him." Each writer may single out one or more yet does not deny the presence of others.

¹Riddle, Harmony in English, p. 199.

- (2) How many angels were there and what position or location did each take? According to Luke 24:4 there were two angels, but Matthew and Mark mention only one. This may not be a discrepancy. The fact that the other angel is not mentioned must not be taken as a denial of his presence.
- (3) A third question that arises is how many visits were made to the tomb, when and by whom? Taking each Gospel account as totally unique, one could count eight visits, or combining each account one could count only two. Another facet of this question concerns the order of the different visits.

Table 11 on the following two pages gives the reader some idea of the great variety of solutions to this harmony problem. In some cases all the harmonies listed are wrong, sometimes they agree but often they disagree!

One scholar, Greswell,² analyzes the problem and differences this way: Each evangelist records one visit. Luke and John record a second but it is directly related to and a result of the first. Matthew, Mark and John discuss the same visit (Mark is a supplement to Matthew), while Luke records a different event. There are two parties, Salome's and Joanna's, which arrive at different times at the tomb.

Greswell makes these observations in his analysis: Matthew states (1) an earthquake occurred; (2) the stone

²Greswell, Dissertations, Vol. III, p. 257 ff.

TABLE 11

DIFFERENT HARMONY ARRANGEMENTS

Robertson	Mimpriss	Riddle	Stevens & Burton	Strong
§169 Mt.28:1 Mk.16:1		§159 Mt.28:2-4 Mk.16:1		§137 Mk.16:1
				§138 Mt.28:2-4 Mk.16:9
§170 Mt.28:2-4 §171 Mt.28:5-8 Mk.16:2-8 Lu.24:1-8 Jn.20:1	§G1 Mt.28:1-8 Mk.16:1-8	§160 Mt.28:1 Mk.16:2-4 Lu.24:1-3 Jn.20:1-2	§143 Mt.28:1-10 Mk.16:1-11 Lu.23:56-24:12 Jn.20:1-18	§139 Mt.28:1,5-10 Mk.16:2-8 Lu.24:1-8 Jn.20:1-2a
	§G2 Mt.28:11-15		§144 Mt.28:11-15	§140 Mt.28:11-15
		§161 Mt.28:5-7 Mk.16:5-7 Lu.24:4-8		
	§G3 Lu.24:1-9,11			
		§162 Mt.28:8-10 Mk.16:8 Lu.24:9-11		
§172 Lu.24:9-12	§G4 Lu.24:10 Jn.20:1-2			
	§G5 Lu.24:12 Jn.20:3-10	§163 Lu.24:12 Jn.20:3-10		§141 Lu.24:12 Jn.20:2b-10
	Jn.20:2-10			
§173 Mk.16:9-11	§G6 Mk.16:9-11	§164 Mk.16:9-11		§142 Mk.16:10-11 Lu.24:10 Jn.20:11-18
Jn.20:11-18	Jn.20:11-18	Jn.20:11-18		

TABLE 11--Continued

<u>Robertson</u>	<u>Mimpriss</u>	<u>Riddle</u>	<u>Stevens & Burton</u>	<u>Strong</u>
§174 Mt.28:9-10				
§175 Mt.28:11-15		§165 Mt.28:11-15		
§176 Mk.16:12-13 Lu.24:13-32	§G7 Mk.16:12 Lu.24:13-32	§166 Mk.16:12-13 Lu.24:13-35	§145 Mk.16:12-13 Lu.24:13-35	§143 Mk.16:12-13 Lu.24:13-35
§177 Lu.24:33-35 I Cor.15:5	§G8 Mk.16:13 Lu.24:33-35 I Cor.15:5			
§178 Mk.16:14 Lu.24:36-43 Jn.20:19-25	§G9 Lu.24:36-43 Jn.20:19-25	§167 Mk.16:14-18 Jn.20:19-23 I Cor.15:5	§146 Mk.16:14 Lu.24:36-43 Jn.20:19-25	§144 Mk.16:14-18 Lu.24:36-43 Jn.20:19-25
§179 Jn.20:26-31 I Cor.15:5	§G10 Mk.16:14 Jn.20:26-29 I Cor.15:5	§168 Jn.20:24-29	§147 Jn.20:26-29	§145 Jn.20:26-29

was removed and an angel was sitting on it; the guards were still present; (3) the women did not enter the tomb. All events recorded took place outside the tomb. Mark supplements Matthew by adding (4) upon entering the tomb and before there was time to examine for the body, the women saw an angel sitting on the right. Mark seems to record all the events that occurred inside the tomb.

His analysis of Luke on the other hand shows:

(1) no mention of an earthquake; (2) the stone was removed but no one visible at the entrance; (3) the women entered the tomb; and (4) the women saw no one and had time to examine the tomb for a body before the two angels appeared to them standing.

John's Gospel adds these facts: Mary Magdalene didn't enter the tomb but ran to Peter and John. She told them that "they" (whoever "they" is--probably referring to the guards) have taken away Christ's body and that "we" (Mary and others) didn't know where. Mary was obviously part of a group. Greswell speculates that she left the party immediately when she saw the tomb was open or that the other women sent her back to inform Peter and John of their discovery. After Mary's rapid departure, the other women proceeded on to the sepulchre and there encountered the angel. Mary Magdalene could not have heard this conversation with the angel because of what she later said to Christ in John 20:13.

Greswell's conclusion, then, is that there were two

distinct visits: the one recorded by Matthew and Mark and a later one recorded by Luke. This is the only way to reconcile the differences in the accounts.

On the other hand other scholars have attempted to reconcile some of the differences in these two visits.

Riddle has this to say about the posture of the angels:

Luke speaks of two angels; Matthew and Mark of only one. . . . Mark says he was sitting; Luke speaks of them apparently as standing, v. 4. But the Greek word in its appropriate and acknowledged usage is to appear suddenly, to be suddenly present, without reference to its etymology; comp. Luke 2:9; Acts 12:7.³

Still, there remain irreconcilible differences that seem to demand two distinct visits. Robertson's Harmony has but one, Section 171.

Time of the Appearances

Before we discuss other scholars' opinions and solutions, let us analyze the time of the appearances. The four Gospels writers each use a different Greek expression to describe the time of the visits of the women. Do these expressions indicate different times or merely different grammatical ways of expressing essentially the same time?

Matthew 28:1 reads "In the end of the Sabbath, . . . as it began to dawn. . . ." This is translated from ὀψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ, meaning after the Sabbaths at time of daybreak, according to Godet.⁴ The final Greek word come from ἐπιφώσκω which means "to grow light, to

³Riddle, Harmony in English, p. 202.

⁴Godet, Commentary on Luke, p. 503.

dawn" according to Thayer.⁵

Mark's account, 16:1-2, reads: ". . . when the Sabbath was past . . . and very early in the morning . . . at the rising of the sun." This expression comes from διαγενομένου τοῦ σαββάτου . . . καὶ λίαν πρωΐ . . . ἀνατείλαντος τοῦ ἡλίου, and literally means "being past the Sabbaths . . . and very early . . . having risen the sun." Godet says "at the rising of the sun," while Thayer⁶ brings out that πρωΐ means "in the morning, early." Riddle comments on the seemingly contradiction of Mark 16:1-2:

But Mark, in v. 2, has added the phrase "at the rising of the sun." (The R.V. is still more exact: "when the sun was risen.") These words seem, at first, to be directly at variance with the language of the other three Evangelists, and with the "very early" of Mark himself. Yet, as Mark by the expression "very early" has definitely fixed the time in accordance with all the other Evangelists, we cannot suppose that by the subsequent phrase he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with the other. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term sunrising might early come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval when his rays still struggling with darkness do yet usher in the day.⁷

Luke's account (24:1) tells us: ". . . very early in the morning" from ὄρθρου βαθείος. Godet⁸ and Thayer⁹

⁵Thayer, Greek Lexicon, p. 246.

⁶Ibid., p. 554.

⁷Riddle, Harmony in English, p. 201.

⁸Godet, Commentary on Luke, p. 503.

⁹Thayer, Greek Lexicon, p. 453.

agree exactly with this translation.

John 20:1 says: ". . . when it was yet dark . . ." from the Greek πρωὶ σκοτίας ἔτι οὕσης, literally "early dark still it being." Thayer¹⁰ brings out that the "dark" refers to darkness due to want of daylight.

So, although the Greek expressions are different, they all can properly mean approximately the same time. Greswell says: ". . . all which are descriptions, as nearly as possible, of the same point of time. . . ." ¹¹ Regardless of the number of visits, they all must have been close together early in the morning, just as the sun arose.

The Parties of Women

Each Gospel writer gives a slightly different list of women visiting the tomb early that Sunday morning. Matthew records only Mary Magdalene and the "other" Mary; Mark lists Mary Magdalene, the "other" Mary, and Salome; Luke at first says "they" and "certain others", but later specified that Mary Magdalene, Joanna, Mary (mother of James), and other women (probably including Susanna--Luke 8:3) had been at the tomb; and John mentions only Mary Magdalene, but implies there were others as already explained by the use of "we."

It is definite that there was one following of women whose joint mission was to prepare spices and to

¹⁰ Ibid., p. 580.

¹¹ Greswell, Dissertations, Vol. III, p. 312.

anoint Jesus' body at their first opportunity. The scriptures do allow the "following" to be composed of smaller groups, or at least two groups, who may have lived at different places but all who started for the tomb Sunday morning. They could have arrived at slightly different times and still not contradict scripture.

Only Luke gives a hint of two distinct groups.

Riddle interjects this thought:

Matthew and Mark tell of the two Marys watching at the tomb; while Luke speaks of a larger number of women (Luke 23:55). In his further account he refers to the same party, while Matthew names the two Marys, Mark adding Salome to the number. The transcribers, supposing that Luke meant these persons, added to Luke 24:1 the phrase: "and certain others with them." It was the larger body of women that brought the spices. The other Evangelists do not affirm this of the two Marys and Salome. In v. 10 Luke seems to distinguish two parties of women. All these divergences point to a succession of visits, which might well be expected in the excited condition expressly affirmed of the women.¹²

In fact, Godet¹³ comes to this conclusion: Mary Magdalene arrived at the sepulchre with the other women. On seeing the stone rolled away, she ran to Peter and John. The other women remained, perhaps some arriving a little later (Mark). The angel declared the resurrection and the women returned home. Mary Magdalene came back with Peter and John, and after they left she remained behind to witness the appearance of Jesus.

Greswell's¹⁴ conclusion is basically the same,

¹²Riddle, Harmony in English, p. 202.

¹³Godet, Commentary on Luke, p. 504.

¹⁴Greswell, Dissertations, Vol. III, p. 312 ff.

except he adds the visit of the second group described by Luke: Two parties of women leave for the tomb, Salome's and Johanna's, probably from different quarters and perhaps at different times. The angel descends, removes the stone and the resurrection occurs (Obviously this part is wrong). Salome's party arrives (Mk. 16:2) at sunrise or soon after it. Mary M. is sent back immediately to tell Peter and John. The other women proceed to the tomb, enter it and depart (Mt. 28:5-8, Mk 16:5-8). The guards recover after the angel leaves and proceed into the city (Mt. 28:11-15). Next Johanna's party arrives and departs (Luke 24:2-9). Peter and John arrive, accompanied by Mary M. (Lu. 24:12, John 20:2-10). Upon the departure of Peter and John, Mary M. stays (John 20:11-18, Mark 16:9-11). Jesus appears to Mary M. Except for Christ's appearance to the group of women that Greswell places later and out of sequence (Matt. 28:9-10), this solution seems plausible.

But perhaps Riddle's solution is the most accurate of all:

The view accepted by the editor is substantially that of Lange, and has been thus stated in the International Revision Commentary, Mark, p. 234:
 "Three women, Mary Magdalene, Mary the mother of James, and Salome, two of whom had watched by the sepulchre Friday {!} evening (Matt. 27:61; Mark 15:47), start for the sepulchre early on Sunday morning (Mark 16:1, comp. Matt. 28:1), followed by others bearing spices (Luke 24:1). These three, finding the stone rolled away, are variously affected: Mary Magdalene starting back to meet the male disciples who are also coming (John 20:2); the other two, remaining, approach nearer and see one angel sitting upon the stone (Mark 16:2-7). They go back to meet the other women coming with the spices.

While all are absent, Peter and John come and find the tomb empty (John 20:3-10). Mary Magdalene returns, sees two angels in the grave (John 20:12), and turning round sees Jesus, and takes the tidings to the disciples (John 10:14-18). The other two, surprised by the message of the angel, meet the other women bringing spices; all visit the tomb, and see the two angels standing (Luke 14:4-7), one of whom was sitting on the right side as they entered (Mark 16:5). As they go back they meet the Lord (Matt. 28:9)." This accepts the statements of all the Evangelists as strictly accurate, and does no violence to the laws of interpretation. The account of Luke seems to recognize two parties of women, and the various visits thus assumed explain most satisfactorily the various statements respecting the angelic appearances.¹⁵

Even Riddle has a few errors in his construction. But of all the harmonists' solutions his seems to be the most logical and agreeable with the basic premises of this thesis.

The later appearances of Jesus to His disciples present comparatively few difficulties, as Table 11 shows that the harmonists generally agree with the subsequent manifestations of Jesus. Table 12 on the following page summarizes these appearances.

The Order of the Appearances

Only the first two appearances--to Mary Magdalene and to the other women--are transposed by some harmonists, while only Greswell places the appearance to the women after the manifestation of Jesus to the eleven Apostles eight days later. The appearance to Mary Magdalene must precede all others because it was made before Jesus ascended to heaven to be received of His Father: "Jesus

¹⁵Riddle, Harmony in English, p. 200.

TABLE 12

MANIFESTATIONS OF CHRIST TO HIS DISCIPLES AND OTHERS

1. To Mary Magdalene, at the sepulchre. By John and Mark.
2. To the women returning from the sepulchre. Only by Matthew.
3. To Peter, perhaps early in the afternoon. By Luke and Paul.
4. To the two disciples going to Emmaus, towards evening. By Luke and Paul.
5. To the Apostles, except Thomas, assembled at evening. By Mark, Luke, John and Paul.
6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John.
7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John.
8. To the Eleven Apostles and to 500 other brethren, on a mountain in Galilee. By Matthew and Paul.
9. To James, probably at Jerusalem. Only by Paul.
10. To the Eleven at Jerusalem, immediately before the ascension. By Luke in the Book of Acts, and by Paul.

Then follows the ascension.

saith unto her, Touch me not; for I am not yet ascended to my Father. . . ." (John 20:17). As the wave-sheaf offering Jesus had not yet been accepted. However, later after His ascension and return to earth, Jesus did allow the women to touch Him: "And as they {Salome, Mary, the mother of James, and possibly others} went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him" (Matt. 28:9). Mark 16:9 substantiates this too: "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons."

A Final Solution

Having researched what the harmonists have to offer, let us now construct a logical harmony of the events of ascension Sunday and the days following.

Table 13 on the following page shows Robertson's arrangement of his Part XIV, pp. 239 ff. You will note I have included the last two events of the previous Part XIII in this Table. This is necessary in order to establish correctly all of the events from the time of Jesus' crucifixion to His final ascension into heaven.

Section 167 of Robertson's Harmony is correctly deployed, save his dating. As we know and have proved in a number of Ambassador College publications, Jesus was taken captive late Tuesday night after the Passover day had begun. His crucifixion and death occurred Wednesday. The body was taken down from the stake just before sunset,

TABLE 13

ROBERTSON'S ARRANGEMENT OF PART XIV

<u>Sect.</u>	<u>Title--Abbreviated</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>	<u>Acts</u>	<u>I Cor.</u>
#167	Burial of Jesus	27:57-60	15:42-46	23:50-54	19:31-42	--	--
#168	Watch of women by the tomb	27:61-66	15:47	23:55-56	--	--	--
PART XIV							
#169	Visit of women to tomb--Sat.	28:1	16:1	--	--	--	--
#170	Earthquake	28:2-4	--	--	--	--	--
#171	Visit of women to tomb--Sun.	28:5-8	16:2-8	24:1-8	20:1	--	--
#172	Mary Magdalene reports	--	--	24:9-12	20:2-10	--	--
#173	Appearance to Mary Magdalene	--	16:9-11	--	20:11-18	--	--
#174	Appearance to other women	28:9-10	--	--	--	--	--
#175	Guards' report	28:11-15	--	--	--	--	--
#176	Appearance to two disciples	--	16:12-13	24:13-32	--	--	--
#177	Report of two disciples	--	--	24:33-35	--	--	15:5
#178	Appearance to ten	--	16:14	24:36-43	20:19-25	--	--
#179	Appearance to eleven	--	--	--	20:26-31	--	15:5
#180	" " seven at Galilee	--	--	--	21:1-25	--	--
#181	" " five hundred	28:16-20	16:15-18	--	--	--	15:6
#182	" " James	--	--	--	--	--	15:7
#183	Appearance with commission	--	--	24:44-49	--	1:3-8	--
#184	Last Appearance and ascension	--	16:19-20	24:50-53	--	1:9-12	--

Wednesday evening. John refers to the day as the Preparation for the Sabbath and adds the parenthetical expression "for that Sabbath day was an high day" (John 19:31). That Wednesday evening began the 15th of Nisan, the first Holy Day of the Feast of Unleavened Bread. That particular week had two Sabbaths--the Holy Day and the regular weekly Sabbath!

The next Section, 168, covers the watch of the women by the tomb. Mark 16:1 correctly belongs here. After the High Sabbath was passed, Mary Magdalene, Mary mother of James, and Salome bought spices. Their first opportunity to do this was on Friday. Luke adds that they prepared the spices and ointments (on Friday) and rested on the Sabbath day (Saturday) according to the Commandments (Luke 23:56). Their first opportunity to use these spices would have been after the Sabbath had ended Saturday sunset or not until the following morning, Sunday. They chose the latter.

Robertson's Sections 169, 170 and 171 all need to be redesigned perhaps as one section containing the following scriptures: Matthew 18:1-8, Mark 16:2-8 and John 20:1 and a second section for Luke 14:1-8. The events that transpired are as follows: Early in the morning Mary Magdalene, Mary mother of James, and Salome came to the tomb (Mark 16:2, Matt. 28:1, John 20:1A), followed a little later by others bearing spices. They reasoned among themselves how they would roll away the

stone (Mark 16:3). But an earthquake had occurred and an angel had descended to open the tomb and sit upon the stone (Matt. 28:2-4, Mark 16:4). The guards were frozen in fright. Mary Magdalene saw that the stone had been rolled aside and immediately ran back to find Peter and John to tell them the news (John 20:1b-2a). Apparently Mary Magdalene did not see the angel for she makes no mention of him to Peter and John.

The other two women proceeded on to the tomb to discover the angel who addresses them and invites them to enter the tomb (Matt. 28:5-7). They enter and see an angel sitting on the right side (Mark 16:5-7) who addresses them very similarly to the other angel. (Some commentators speculate that there was but one conversation by one angel rather than two. The fact that there were two angels is well established, though. Consequently there were probably two conversations.) The women speedily left the tomb with mixed emotions of fear and joy. At first they were afraid to say anything to anybody (Mark 16:8, Matt. 28:8), but they finally overcame this fear and told the disciples what they had seen and heard.

The Crux of the Harmony Problem

Were it not for Luke's account in Chapter 24:8-12, our harmony problem would not be so difficult. Because what Luke has recorded can be interpreted several ways, we are faced with alternate solutions to the next several events to occur. First let's see what Luke says in these verses

and how it can be understood:

And they remembered his words,

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

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.

And their words seemed to them as idle tales, and they believed them not.

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.

According to our basic premise that Luke wrote in exact sequential order, these verses seem to indicate that Peter did not visit the tomb until all the women mentioned had returned to make their reports.

But is this even possible?

You will recall that Jesus appeared to the two women returning from the tomb, before they had yet reached the disciples to give their report:

And they departed quickly from the sepulchre with fear and great joy; and did run to bring the disciples word.

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 (Matt. 28:8-9).

And since the women touched Him, this appearance must have been after His first appearance to Mary Magdalene and His ascension to His Father. Yet John absolutely establishes that Peter went to the tomb before Mary Magdalene met Christ! Consequently Christ's appearance to Mary mother of James and Salome had to occur after Peter's visit to the tomb!

Luke is not dogmatically saying that all the women

mentioned in verse 10 had to return before Peter made his visit. As we have seen in previous chapters of this thesis, Luke often summarizes events before going on to another topic. Here he is giving the names of the various witnesses who reported sometime that day to the disciples. Then he relates the general attitude of the disciples: "And their words seemed to them as idle tales, and they believed them not" (verse 11). In spite of the eyewitness testimony, some of the disciples would not believe that Jesus was alive! This is confirmed by John writing about himself:

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead" (John 20:8-9).

After this summarization the next event covered by Luke is Peter and John's visit to the tomb. Note that several translations, including the American Revision used by Robertson in his Harmony, translate Luke 24:12 as: "BUT Peter arose, and ran unto the sepulchre. . . ." rather than the KJV: "THEN arose Peter. . . ." almost as if Luke is contrasting the attitude of Peter and John to the rest of the disciples. They did nothing to verify the women's story, BUT bold Peter and John ran to the tomb to check on the women's story! Even the original Greek allows Peter and John to have visited the tomb earlier than a strict sequential order of events seems to demand: "ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός " and means literally "But Peter

having risen up ran to the tomb, and having stooped down he sees the linen clothes lying alone, and went away home wondering at that which had come to pass" according to the Englishman's Greek New Testament.

If this understanding of Luke is accepted, then Peter and John could have left immediately after Mary Magdalene made her report and before any of the other women had returned. This seems to be the case in order to harmonize all the scriptures.

Main Story Flow Continued

Let us return to the main story flow now. Close on the heels of the three women, who had already been at the tomb, the rest of the group arrives bringing spices (Luke 24:1). This account should be a separate section and not synchronous with Robertson's Section 171. (There is the possibility that the two women of the first group may have met and returned with the second group.) The women enter the tomb to look for the body (Luke 24:2-3). They are perplexed. Two angels appear standing and address them (Luke 24:4-8). (The fact that they are so perplexed seems to indicate that the first two women had not met them to explain what they had already seen and heard.) The women likewise return to tell the disciples (Luke 24:9A).

Some might reason that Peter, John and Mary Magdalene arrived at the tomb before the second party of women. Riddle's solution given on page 100 proposes this.

This would require Mary Magdalene to return to the disciples' abode or to meet them coming to the tomb, run back with them, remain after they leave to see Christ, and then depart all before the second party of women arrived. This could put the second party's arrival much later than the first and consequently much later than sunrise. Yet Luke says they arrived at dawn. Although Riddle's solution has merit and should not be totally disregarded, we should more logically put Luke's group of women arriving just after the first group had left and before Peter's and John's arrival. Either way may be correct.

Now we properly come to Robertson's Section 172-- Peter and John Visit the Empty Tomb. John's account is the more complete of the two Gospel records (John 20:2B-10, Luke 24:9-12). Verse 11 of John's Gospel implies that Mary Magdalene returned with them and remained after they left. Luke's enumeration of the different women (Luke 24:10-11) could rightly be considered inset verses. In a sense this arrangement upsets Luke's strict chronological pattern, but in a logical, explainable way.

Robertson's Sections 173 and 174 are correct as given. Christ first appears to Mary Magdalene, then to the other two women of her party on their way back to the disciples' abode.

Section 175--The Guards Report--next occurs in its proper sequential order although it refers to an event that happened simultaneously with Jesus' appearances. After the

angels left the tomb the guards recovered and returned to the city to report.

Final Events

From this point on the remaining sections of Robertson's Harmony are essentially correct, agreeing in the main with all the other harmonists listed in Table 11. Following Christ's appearances to the disciples in Jerusalem, they retire to Galilee where again Christ communes with them. Then they return to Jerusalem and Bethany to await the Day of Pentecost and their receiving the Holy Spirit.

One variation of the harmonists' arrangements which is noteworthy and which has been mentioned previously but not commented on is the placement of the second appearance of Christ to the women much later, perhaps even after His appearance to Thomas and the others. One harmonist, Mimpriss (based on Greswell--see Table 11), feels that this appearance was to tell the women to instruct the disciples to go to Galilee. But would Jesus instruct His Apostles through women, or rather directly at one of the several meetings He had already had with them? Also Matthew's orderly arrangement is upset. Logical reasoning and the tone of Matthew's passages in Chapter 28 militate against this alternate arrangement.

There are other opinions too numerous to be commented on formulated by scholars on the precise order of events following Christ's resurrection. Perhaps if the scholars

had devoted more time to understanding the spiritual significance of the risen Christ and less time speculating about the order of events, they wouldn't have missed the real significance of Christ's crucifixion and resurrection by so much!

Our Savior, Jesus Christ--the Passover Lamb--was sacrificed for our sins that we might have forgiveness and access to the Father. The risen Christ, as a type of the wave-sheaf offering, was accepted by the Father and will soon be crowned King of kings and Lord of lords to establish God's rule on this earth! Christians have the fathomless opportunity to share that rule with Christ if they qualify! But that is only possible through the Holy Spirit of God that Christ offers to those who ask and believe! The living, dynamic Christ is there to help us!!!

CHAPTER SEVEN

CONCLUSION

Two major steps have been taken in this thesis towards preparing data for the publication of a new, accurate harmony of the Gospels.

First, a proper chronological framework has been established into which the Gospel accounts can be correctly placed. All absolute and relative time indications have been analyzed to help fill in framework details.

Second, five major harmony problems found in Robertson's Harmony have been thoroughly analyzed to find the right arrangement of events consistent with all the scriptures and the basic premises established in the Introduction to this thesis. Solutions--some perhaps speculative--have been offered for these problems.

Of course, there are still other areas which need analysis and solution but are beyond the scope of this thesis. These other problems will have to be tackled--and solved--before a new harmony can be published. Perhaps a committee can be established to finalize the solutions and design of such a new harmony if publication is ever approved.

I have included in the appendixes the first three pages of a proposed new harmony to show its general appear-

ance and some of the features. A page format approximately equivalent to an Oxford wide-margin Bible is suggested to allow students ample room to make notes and comments.

The study of harmonies of the life of Christ is very interesting, thought provoking, and stimulating. Most of us spend a good deal of time in our Freshman year reading and studying the harmony but fail to do much more study in the harmony in later years. Yet there lies a wealth of understanding and inspiration in this work!

The solutions to some of the harmony problems I have presented are offered as a way of increasing our knowledge about the life and times of Jesus Christ and for the preparation of a new harmony!

APPENDIX I

JULIAN CALENDAR DATES

<u>Festival</u>	<u>5 B.C.</u>	<u>4 B.C.</u>	<u>3 B.C.</u>	<u>10 A.D.</u>	<u>27 A.D.</u>	<u>28 A.D.</u>	<u>29 A.D.</u>	<u>30 A.D.</u>	<u>31 A.D.</u>
Passover	Fri. Apr.21	Wed. Apr.11	Sab. Mar.31	Wed. Apr.16	Wed. Apr. 9	Mon. Apr.26	Sab. Apr.16	Wed. Apr. 5	Wed. Apr.25
Feast of Unleav- ened Bread	Sab. Apr.22 Fri. Apr.28	Thur. Apr.12 Wed. Apr.18	Sun. Apr. 1 Sab. Apr. 7	Thur. Apr.17 Wed. Apr.23	Thur. Apr.10 Wed. Apr.16	Tues. Apr.27 Mon. May 3	Sun. Apr.17 Sab. Apr.23	Thur. Apr. 6 Wed. Apr.12	Thur. Apr.26 Wed. May 2
Pentecost	Mon. June12	Mon. June 4	Mon. May 21	Mon. June 9	Mon. June 2	Mon. June21	Mon. June 6	Mon. May 29	Mon. June18
Trumpets	Mon. Oct. 2	Sab. Sept22	Tues. Sept10	Sab. Sept27	Sab. Sept20	Thur. Oct. 7	Tues. Sept27	Sab. Sept16	Sab. Oct. 6
Atone- ment	Wed. Oct.11	Mon. Oct. 1	Thur. Sept19	Mon. Oct. 6	Mon. Sept29	Sab. Oct.16	Thur. Oct. 6	Mon. Sept25	Mon. Oct.15
Feast of Taber- nacles	Mon. Oct.16 Sun. Oct.22	Sab. Oct. 6 Fri. Oct.12	Tues. Sept24 Mon. Sept30	Sab. Oct.11 Fri. Oct.17	Sab. Oct. 4 Fri. Oct.10	Thurs. Oct.21 Wed. Oct.27	Tues. Oct.11 Mon. Oct.17	Sab. Sept30 Fri. Oct. 6	Sab. Oct.20 Fri. Oct.26
Last Great Day	Mon. Oct.23	Sab. Oct.13	Tues. Oct. 1	Sab. Oct.18	Sab. Oct.11	Thur. Oct.28	Tues. Oct.18	Sab. Oct. 7	Sab. Oct.27
Dedication (25 Kislev)					Fri. Dec.12	Thur. Dec.30	Mon. Dec.19	Sab. Dec. 9	
Purim 14 Adar I					Sun. Mar.28	Fri. Mar.18	Tues. Mar. 7	Tues. Mar.27	

APPENDIX II

SAMPLE PAGES OF PROPOSED NEW HARMONY

PART I
INTRODUCTION TO THE GOSPELS

§1. LUKE'S PREFACE

Luke 1:1-4

1 **F**ORASMUCH 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 (*See Acts 10:39-41*);

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 (*See Acts 1:1*),

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

PART II

THE BIRTH AND CHILDHOOD OF JESUS CHRIST
AND OF JOHN THE BAPTIST

June 5 B.C. to September 27 A.D.

§§2-15. *These sections include the foretelling, birth, infancy, and childhood of both Jesus and John.*

§2. THE BIRTH OF JOHN FORETOLD

In the Temple, Jerusalem, June 3-16, 5 B.C.

Luke 1:5-25

5 **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abijah (*See I Chron. 24:7, 10, 19*): 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 advanced 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 (*See Num. 6:3; Judg. 13:4-6; I Sam. 1:11*); and he shall be filled with the Holy Spirit 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 Elijah (*See Mal. 3:1; 4:5-6*), 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 an-

§3. BIRTH AND CHILDHOOD OF JESUS CHRIST AND JOHN

Luke 1:5-25

gel, Whereby shall I know this? for I am an old man, and my wife well advanced in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God (*See Dan. 8:16; 9:21*); and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, thou shalt be dumb, and not be 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.

§3. THE BIRTH OF JESUS FORETOLD

Nazareth. Mid-December 5 B.C.

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 virgin¹ espoused² 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,

¹Greek - παρθένον (parthenon). The Old Testament Hebrew בְּתוּלָה (Isa. 7:14 - a prophecy about Mary) can be translated either *young woman* or *virgin*, but more exact New Testament Greek words παρθένος (accus., sing.) or παρθένα (nom., sing.) always mean a young, unmarried (but not necessarily unespoused) virgin.

²Espousal - Espousing was a solemn engagement or contract of marriage made before witnesses; after which the parties were accounted husband and wife, although they might live separate for some time after. Generally six months or a year intervened between the espousals and nuptials (De. 20:7; 22:23-24; 24:5).

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